

## SLOKAS.

- process, subject to the reductions and enhancements treated of in connection therewith.
- 48 The theory held by some astrologers that the Ayurdaya treated of above should be supplemented by the number of years for the Lagna deduced from the Lagnashtakavarga.
- 49 Certain characteristics of horoscopes to which the Bhinnashtakavarga Ayurdaya specially applies.
- 50 Same as in slokas 45-47.
- 51 The use of the Ashtakavarga of a planet to ascertain the asterism through which the passage of Saturn indicates the death of the relation signified by the planet.
- 52-69 The uses of the Sarvashtakavarga (सर्वशतक) to ascertain the general as well as special information in regard to a person's life.
- 70-71 The method of finding out the Sarvashtakavarga Ayurdaya.
- 72 The method of interpreting the results of the Sarvashtakavarga Ayurdaya so as to explain apparent inconsistencies.
- 73 Conclusion.

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### Adhyaya II.

- 1-11 The criterion of a bhava's strength or weakness generally.
- 12 The distance of a planet from the bhavamsa (भवाम्सा) is the measure of its effect upon the bhava.

#### First bhava.

- 13 The effects of the first bhava.
- 14 The advantages of being born in an auspicious Lagna and of its being aspected by its lord.
- 15 How a person's nature, his features, his hue, and the good and evil of his life may be ascertained.
- 16 What makes a person famous?
- 17 What makes a person obscure?
- 17-17½ Same as 16th
- 17½-18 The yoga which leads to travelling in ease as well as in discomfort.

- 19 The characteristics of the Lagna or its lord indicating a person's having a famous father or a brother.
- 20 The characteristics of the Lagna that make a person famous for his learning.
- 21 The characteristics of the Lagna indicating continuous good luck.
- 22-25 The characteristics of the Lagna indicating whether a person will live in his native country or in a foreign land and what fortune he may have in either place.
- 26 A person's ignoble life indicated in the Lagna or its lord.
- 27 The presence or absence of bodily comforts indicated by the planets occupying the Lagna or its lord.
- 28 Under what conditions planets associated with the Lagna become futile?
- 29 The characteristics of the Lagna and its lord indicating stoutness and sound health.
- 30 Do—indicating emaciation and ill-health.
- 31 The characteristics of the Lagna or its lord betokening cowardice, a prospective bodily defect or wound.
- 32-35 The characteristics of the Lord of the Lagna indicating disease or weakness.
- 36 Certain characteristics indicating certain bodily swellings.
- 37 Certain positions of the lord of the Lagna betokening early marriage, a lean and hirsute person, a brown or black hue, and death by treachery or poison.
- 38 The characteristics of the Lagna betokening a happy or unhappy life from first to last.
- 39-42 Certain characteristics of the Lagna or its lord indicating unbroken happiness from certain well-defined portions of a person's life.
- 43-45 The effects of the Lagna being aspected by the planets from the Sun to Saturn severally.
- 46 The effect of the Lagna being aspected by its lord as also by benefic or malefic planets.
- 47 The effect of the Lagna being aspected by more than one benefic or malefic planet.

## SLOKAS.

- 48 The effects of the lord of the *Lagna* being advantageously placed.

*Second bhava.*

- 49 The things comprehended in the second bhava.  
 50 Planetary conjunctions making a person wealthy.  
 51 What planets may yield wealth and when?  
 51-51½ The conditions under which a man may own a treasure.  
 51½-53 The conditions under which a person may lose wealth.  
 54 The favorable conditions under which a person may be getting wealth till the last moment of his life.  
 55-56 The conditions under which, as well as the sources from which, a person may get wealth.  
 57 The planetary conjunctions making a person munificent and the special conditions under which he may have wealth at his command.  
 58 The quarter where a person can prosper and get wealth and the conditions ensuring other valuable acquisitions.  
 59 Planetary combinations securing wealth and fame.  
 60-61 Planetary combinations entailing loss of wealth.  
 62 Planetary combinations making the acquisition of hidden treasure possible.  
 63 Planetary combinations making a person a millionaire.  
 64 The planetary combination under which a person becomes indebted.  
 65 The conditions under which a person becomes night-blind or has medium visual power.  
 66 Planetary combinations producing blindness.  
 67 The planetary conjunction leading to deprivation of sight by royal order.  
     Do producing ear disease.  
     Do producing eye-disease.  
 68 The planetary conjunction securing fine eyes.  
 70 Planetary conjunctions securing good looks and good speech.  
 The yoga leading to अज्यस्पर्श (Ajyasparśa).  
 The yoga condemning a person to coarse food.

71	Yogas leading to अज्यस्पर्श (Ajyasparśa), risk of fire or small-pox.
72	Yogas making a person foul-mouthed, fretful and wicked.
73	Yogas producing gracious looks.
74	Yogas leading to tooth and tongue diseases.
75	Yogas leading to (1) a throat-disease (2) poverty and (3) every kind of disease.
76	Yogas leading to dumbness.
77	Planetary conditions making a person literate or otherwise.
78	The yoga leading to the risk of death in a duel. The yoga leading to wind disease.
78½	Another yoga producing dumbness.
79-80	Yogas producing eloquence.
81-82	The yogas under which a person becomes a mathematician.
83	The yogas under which a person becomes a dialectician.
84	The yogas under which a person becomes a grammarian.
85	The yogas under which a person becomes an ontologist.
86	The yogas under which a person becomes a proficient in several sciences.
87	The yogas under which a person becomes beneficent and protects a large number of people.
89	✓ Yogas leading to the loss of one or more wives. ✓ Yogas under which one will be a monogamist.
90	The several yogas under which a person may have eating plates of gold, silver or other metal. The yoga under which it is the lot of a person to eat unwholesome food.
91	The yoga leading to gluttony.
92	The yoga under which one gets agreeable meals.
93	The yoga under which a person has to be a parasite.
94	The yoga under which one always gets timely meals.
95	The yoga under which a person becomes an epicure.
96	The yogas under which a person has to be continuously eating in Śraddhas.
97	The yoga under which a person patronises a great many people.



## Adhyaya 12.

*Third bhava.*

- 1      What can be deduced from the 3rd bhava ?
- 2      (भ्रातृस्थान) Bhraatṛsthānas enumerated, and the periods when a person will have brothers.
- 3      The dāsa leading to the increase of brothers.
- 4      The characteristics of the 3rd bhava making a person long-lived and powerful.
- 5      The characteristics of the 3rd bhava leading to a person's prosperity or decay.
- 6-8    The yogas leading to the loss of brothers and sisters.
- 9      The yoga leading to the acquisition of brothers from a step-mother.
- 10     The yogas beneficial to brothers. The yogas affecting brothers adversely and leading to their loss.
- 11     The conditions under which younger brothers may flourish or cease to exist.
- 12     The conditions unfavourable to the growth of younger brothers.
- 13     The same matter as that of *Sloka 11*.
- 14     The yoga leading to the birth of one younger brother and no more.
- 15-16    The yogas under which may be born a younger brother endowed with health, happiness and long life.
- 17-20    The means of ascertaining the number of brothers and sisters a person may have.
- 21-22    The means of ascertaining under what conditions, planets produce brothers or sisters or both.
- 23     Four kinds of planets that affect younger brothers and sisters beneficially or otherwise.
- 24     Another method for finding the number of younger brothers and sisters.
- 25     The planets that influence a brother's fortunes for the worse or for the better.
- 26-27    Union or disunion among the brothers and the time when this may happen.

- 28 The means of ascertaining whether or not a person would cherish his brothers and sisters.
- 29 The period when loss of wealth and energy, discomfiture or death of a brother or sister may be looked for.
- 30-30½ The period when a brother or sister may die.
- 30½-31 The period productive of happiness and prosperity to younger brothers and sisters.
- 32 The period when the death of a younger or elder brother may happen.  
The period when a younger brother may be born.
- 33-34 The means of ascertaining a person's state of mind at the prospect of battle and his coming out victorious or otherwise from it.
- 35-37 The effect of the conjunction of the Sun and other planets with the lord of the 3rd bhava.
- 35 The yogas under which a person may be exposed to danger from quadrupeds or from water.
- 39 The yoga under which a person becomes endowed with courage, strength and an ear for music.  
The yoga which makes a person a hero in war.
- 40 The good things to be had during the *dasa* and *apahara* of the three planets referred to in *Sloka 29*.
- 41 A person's characteristics indicated by the position of the lord of the 3rd bhava.
- 42 The yoga leading to risk from a reptile.  
The yoga leading to a throat-disease.
- 43 Yogas producing a throat-affection or the itch.
- 44 Yogas leading to danger from fire.
- 45 The yoga producing a throat-disease.  
The yoga betokening the loss of younger brothers and sisters from the effect of poison or other cause.
- 46 The yoga under which a person is endowed with a fine voice.
- 47 The yoga under which a person may have ear-rings or such other ornaments.
- 48-49 Particular cases of the above.
- 50 The lord of the 3rd bhava in certain positions secures

- fine wearing apparel and the privileges of listening to discourses on religion and morality.
- 51-53 A person's courage or cowardice is dependent on the good or bad position of the lord of the 3rd bhava.
- 54 The yogas under which palatable food becomes attainable.
- 55 The yogas under which a person becomes fond of roots, fruits, radishes and syraps.
- 56 Venus in the 3rd bhava becomes auspicious or otherwise according to its position in reference to the Sun.
- 57-58 The yogas under which a person becomes the dispenser of food to many.

*Fourth bhava.*

- 59 What may be expected from the 4th bhava?
- 60-61 What conditions of the 4th bhava and its lord secure or fail to secure learning, humility and royal favor?
- 62 The conditions under which the mother may have long life.
- 63-65 The yogas that may entail the loss of the mother.
- 66 The planetary conjunction leading to the illness of the mother.
- 67-68 The yogas which lead to the profligacy of the father. The yoga which indicates the paterality of the child to belong to another than the husband.
- 69-70 Yogas leading to incest with the mother. ✓
- 71-73 Yogas indicating the mother's incontinence. ✓
- 74 The yoga under which the infant has to get its suck from one other than its own mother. The yoga under which a child loses its parents.
- 75 The yoga under which a child has to be the bane of its parents.
- 76-78 Yogas leading to the death of the mother with the father.
- 79-80 The time of demise of the mother.
- 81 Yogas under which a person may be happy.
- 82 Yogas under which a person may be engaged in holy works.

- 83 Yogas securing happiness : the class of persons and the kind of wealth contributing thereto.
- 84 The yoga under which a person is bereft of bodily and other comforts.
- 85-86 Happiness or unhappiness is due to the planets influencing the 4th bhava.
- 87 A clue to a person's happiness, his mother, his unguents, clothes, vehicles and ornaments—obtainable from the 4th bhava associated with certain planets.
- 88 The yoga under which a person may enjoy pleasure from unguents, flowers, etc.
- 89 Special yogas securing special kinds of apparel.
- 90 The yoga securing cattle and wealth.
- 91 The yoga securing the esteem of kinsmen.
- 92 The yoga under which a person befriends his relations.
- 93 The yoga under which a person feels antipathy to his relatives.
- 94-95 Planetary conjunctions concerned in making a person ingenuous or the reverse.
- 96-97 Yogas securing vehicles and other conveniences.
- 98-99 Yogas securing a horse as a riding animal.
- 100 Yogas securing a horse or an elephant as a riding animal.
- 101-104 Yogas securing vehicles, ornaments and ornamental appendages.
- 105 A yoga leading to the acquisition of a kingdom.
- 106 Yogas securing to the person long life and all the good things necessary for happiness.
- 107 The yoga securing learning, vehicles and wealth.
- 108 A special yoga leading to long life, large wealth and royalty with its attendant pomp.
- 109 Special yogas leading to diverse kinds of worldly happiness.
- 110 The time when vehicles, if any, may be had.
- 111 Special yogas leading to a kingdom, good fortune, etc., and the periods of their acquisition.
- 112 The effects are different when the planets concerned in

- the above yogas have medium strength or no strength at all.
- 113 A bad position of the lord of the 4th bhava affects the character of the vehicle acquired.
- 114 The yoga securing a vehicle the loss whereof leads to misery.
- 115 Yogas leading to progress in a vehicle on men's shoulders in royal splendour.
- 116-117 The yogas that secure all kinds of blessings.
- 118 The yoga that secures royal favor.
- 119 The yoga under which a person flourishes in command of a numerous army.
- 120 The yoga securing to a person ornaments and vehicles from many countries.
- 121 Yogas securing lands teeming with numberless mines.
- 122-123 The yoga securing many vehicles and lands.
- 124-129 Yogas leading to a throne.
- 130 The period when the yoga in Sloka 126 will take effect.
- 131-133 The comfort and happiness of a person is dependent upon the happy position of the lord of the 4th bhava. Certain yogas in which prosperity and misfortune alternate.
- 134 The yoga securing much land and wealth.
- 135 The yoga leading to the loss of land and other sources of livelihood.
- 136 The periods when loss of land, house, relatives, etc., may accrue.
- 137 Yogas leading to the acquisition of hidden treasure.
- 138 Yogas occasioning languidness in the house.
- 139 The yoga leading to the deprivation of domestic comforts. The yoga rendering a person houseless.
- 140 Accident in water, misfortunes, loss of comfort and happiness are the result of the planet in the 4th bhava being malefic or badly placed.
- 141 Yogas under which a person has to be in a house not his own.

- 142 The yoga for getting a house.  
The yoga for getting a crazy or haunted house.
- 143 Yogas leading to the loss of a house.
- 144 A clue to determine the number of good houses a person may have.
- 145-146 Directions for ascertaining the structural condition of the house a person may have.
- 147 Yogas leading to the loss of land and lucrative service.
- 148 The yoga securing a mansion with encircling walls.
- 149 The yoga leading to the possession of a temple.

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### Adhyaya 13.

#### *Fifth bhava.*

- 1 The things to which a clue can be obtained from the 7th, 5th, 2nd, 10th and the 12th bhavas generally. Directions for ascertaining the father's happiness, children and the wife's accomplishments.
- 2 The yogas from which can be ascertained the deity that a person may worship.
- 3 The deity to be worshipped consistently with the safety of children.
- 4 Yogas under which a person has or fails to have knowledge, royal favor, etc.
- 5-6 Yogas under which quadrupeds may be born. Special cases of the above governing the birth of a goat, a cow, a buffalo, a monkey, a pig and a cat.
- 7 Special planetary positions in regard to the Drekkana mentioned in the last sloka and their effects.
- 8 Conditions which make the acquisition of a son or a wife possible. Saturn and Mars in a special position bring on the death of a wife and a son respectively.
- 9 A clue to ascertain whether or not a person will have children; and whether the majority of them will be sons or daughters.

## SLOKAS.

- 10 Yogas securing many children. The same yogas under malefic influence occasion childlessness.
- 11 Yogas betokening the possibility of grandsons.  
Yogas under which a person cannot have many sons and can have, if at all, only one sometimes.
- 12 Four yogas resulting respectively in childlessness or wifelessness, family-extinction, death of children, and adoption of other's children.
- 13 The yoga making it possible for a person to have a legitimate as well as an adopted son. A clue to the class of people from whom the latter will come.
- 14 The yoga under which a person can have a son in early years. A special case in which this son may be short-lived.
- 15 A yoga under which even a polygamist can have no children, any child, a wife of his may be destined to have, will be from a paramour.
- 16-19 The yogas insuring an heir.
- 20-22 Yogas leading to childlessness and family extinction.
- 23 Eight classes of females incapable of having children.
- 24-28 Yogas betokening childlessness.
- 29 Yogas under which an heir has to be secured by adoption or other ways.
- 30-31 The effect of Jupiter occupying the 5th bhava in Mesha, Dhanu, Kataka and Kumbha.
- 32-37 The cause of childlessness.
- 38-43 Yogas under which an heir is to be adopted.
- 44-45 Yogas under which a person will have a son late in life.
- 46-47 A clue to ascertain the number of sons, brothers, wives, menials (male or female) and friends that a person may have.
- 48 A method of finding out the time of birth of a son. Alternative methods for ascertaining the number of issues a person may have.
- 49 Periods of time when there may be accession of children to one's family

- 50 Four planets connected with the 5th bhava under different conditions are concerned in the production or loss of children.
- 51 A clue to find the time of birth or death of a son.
- 52 A yoga betokening happiness to the father.
- 53 A yoga betokening long life to the father.
- 54-55 Yogas betokening the father's unhappiness.
- 56 The yoga under which the son born has the characteristic of the father and is dutiful.
- 57 The yoga under which the son will be at variance with the father and become even superior to him.
- 58 Yogas fatal to the father, Yogas fatal to the child. Yogas fatal to the mother, the child and the maternal uncle.
- 59-60 The yoga betokening the mother's death at the next conception. The yoga betokening the father's death.
- 61-62 A clue to find out the time of death of the father as well as of the mother.
- 63 The yoga under which the father dies before the birth of the child.
- 64 Various methods of finding out the times of the father's illness and death.
- 65 The yoga betokening the son's absence at the father's cremation. The yoga under which the death and cremation of a person take place at different times.
- 66 The yogas under which a person fails to see the face of his dying father or mother.
- The yoga under which it is not given to a person at the time of his death to see his son's face.
- 67 Two yogas producing respectively dullness and shrewdness of understanding.
- 68 Yogas under which a person gets a knowledge of the past, the present and the future.
- 69 The yoga leading to heart-disease.
- 70 The yoga under which a person becomes hospitable.



*Sixth bhava.*

- 71 Mars and the 6th bhava are accountable for diseases enemies, bad habits and hurts.  
Three yogas leading respectively to the conquest of foes, impotency and an ulcer in the organ of generation. ↗
- 72 The sixth bhava innocuous or hurtful according as the planets occupying or aspecting it are benefic or malefic. A special instance of the latter. The evil of Venus and the lord of the 7th being together in the 6th bhava.
- 73 The effect of the Sun being in the 6th bhava under various conditions.
- 74 Special instances of the yogas mentioned in the last quarter of Sloka 72.
- 75 If the lord of the 6th bhava and the planets occupying as well as aspecting it be all of them benefic, they do good; if malefic, evil.
- 76 If two out of the three planets or even one be benefic and strong, that will go far to avert evil.
- 77 The presence of the lord of the 6th bhava in conjunction with a malefic planet in some of the bhavas produces ulcer to the persons indicated by the bhavas.
- 78 The parts of the body where the ulcer referred to in the preceding sloka will break out, and the planets producing them.
- 79 A clue to the possible existence of a mole in the body and the part thereof. A yoga leading to danger from horses, cows, etc.
- 80 The yoga leading to trouble from enemies.
- 81 The yoga leading to the destruction of enemies.
- 82 The yoga under which a person is beneficent to his kinsmen.

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*Adhyaya 14.**Seventh bhava.*

- 1 The things to which the 7th bhava may give a clue.  
Yogas leading to adultery.

## SLOKAS.

- 23 The yoga under which the wife kills her husband and ruins the family.
- 24 The conditions for securing a high born or base-born wife.
- 25 A clue to the number of wives a person may marry.
- 26 A clue *firstly*, to the number of wives a person may lose, and *secondly*, to the number of those he may live happily with: The condition making for monogamy.
- 27 A clue to ascertain the time of a person's marriage, and also to his having one, two, three or many wives.
- 28-29 Methods of finding out the period favorable to marriage.
- 30 Means of ascertaining at which portion of the day of the planet *producing the marriage, the happy event may take place.*
- 31, 31½ The periods when the acquisition of a wife becomes possible.
- 31½-33 A means for finding out the girl that may prove acceptable as a wife.
- 34 Mars occupying certain bhavas is fateful to the wife or husband as the case may be.
- 35 A malefic planet in the 8th bhava in female horoscopes is fateful to the husband.
- 36 A male horoscope with a fateful malefic planet in the 2nd or the 7th bhava should be matched with a similar female horoscope.
- 37 A means of testing whether a person will have sons or not.
- 38 The effect (upon the wife) of the 7th bhava being occupied by the planets and the subsidiary planets severally.
- 39 The object of a person's love varies with the planet in the 7th bhava.
- 40 The place of dalliance varying with the planets occupying the 7th bhava.
- 41 Special planetary conjunctions causing the loss or retention of a wife.
- 42 Yogas under which a person dotes on the wife so as to indulge in *भगवत्पूजा* (Bhagachumbana).

- 43-44 The configuration, moistness or otherwise of the *pudenda mulibre* of a young woman.  
✓  
45 The time when a person is joined to a woman.  
46 The planetary conjunction under which and the time at which a person may lose his wife.  
47 A special yoga under which the wife dies simultaneously with the husband and the time of the occurrence.  
48 The special yogas under which a person may lead a happy enviable life with a charming help-mate.

*Eighth bhava.*

- 49 Certain positions of the lord of the 8th bhava betokening short life.  
50-52½ Criteria of longevity or its opposite.  
52½-53 A criterion of health and long life.  
54-61 The method of ascertaining the time of death of a person.  
62 A special yoga under which the mother of the person will follow the father in death and the time thereof.  
The yoga under which a person will die of an epileptic fit and the time of its occurrence.  
63 Yogas causing perspiration, foul smell, diseases and distractions. The auspicious character of the 8th bhava and the planets associated therewith ensure long life, ease and comfort.  
64 A means of ascertaining the period of the death of a person based on certain characteristics of the Lagna.

*Ninth bhava.*

- 64½ Information to be obtained from an examination of the 9th bhava.  
64½-66 Criteria of good and bad fortunes.  
67-68 Various yogas leading to good fortune.  
69-87 The various effects of the 9th bhava being occupied or aspected by planets severally or in combinations.  
88 The last quarter of the preceding sloka amplified.  
89-90 The bad or good position of the lord of the 9th bhava is answerable for the bad or good luck a person may have.  
91-92 The yoga under which a person becomes magnificent.

- 93-94    The yogas that produce a high sense of filial duty in the person born under them.
- 95        The yogas under which the persons born are virtuous.
- 96        The yogas that make a person void of virtue.
- 97-98    Criteria of good luck.
- 99        The position of the lord of the 9th bhava and its karaka is an index to the existence or non-existence of the father at the time of a person's birth.
- 100       A means of determining whether the time of death of a person's father will be night or day.
- 101-102   The yogas under which a person becomes prayerful, contemplative or clairvoyant.
- 103       The yogas under which a person bestows great gifts.

### Adhyaya 18.

#### Tenth bhava.

- 1        Information ascertainable from the 10th bhava and the planets through which the same may be got.
- 2-3      The import of weakness in the 10th bhava and the planets referred to already. The yogas leading to ablutions in the Ganges and other holy waters.
- 4        The effect of the Moon's presence in the 10th bhava. A clue to the sacrifices a person may be engaged in.
- 5        The sources from which the money for such sacrifices may come.
- 6-13     The yogas revealing the kind of sacrifices a person may undertake and the degree of success to be attained.
- 14       The yogas leading to acts of public utility.
- 15       The planetary conditions leading to asceticism.
- 16       The characteristics of the various kinds of ascetics referred to in the previous sloka.
- 17-20    Other ascetic yogas and the periods at which they take effect.
- 21-23    Certain planetary conditions under which ascetic yogas take precedence of Raja yogas and take effect earlier.

- 24-39 Various combinations of planets in one bhava leading to asceticism.
- 40, 40½ Other yogas producing asceticism.
- 40½-41 The yogas that lead to apostasy from the holy order.
- 42 The conditions under which persons long to, but cannot enter, the holy order.
- 43-50 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.
- 51 The evil effects of the presence of malefic planets in the four Kendras.
- 52 The good effects of the presence of benefic planets in the four Kendras.
- 53-54 A clue to the good or evil propensities a person may have.
- 55-59 The effect of the presence in the tenth place from the Moon of the other six planets severally or in twos.
- 60 The effect of the lord of the 10th bhava being benefic and beneficially associated.
- 61 The effect of the lord of the 10th bhava being malefically associated.
- 62 The yoga securing good name and affluence.
- 63 The conditions which secure fame and a high sense of honor.
- 64 The conditions under which a person incurs ill-fame and obloquy.
- 65 The yogas under which a person has many wives.
- 66 The yogas under which a person becomes devoted to agriculture, cattle-rearing or commerce. The conditions which make a person inert or enterprising.

*Eleventh bhava.*

- 67-69 A person's income is ascertainable from the 11th bhava and the planets occupying it indicate the sources thereof.
- 69 The means of ascertaining whether a person's wealth will be well or ill-gotten and whether it will minister to his pleasure and enjoyment.

- 70 The conditions under which the money earned by a person will be beneficently applied. The yoga leading to a life of daily beggary.
- 71 The way to affluence varies with the planet owning the 11th bhava.
- 72 Certain yogas leading to accession of wealth. A clue to ascertain when and from whom such wealth may be expected.

*Twelfth bhava.*

- 73 Information to be got through the 12th bhava, its lord and Saturn. Yogas under which a person has to roam over many lands and forest region.
- 74 The conditions under which a person's expenses will be at a minimum, or at a maximum or of a medium character.
- 75 The means of ascertaining whether a person's outlay will be approved and legitimate, or questionable and bad. The time when and the people from whom a person has to apprehend evil.
- 76 The yogas leading to the loss of a person's agricultural or monetary status. The yogas leading to the utter loss of servants and cattle.
- 77 The means of ascertaining the class of persons on whose behalf one's money will have to be laid out.
- 78 The effect of a good or evil planet being in the 12th bhava.
- 79 Wealth is destroyed, dissipated or conserved according to the character of the planets in the 12th bhava.
- 80-81 The yogas under which a person enjoys the comforts of a bed on the couch.
- 82 The yogas under which certain portents may occur.
- 83 The yogas that lead to perdition or paradise.
- 84 General directions to ascertain the benefit or harm done to a bhava by the planet occupying it.

Adhyaya 16.

- 1-2 How a horoscope helps.
- 3 How a female horoscope should be prepared and what it should set forth.
- 4-6 Points to be specially noted in a female's horoscope and the clues to them.
- 7-8 The points to be examined in a female's horoscope in view to ascertain her characteristics.
- 9 The yoga under which a female born may be a dependant and have many husbands.
- 10 The yogas under which a female becomes celebrated for her talents, learning and virtue.
- 11 Same in substance as slokas 9 and 10.
- 12-18 The character of a female varies jointly with the sign and Transama of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn.
- 19 The planets in the 7th bhava that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.
- 20 ✓ A शैवि (Swainnee) and पुनर् (Punarbhū) defined.
- 21 ✓ The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.
- 22 The yoga under which a woman is put away by her husband or is at variance with him.
- 23 Particular planets in particular positions in the 7th bhava are answerable for a woman's repudiation by the husband, widowhood, domestic discord, remarriage or long continued wedded life.
- 24 The first three quarters similar in import to sloka 19. The last quarter gives a yoga leading to barrenness.
- 25 A woman becomes an object of affection or antipathy to her husband according as she is under the influence of the first or second of the yogas mentioned in the sloka.

- 26 Five special yogas: under the first a woman hates her husband; under the 2nd, she engages in learned discussions; under the 3rd, she becomes voluptuous; under the 4th, she commands all comforts; under the 5th, she is blessed with children, intelligence and ornaments.
- 27 Various yogas leading to widowhood.
- 28 Two special kinds of yogas: under the 1st, a woman enjoys long wedded happiness; under the 2nd, her wedded life is prolific, but passed in penury.
- 29 Five kinds of yogas leading respectively to (1) a shortage of children, (2) poverty and sorrow, (3) a mixed lot (4) unalloyed prosperity and (5) death by a sharp weapon.
- 30-31 Of the same purport as sloka 19.
- 32 Yogas producing harlotry in a woman and her mother. ✓
- 33 Of the same purport as the latter half of sloka 21.
- 34 The more the malefic planets in the 7th bhava, the more will be the wickedness of the woman under their influence; the more the benefic planets in that bhava, the more will be her good fortune.
- 35 A yoga under which a female suffers from too much lust. The effects of a malefic or benefic planet being in the 7th bhava from the Moon.
- 36-42 Clues to a female's position, character and accomplishments and the religious order if any that she may enter.
- 43 The means of knowing whether a woman will predecease or survive her husband, whether her children will be few or many.
- 44 Special yogas indicating the death of a female simultaneously with her husband.
- 45 The means of knowing whether a female will predecease her husband and if so, when?
- 46-47 Particular planetary positions in a female's horoscope indicating the possibility of her having a very fortunate brother.
- 48-53 Clues to the kind of husband a female will have.
- 54 Certain correspondence between the horoscopes of men and women.



## Adhyaya 17.

- 1-3     Introductory.
- 4     Diagram representing the zodiacal signs.
- 5     The lords of the signs and their Navamsas.
- 6     The years assigned to the several planets in the Kala chakra Ayus.
- 7-8     Triads of asterisms forming the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively.
- 9-10    The order to be observed in each chakra.
- 11     How the जिव (Jeeva) and देह (Deha) are to be found in each.
- 12     Four kinds of परमायुः (Paramayus) or maximum life according to the triangle to which the sign owning a नक्षत्रपाद (Nakshtrapada) under examination belongs.
- 13     देह (Deha) and जिव (Jeeva) explained.
- 14-16   Effects due to planets in देह (Deha) and जिव (Jeeva) may be various according as they are malefic, benefic or mixed.
- 17-25   Effects of सिंहावलोक (Simhavaloka) and मण्डुकगति (Mandukagati) generally. Some specific instances and their effects.
- 26-27   Deha and Jeeva in the chakras assigned to the several signs.
- 28-33   The evil effects of malefic planets generally and of even benefic ones occasionally being singly or jointly in the देह (Deha) or जिव (Jeeva) or in both.
- 34-36   What is called मरणस्थान (Maranasthana) in the case of the several planets.
- 37-46   The effects of the planets being in the देह (Deha) or जिव (Jeeva) severally.
- 47-75   The effects of the चक्रदशा (Chakradasa) in reference to the 12 bhava.
- 76-81   The conditions under which the good, bad and indifferent effects of the chakra dasa set forth above can be looked for and the degrees of realisation.
- 82-83   The question as to whether a particular chakra dasa will take effect in one's own country or abroad.

- 84-85 Direction for applying the फलश्रुति (Phalasruti) in the previous adhyayas in reference to any chakra dasa under examination.
- 87-88½ Direction for examining a horoscope under the Kala chakra system.
- 89-101 सिंहावलोक (Simhavaloka), मण्डूकगति (Mandukagati) and वृष्टीगमन (Prishtatogamana) explained. Their evil effects in general and also in reference to special instances in the सव्य (Savya) and अपसव्य (Apasavya) chakras.
- 102 The asterisms to which the first four of the सव्यचक्र (Savya chakra) formulas apply.
- 103 The asterisms which conform to the last four of the above formulas.
- 104 The asterisms conforming to the first four of the अपसव्यचक्र (Apasavyachakra) formulas.
- 105 The asterisms conforming to the last four of the अपसव्यचक्र (Apasavyachakra) formulas.
- 106 This is sloka 6.
- 107-111 Directions for finding the periods of भुक्ति (Bhukti), अन्तर (Antara) and सूक्ष्म (Sukshma) dasa portions in connection with a चक्रमहादशा (Chakramahadasa).

### Adhyaya 18.

- 1 Introductory.
- 2 Importance of Dasas.
- 3 The lords of the Udadasas, the order in which they set in; the length of their periods.
- 4 What planets prove benefic in a dasa?
- 5 What planets prove malefic in a dasa?
- 6 When will a dasa prove auspicious?
- 7-8 In what positions the Moon influences a dasa beneficially and in what, otherwise?
- 9 The Moon's influence on mental states during a dasa.
- 10-11 Application of the शुभ (Subha) and अशुभ (Ashubha) mentioned in the 4th Adhyaya of श्रीपतिपद्धति (Sripatipaddhati) to the dasa periods shown here.

## SLOKAS.

- 33-34 - A clue to find out the good or evil falling to the lot of a person.
- 35 उत्पन्नरक्षा (Utpannadasa), अधानरक्षा (Adhannadasa) & महारक्षा (Mahadasa) explained; and the possibility of determining the demise of the person through them.
- 35 A clue to find the demise of a person through निर्वानरक्षा (Nirvanadasa).
- 37 Do through गुलिकरक्षा (Gulikadasa).
- 38 Do through सुलरक्षा (Suladasa).
- 39 The influence of Karakas according to their strength and position.
- 40 The possibility of finding the times of disease and death of a person through चक्ररक्षा (Chakradasa).
- 41 How an evil planet in the Lagna affects the person concerned during its dasa.
- 42-53 Under what conditions a person is injuriously affected during the dasas of the lords of the several bhavas?
- 54 Planets occupying the 6th or the 8th place from each other or occupying the same bhava without strength work evil in their dasa and bhukti.
- 55-57 Criteria for determining the decease of a person.
- 58-59 The particular portions of a dasa in which the सानपहल (Sthanaphala), भावरक्ष (Bhavaphala) and दृष्टिपहल (Drishthiphal) manifest themselves severally, (1) in the case of malefic planets, and (2) in the case of benefic ones.
- 60-72 सूर्यरक्षा (Suryadasa) and its sub-divisions.
- 73-83 चन्द्ररक्षा (Chandradasa) and its sub-divisions.
- 84-95 कुजररक्षा (Kujadasa) and its sub-divisions.
- 96-109 राहुरक्षा (Rahudasa) and its sub-divisions.
- 110-120 गुरुरक्षा (Gurudasa) and its sub-divisions.
- 121-132 शनिरक्षा (Sanidadasa) and its sub-divisions.
- 133-144 बुधरक्षा (Budhadasa) and its sub-divisions.
- 145-157 केतुरक्षा (Kethudasa) and its sub-divisions.
- 158-169 शुक्ररक्षा (Sukradasa) and its sub-divisions.
- 170 When a dasa crop is full or empty and when a dasa may be untoward?
- 171 When a bhava may suffer annihilation?

172	In what positions strong benefic planets produce happiness in abundance?
173-174	Conclusion.
175-176	The contents of the 18 chapters in their order.
177	The author's winding-up.

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# ERRATA

Page	Line	For	Read
vi	21	bp	by
1	21	धीर्विकटाद्वैरिह	धीर्विकटाद्वैरिह
2	23	Sl kas	Slokas
5	13	Ras is	Rasās
6	7	घनसाँल	घनसाँल
13	28	कृष्णः	कृष्णः
21	15	वेर	वेर
23	15	षोडशांश	षोडशांश
26	33	Thrimasmsas	Thrimasmsas
27	7	भूमिपुत्राणाम्	भूमिपुत्राणाम्
27	23	६९	६९
28	8	Eve	Even
29	17	परिजातं	परिजातं
29	18	देवलोकाः	देवलोकः
30	22	शुभकर्मास्तु	शुभकर्मास्तु
31	24	वृद्धिद्विषुक्त	वृद्धिद्विषुक्त
32	21	Rajaspadada	Rajaspada
33	19	केन्द्र	केन्द्र
42	32	चन्द्रार्क	चन्द्रार्क
42	33	योगेयु	योगेयु
60	25	द्विजोत्तम	द्विजोत्तम
61	1	Japiter	Jupiter
70	7	वर्षपयल	वर्षपयल
70	28	प्रदाणी	प्रदाणी
72	14	अविधि	अविधि
74	25	parternal	paternal
77	2	पितृतमकः	पितृतमकः

Page	Line	For	Read
78	25	sefteyea	soft eyes
80	26	intial	initial
104	12	Saturn	Saturn
105	10	नरिसान्	नीरिसान्
125	4	जेनाकिना	जेनाकिना
125	15	गेंभ	गमें
125	23	Ka-nya	Kanya
170	22	t sticle	testicle
171	24	gataka	Jataka
176	19	सादरभाश	सोदरभाश
190	20	life	life
192	6	नैसर्गिक	नैसर्गिक
201	6	सूर्यमन्द्री	सूर्यमन्द्री
216	27	केन्द्रप्रतिषेध	केन्द्रप्रतिकोषेध
227	3	o	of
227	12	fsign	sign
246	6	becom	become
246	7	th	the
246	8	affecte	affected
247	6	viewsof	views of
247	21	aya	daya
247	24	ave	have
247	26	eevasarman	Jeevasarman
247	27	ar	far
249	5	Jeevasarmanma	Jeevasarman
257	8	this	this
267	24	पपादेहित	पपादेहित
278	26	M rs	Mars
280	24	m ets	meets
286	22	eadng	reading
314	23	शान्यन्यद्वि	शान्यद्वि
335	17	Mere	Mere

Page	Line	For	Read
380	29	nd	and
391	81	ithw	with
401	5	नीवारिवर्ग	नीवारिवर्गे
420	21	शत्रुनीजगृह	शत्रुनीजगृह
422	18	८२	७२
460	25	Si n	Sign
527	80	w his ealth	his wealth,
528	18	be will	he will
658	3	Kujas tavarga	Kujashtavarga
658	14	he	the
683	5	the	the
730	5	छप्रसे	छप्रसे
734	24	th	6th
739	10	Mercury	Mercury
748	12	reat	great
754	4	numher	number
756	6	स्फुटीसे	स्फुटीसे
783	9	सम्बन्ध	सम्बन्ध
784	12	दार्पायुः	द्विर्पायुः
784	22	राजप्रतापान्वितम्	राजप्रतापान्वितम्
786	3	crmand	command
790	20	denots	denotes
799	7	Pices	Pisces
799	28	It	If
800	8	tho 6th	the 6th
802	24	will	will
806	8	plsce	place
810	4	n	in
813	25	and	and
820	29	sign	sign
824	6	are	are
826	30	f	of

Page	Line	For	Read
829	14	occupied	occupied
833	29	may,	may,
833	30	be	he
838	5	desease	disease
851	22	contses	courses
851	28	tha	the
854	1	ज मित्रे	जामित्रे
871	25	associated	associated
898	22	1 th	10th
916	17	maximum in:	minimum in-
		come	come
923	25	मरसि	मरसि
946	11	Arus	Aries
946	16	Snbhagraha	Subhagraha.
		navamsa	navamsa
952	16	wonb	womb
983	3	each	each
987	26	gooo	good
1003	29	tho	the
1007	29	in	in
1082	13	रावदशावां	रविदशावां
1040	2	भूषण	भूषण
1040	13	बन्धु	बन्धु



# जातकपारिजाते दशमोऽध्यायः

## ॥ अष्टकवर्गाध्यायः ॥

### Adhyaya X.

#### ASHTAKAVARGA.

The following eleven slokas from *Horamakaranda* (Horamakaranda) are inserted here, because they form an appropriate introduction to this Chapter.

यत्रोपरि जन्मशुद्धाद् ग्रहाणां पुनरुक्तं द्वादशराशिपूर्वम् ।

चुणो तदेकक्षेत्रं भुवो फलस्य भेदाद्वैकान्तिकमुक्तमासिः ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं समुदाहरन्ति ।

यथा तथा तेषु खगाः सङ्ख्याः स्थिता न ते एतकतो भवन्ति ॥ २ ॥

Astrologers declare that to be the *जन्मराशि* (Janmarasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the *Lagna* may be in all possible ways cannot consist of seven.

अतोऽष्टराशिर्ननुजोऽत्र सर्वैः प्रोक्तोऽत्र तेभ्यश्च भुवोऽनुमानि ।

फलानि तेषां च विद्योमयोगा यदाष्टवर्गोत्पत्तयः स्फुटं स्यात् ॥ ३ ॥

Hence every person is declared to have eight signs as the seats of the seven planets and the *Lagna* and it is with reference to these eight places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the *Lagna* are calculated—a process which when completed, the *अष्टवर्ग* (Ashtakavarga) result as it is called will become revealed.

स्वाराक्षिभ्यो दिनेशः स्वसुखमृत्तितपः स्वान्द्राभापपातः

शुक्रादस्तारिहिरैकेन्द्रितमयसपोलभयर्तो मुरेज्वात् ।

चन्द्राद्राभाधिकमेत्रिषु दशितनवारसान्त्वधर्मोत्तमेषु

श्रेष्ठो लग्नाद् व्ययान्मृत्तपयगृहगतः सुपशस्तोऽष्टमोन् ॥ ४ ॥

With reference to its अष्टकर्म (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

हस्तुलंग्नात् पंढारत्रिदशसु कुतुनात् सप्तधर्मात्मनेषु

स्वात् स्वान्तरिषु स्वर्धात् समद्वयमृत्तितु श्रवणधीपद्सु मन्दात् ।

ज्ञात् केन्द्रायाममजोऽत्रिषु विषुधगुरोः केन्द्ररन्ध्रान्त्वलाभे

शुक्राक्षीधर्मेष्वनुसारसहजनमीलाभगद्य प्रशस्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रा रन्ध्रादगः स्वादुपचयतन्नेष्वर्कतः पट्विलाभे

मालेयांशोः प्रशस्तः प्रथमसद्वपद्वलाभमभ्येषु लग्नात् ।

ज्ञात् पट्वयातामनेषु ध्ववरिषुदशमावेषु जीवाद्य शुक्रात्

पद्माभान्द्रादनेषु क्षितिज दशसुतात् केन्द्ररन्ध्रावधर्म ॥ ६ ॥

Mars is auspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself, in the 3rd, 5th, 6th, 10th and 11th places from

<sup>4</sup>In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun ; in the 3rd, 6th and 11th places from the Moon ; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna ; in the 3rd, 5th, 6th and 11th places from Mercury ; in the 6th, 10th, 11th and 12th places from Jupiter ; in the 6th, 8th, 11th and 12th places from Venus ; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

शुक्रः शुभः स्वार्थलाभाद्यमनयमनुखे सतिपुत्रे पुत्रादयोः  
साक्षादरेऽथ जीवाद् व्ययसिद्धिभिधानेषु शम्भो दिनेश्वर ।  
धीधर्मान्धारितारमे धितनुदलदुने स्वान् स्वपद्वारितरम्भ-  
स्वोभाम्पुष्टिबन्धुतोदरिख्यमुत्पत्तिननुप्येमलाभेषु ह्यनाम् ॥ ७ ॥

Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus ; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn ; in the 6th, 8th, 11th and 12th places from Jupiter ; in the 5th, 6th, 9th, 11th and 12th places from the Sun ; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th, and 12th places from itself ; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon ; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

जीवो भीमः स्वकेन्द्रागममृतिषु रवेः सतिधर्मैवथ स्वान्  
सम्प्राप्त्यिन्दुशान् पदं स्वमुत्तुल्यतनुप्येनधर्मागमेषु ।  
ह्यनाम् साक्षेपु चन्द्रान् सागुरुधनधीश्रान्तिनेष्टैरनुनाम्  
धीपद्वारितेषु शुक्रान् स्वयुत्तुभनभोलाभविद्वेषिषेपु ॥ ८ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars, in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun ; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself, in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna, in the 2nd, 5th, 7th, 9th and 11th places from the Moon ; in the 3rd, 5th, 6th, and 12th, places from Saturn, and lastly, in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus.

हृदोर्दक्षारिणेषु व्ययमिदलनभोऽन्तेषु ह्यनाम् प्रशम्भो  
व्ययमिदलनभोऽन्तेषु स्वान् व्ययमिदलनभोऽन्तेषु ह्यनाम्

धीमनोवाहवभुविदशसु रविभात धीतपःश्रावलाभे

जीवात् ज्ञात् पीप्रिकाभक्षजनवसु कुवादीभवापोहिनेषु ॥ ९ ॥

Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 8th, 11th and 12th places from the Sun; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.\*

स्वात् सौरिह्यवाधुग्राहिषु भरणिस्तवात् सव्यवाग्नेषु सुवर्ग

केन्द्रस्वावाहसु ज्ञाद् द्यवश्रुतिस्मचारातिषर्मेषु चन्द्रात् ।

पट्टवायव्यो विलगताहुषचयद्विषुसयेषु पट्टारिःरिःके

शुक्राहाचर्यतेषा द्यवत्तेनमभवातिषु स्वाग्रक्षमाः ॥ १० ॥

Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; in the 6th, 11th and 12th places from Venus; and lastly in the 5th, 6th, 11th and 12th places from Jupiter.

स्वानामीशकलप्रदानि रविताम्यन्वानि दुष्टान्यतः

कार्ये तद्विचरं ततोऽधिकफलं दधु. स्वराशेयैः ।

मित्रस्वोपचयस्त्रितरा शुभममी पुण्यमिदं शत्रुफलं

मित्रमहाविषयद्विषयैरुद्भूयताः प्रायः फलं नो शुभम् ॥ ११ ॥ (गुणाकरः)

The benefic positions have been enumerated; the rest are to be understood as malefic. The two-fold distinctions viz. of benefic and malefic should be clearly set forth. The planets produce the effect of whichever of these two preponderate in the

\* But according to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Slokas). In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the *benefic effect* revealed by Ashtakavarga. In their depression, inimical or अपचय (Apachaya) places, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

जन्मकाले ग्रहा यत्र स्थितास्तदाभागतोऽङ्केभ्यः ।

\* रेखाभिर्दूष्य तत्रार्धे चाप्यष्टोत्कलं महः ॥ (सत्याचार्यः)

From where the planets are at the time of birth, the benefic and malefic dots should be marked. A planet in its progress through a Rasi produces the effect of the malefic or benefic dots appearing therein (as ascertained from its Ashtakavarga).

\* In other books रेखा (Relha) is used to denote what बिन्दु (Bindu) signifies here *viz.* a benefic dot, the term बिन्दु (Bindu) in other books is employed in the sense of a malefic dot. This has to be kept in mind in making out quotations from other authors.

कष्टभेदकले द्वारा तदन्तरपदालकम् ।

चारकमेव सचरा यच्छन्तीति जगुर्मुखाः ॥ (दिवकीर्तिः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as benefic and the rest malefic. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's अष्टः रसि (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, it means that the net result is beneficial to the native.

If we should denote a benefic place by a dot (•) and a malefic one by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any अष्टक

(Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit गौचर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in the भिन्नाष्टकवर्ग (Bhinnashtakavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is  $\frac{7-1}{8}$  or  $\frac{6}{8}$  ths beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is  $\frac{6-2}{8}$  or  $\frac{4}{8}$  beneficial. If the number of benefic dots be 5, we should say that the effect will be  $\frac{5-3}{8}$  or  $\frac{2}{8}$  ths beneficial. If it should be 4, the result is  $\frac{4-4}{8}$  or 0; that is neither good nor evil, but neutral and so on.

एकेन यः शुभः स्वल्पश्रुतिः स्यादिति स पापदो भवति ।

यस्तु चतुर्भिर्द्वैष्टः सर्वफले कल्पनाप्येवम् ॥

(पांचरावणः)

Take for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below :

Lagna 30° Venus 27°	Sun 10°	Mer. 1° Moon 3°	
			Jupiter 5°
Mars 28°	Rasi Kundali:		
		Saturn 20°	

.... 	.... 	.... 	.... 
.... 	Ashtakavarga of Mars Benefic dots—39 Malefic Strokes—24		.... 
.... 		.... 	.... 
.... 	.... 	.... 	.... 

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of  $\frac{2}{5}$  or  $\frac{1}{2}$  evil. Similarly for the other signs. There is one peculiarity to be noticed in the मृगशिरा (Ashvini) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्रोदयकालेषु Chaudradigviphaleshu—for the मृगशिरा (Ashvini) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only  $\frac{4-3}{8}$  or  $\frac{1}{8}$ th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उपचय (Upachaya) house (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi.

लघानुपचयसंस्थानेऽपि स्वगृहमूलशुक्लस्थः ।

मित्रशेषगतो वा फलमतिशयितः शुभं ददात् ॥ (देवकीतिः)

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयस्थोऽपि नृपेऽपि स्वगृहेऽपि स्वगृहेऽपि स्वगृहे ।

यस्तु स दयात्पारं फलमतिशयितो यथाकामम् ॥

N. B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of दोषार (Gochara).

cf. दशमेऽध्यायः

यस्तु स्वनीचानि शुभोपगोचरेऽपि स्वगृहेऽपि स्वगृहेऽपि स्वगृहे ।

स्वभावभूतानामपि चरते स जगत्पतेः पश्यन्त्यो निरुक्तः ॥

ईषत्सुहृत्स्योचभृदिष्टष्टो मित्रक्षेजन्मोचये बलीयान् ।

यो जातकेऽभूत्स तु जन्मसंस्थौ दृष्टाच्छुभं न यन्मुनेऽप्यनिष्टम् ॥

Also शब्द

जन्मन्तुपचयमयने क्षेत्रो ग्रहो ह्यपचयेषु पुष्टफलः ।

उपचयमयनेपेक्षाः र्थादस्थाने ह्यपचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), यत्र (Sutau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says—

शुभमशुभं स्वफले दृष्टास्तत्रलो बलेन हीनस्तु ।

ग्रह इव सर्वश्रेष्ठः वृष्टफलो बलविहीनश्च ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war or combustion, etc.

नीचस्था ग्रहविजिता रज्यभिभूता विरहिन्यो हस्ताः ।

शुभता इव मंसहता भवेति कार्यक्षमा कस्ते ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation Swakshetra, Upachaya, etc., it always refers to the position of the planet *at the time of birth*; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic नीच (Gochara) phalas of planets are mentioned; i.e., if



particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavargas are used in connection with transits. For example Saturn transitting the 3rd 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transitting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil, during their transits at the time of consideration in accordance with the number of benefic dots which the planets gain to their credit in their respective Ashtakavargas based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the first week of December 1932.

Rahu		Jagm
Moon		Merc.
		Venu
Sat.		Sun
	Rahu	
	Horoscope	
	Mars	Jupiter
		Ketu

Rahu	Planetary	
	positions	
	about the first	Mars
Saturn	week of Dec.	Jupiter
	1932	Ketu
	Sun	
	Merc.	Venus

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas takavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in Sani's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that the native will be free from worry, loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native.

Bhattotpala adds.

Varahamihira has stated (Brihat Jataka, Chapter VIII, Sloka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be *nil* when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकमद्वयं सारसं फलयोग्यं सौम्यं नार्शं यदेवद्विधं परित्यज्यते सत् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निगदिष्यति भेदव्यतिरिक्तः विरुद्धविशेष उभयपक्षश्च दृश्यः." The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two *similar* effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by शरद्वज्र (Shardavajra) and यवज (Yavaj) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brihat Samhita the गोचारः (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचार (Gochara). Further, as गोचार (Gochara) is well known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessor. For he has said in his work यत्ना (Yatra),

यस्य गोचारफलप्रमाणता तस्य वेधफलमिष्यते न वा ।

मातृपौ न यदुन्मत्तं निरुद्धं शुभमार्गफलदो हि गोचराः ॥

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance: for he has said

फलद्वयैर्दुःखपापलक्ष्ये समानकृत्वावकलौ मदिष्टौ ।  
उदावांसु यस्तस्य फले विधायं यात्राविधाने च समुत्तमे च ॥

Badarayana also has said

कष्टश्रेष्ठे मुख्यसंग्रहे फले वेत् स्यात्तां नाशः फलपोस्तत्र वाच्यः ।  
वाच्यः पत्तिर्देडितिरिक्तनवाः स्वात् स्थाने स्थाने कलनेर्दे मदिष्टा ॥

and has thus accepted only the Ashtakavarga method.

### THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वशतकान् (Sarvashtakavarga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being  $\frac{1}{16}$ th of an inch will be found suitable. The bottom-most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha,' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha,' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:—

	Lagna	Venus	Moon
			Sun Mercury
			Jupiter Mars
	Saturn		

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (प्रत्यक्ष); the dotted part of the plate

चक्रं त्रिलोक्य सह लघुदिवाकराद्यैः

सूर्यादिलघुमयनान्तविषयचरणाम् ।

वाक्याष्टकोपगतवर्णनियोजिताये-

द्विन्नाष्टवर्गजनितास्त्रिलोचिन्दवः स्युः ॥ १ ॥

देवो घवो धीगवशस्तमोरमा धूलिः क्रमादुष्णकरादिचिन्दवः ।

सालोलसंख्या समुदायचिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥ २ ॥

*Stokas 1 and 2.* If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtakavarga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 52 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाष्टकवर्ग (Sarvashtakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) i.e. aggregate.

मेषादियद्गुह्यता चसुसंख्यदाया-

स्तद्वाचपुष्टिवलवृद्धिकरा भवन्ति ।

पदपञ्चसप्तसहितानि शुभप्रदानि

त्रिज्यैकचिन्दुयुतमानि न शोभनानि ॥ ३ ॥

*Stoka 3.* In whatever bhava represented by Mēsha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 8, 3 or 1 dot are not auspicious.

मिश्रं फलं भवति सागरविन्दुयोगे  
रोगापवादाभयदा यदि शून्यभावाः ।  
एकादिविन्दुयुतभानुमुखग्रहाणां  
भिक्षाष्टवर्गजनि सर्वफलं प्रवक्षि ॥ ४ ॥

*Sloka 4.* When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखभयाटनादीनि च सैकविन्दुः ।  
द्विको मनस्तापनृपालचोरकृतापवादाशननाशनानि ॥ ५ ॥

*Sloka 5.* A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

#### NOTES.

The excess of benefic over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean  $\frac{1}{2}$  or 1,  $\frac{1}{2}$  or 1,  $\frac{3}{4}$  or 1,  $\frac{3}{4}$  or full. Hence the following slokas :—

रेखाविन्दुकयोस्तु शोचिषदे यत्रान्ति रेखापिना  
दे रेखे षण्दे सत्य उदयप्रागल्भ्यपन्थुप्रदाः ।  
पट्टेखापिपुल्लप्रतापसुगशोविहारस्त्रीर्निप्रमः  
रेखा अष्टमहीपतिप्रमत्तुर्दे कुर्वन्ति नानागुणं ॥



कष्टं खादेकरेस्तायां हाम्यामर्थशयो भवेत् ।  
 त्रिभिः द्वेष्टां विनानीयात् चतुर्भिः समता मता ॥  
 पञ्चभिः परमानन्दः षड्विंश्यागमो भवेत् ।  
 सप्तभिः परमानन्दस्त्वष्टभिः सर्वसम्पदः ॥  
 एकेन यः शुभः खात् पद्विः स्थानैः स पापदो मरति ।  
 यस्तु चतुर्भिः स सप्तः सर्वकले कल्पनैव खात् ॥

त्रिकस्तु संचारकुशालवकलेवरव्याकुलमानसानि ।

सुखासुखार्थव्ययत्रितलाभफलप्रदः सागरविन्दुकः स्यात् ॥

*Sloka 6.* When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सद्वस्त्रलाभसुतलालनसाधुसंग-

विद्याधनानि कुरुते शरसंग्रहविन्दुः ।

पद्विन्दुकस्तु नवमोहनरूपशील-

संग्रामजिद्धनयशोचलवाहनानि ॥ ७ ॥

*Sloka 7.* Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

सप्तविन्दुस्तुरगादियानसेनाधनप्राप्तवशोभनानि ।

विन्दुएकः सप्तगुणाभिरामराजप्रतापं प्रकटीकरोति ॥ ८ ॥

*Sloka 8.* When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (साम्प्रभासपुङ्खलोभतद्भुग-पञ्चानि).

#### NOTES-

Some books read सर्वपुण्यानि in which would mean kingly glory graced with every one of its adjuncts.

शरादिविन्दुस्थितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।  
अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले भ्रमायी ॥ ९ ॥

*Sloka 9.* A planet is invariably benefic in his own *varga* in any sign which has five or more dots. If otherwise, it yields no good effect. In its range in a sign which is without dots, it becomes positively hurtful.

स्वोद्यमित्रादिवर्गस्थाः केन्द्रादिवलसंयुताः ।  
अनिष्टफलदाः सर्वे स्वल्पविन्दुयुता यदि ॥ १० ॥

*Sloka 10.* All planets without exception, standing, it may be, in their exaltation signs, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required minimum.

दृष्टस्थानस्थिता ये च ये च नीचारिभांशगाः ।  
ते सर्वे शुभदा.नित्यमधिबिन्दुयुता यदि ॥ ११ ॥

*Sloka 11.* But planets on the other hand which may be in bad positions and have even reached their depression point, or an inimical sign or portions of the

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गकेषु यदा शनिः शून्यगृहं प्रयातः ।

करोति पित्रादिकभावजानामतीव रोगारिभयाकुलानि ॥ १२ ॥

*Sloka 12.* When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

## ॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचभागे

जातः कुशानुपुगविन्दुयुते च रोगी ।

पाणादिविन्दुसहितोदयगे दिनेशे

स्वोच्चेऽथवा निजगृहे नृपतिश्चिरायुः ॥ १३ ॥

*Sloka 13.* When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

Parasara adds

NOTES.

आदित्याष्टकर्म च निशिष्याकाशनारिषु ।

अर्कस्थितस्य नवमो राशिः वितृष्टं स्मृतम् ॥

तद्वाशिफलसंख्याभिर्द्वयेच्छोष्यपिण्डकम् ।

सप्तविंशोदृते श्रेष्ठं नक्षत्रं याति भावनः ॥

तस्मिन् काले तस्य तस्य भावस्वार्ति विनिर्दिशेत् ।

तस्मिन् काले पितृहेतो भवतीति न संशयः ॥  
 तत्त्रिकोणगते वापि पिता पितृवमोऽपि वा ।  
 मरणं तस्य जानीयादशा छिद्रेषु कल्पयेत् ॥  
 अर्कात्तु तुर्यगे राहो मन्वे वा भूमिनन्दने ।  
 गुरुशुक्लक्षणमृते पितृहा जायते नरः ॥  
 लग्नाच्चन्द्रादुक्ष्याने याते सूर्यपुते यदि ।  
 पित्रोर्नाशे तदा काले वीक्षिते पापसंयुते ॥ .  
 दशाशुक्लकालेन योगयेत्कालवित्तमः ।  
 लग्नास्तुलेसाराशीतदशायां च पितृक्षयः ॥  
 मुखनाथदशायां तु बहुप्राप्तेश्च संशयः ।  
 पितृनन्माद्यगे नातृशदीशे लग्नागेऽपि वा ॥  
 तेनैव पितृक्षयार्थाणि कारयेत्तात्र संशयः ।  
 सुखेष्टे लामलग्रस्थे चन्द्रलग्नाद्विशेषतः ॥  
 पितृगृहे समायुक्ते जातः पितृशत्रुगः ।  
 तेनैव पितृक्षयार्थां कर्मणैर्न समापयेत् ॥  
 पितृनन्ममृतीयसं जातः पितृवनाश्रितः ।  
 पितृकर्मगृहे जातः पितृसुखगुणान्वितः ॥  
 तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्तुलः ।  
 सूर्यास्तर्गे यन्मृत्युं मामे संस्तरे प्रति ॥  
 विवाहव्यवहारमदि मासेऽस्मिन् वर्जयेत्तदा ।  
 कल्हो मासदुःखानि शुन्यमासे भवन्ति च ॥  
 एवमादि फले ज्ञात्वा मासे प्रति मपाचरेत् ।  
 संशोध्य विष्टे सूर्येण रन्ध्रमात्रेण वर्धयेत् ॥  
 द्वादशादिहनाच्छेपं मेपादिगणयेत्पुनः ।  
 तस्मिन्मासे मृतिं विन्ध्यात्तन्त्रिकोणगतंऽपि वा ॥  
 सूर्यादि कल्पयेत्तन्त्रे परतो मासकरं मृतिः ।

केन्द्रत्रिकोणोपगते दिनेशे षट्पञ्चसप्ताष्टकविन्दुवर्गे ।

रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥१४॥

*Sloka 14.* When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोष्यावशिष्टद्वयविन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुसूनी ।

भानौ दशाब्दात्परतः समृद्धां तातस्य राज्यश्रियमाहुरार्याः ॥

*Sloka 15.* If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made, (त्रिकोणशोधना & एकाधिपलशोधना-Trikonasodhana & Eakadi-patyasodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

## ॥चन्द्रफलम् ॥

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं

मासं राशिं सकलशुभदे कर्मणि त्याज्यमाहुः ।

यक्ष्मालस्यं शशिनि तनुगे सैकलोकाशिविन्दौ

सप्तत्रिंशच्छरदि भरणं द्वित्रिसेटान्विते च ॥ १६ ॥

*Sloka 16.* If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will<sup>4</sup> suffer from disease and debility. If the Moon in the above position be also in conjunction with 2 or 3 planets, the person will meet with his death in his 37th year.

## NOTES

Parasara adds

चन्द्राच्चतुर्थे मातुः प्रासादग्रामचिन्तनम् ।  
 चन्द्राष्टमं शुन्यं च शुन्यराशिगते विधौ ॥  
 तत्रशत्रुं परित्यज्य शुभकर्माणि कारयेत् ।  
 चन्द्राष्टमेशनभ्रम्रितयेषु विगणतः ॥  
 आयासलज्ज्याविदुःखानि लभते नात्र संशयः ।  
 चन्द्राष्टगुस्तकलातिषष्टे वर्षयेच्छोभ्य पूर्वम् ॥  
 शेषं च शनौ याते मातृहानि विनिर्दिशेत् ।  
 तत्त्रिकोणेषु वा केचिद्दशाब्दिषु कल्पयेत् ॥  
 चन्द्राल्लघात्पुनस्त्यागे भौगे वा मात्करान्मने ।  
 दृश्यते वा तयोः स्थानं पूर्वोक्ते कालसंगते ॥  
 तदभावे स्वयं मृत्युर्देशान्तरगतित्वं वा ।  
 चन्द्रान्मुखेष्टने रागेत्त्रिकोणे दिवसाधिपे ॥  
 मात्रा वियोगमस्तीति निर्दिशेत्क्षयतः पितुः ।  
 पितुर्वा मातृचिन्ताया मात्करादीन् प्रकल्पयेत् ॥

केन्द्रत्रिकोणायगते शशाङ्के नीचारिणे इन्द्रिकलाविहीने ।

चिन्दुद्विके वा यदि स त्रिचिन्दा तद्भावनार्थं कथयन्ति तज्ज्ञाः १७

Slaka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or inimical sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

वेदादिभिन्दुयुतकोणचतुष्टये वा  
 लाभे विधी बलपुते यदि मावद्विः ।  
 बिन्द्वष्टके शशिनि केन्द्रगते तु जाता  
 विद्यायशोधनगलप्रबला नरेन्द्राः ॥ १८ ॥

*Sloka 18.* If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

## ॥ कुजफलम् ॥

स्वोच्चस्वके गुरुमुखोदयमानयाते  
 बिन्द्वष्टके च यदि कोटिघनप्रभुः स्यात् ।  
 चापाजसिंहमृगकीडविलयसंस्थे  
 भौमे चतुष्टयफलोपगते च राजा ॥ १९ ॥

*Sloka 19.* When Mars in exaltation or in स्वक्षेत्र (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanus, Meshā, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

ग्रीष्माष्टके संचिन्त्यं आतृविक्रमधैर्मिकम् ।

भौमस्मितस्य सहजो राशिर्भ्रातृगृहे स्मृतम् ॥

त्रिकोणशोधनं कृत्वा भूयस्यो यत्र रेखिकाः ।  
 तत्र भूमिं च भार्यो च वने मेहं विनिन्तयेत् ॥  
 वैपरीत्ये तु तत्रैव वस्त्रहानि विनिर्दिशेत् ।  
 एकाधिपत्यं संशोध्य फले यत्र न लभ्यते ॥  
 तत्र भूम्यादिनाशः स्याद्देवसालः प्रमापते ।  
 फलानि यत्र भूयांसि सर्वम्यस्तत्र तत्र च ॥  
 भौमो बलविहीनश्चेद्दीर्घायुर्भ्रातृको भवेत् ।  
 फलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥  
 तद्राशिफलसंख्येण वर्षमेच्छोध्य पूर्ववत् ।  
 शेषमृतं शनौ याते भ्रातृहानि विनिर्दिशेत् ॥

Also

भौमान्तं तनुषः कुमास्तनुष्यं योगे फलानां तपा  
 तनुष्यं शरदीह कष्टमनिशं शस्त्रानलोत्पं मयम् ।  
 मन्दारद्रास्मयोः फलेक्यकमिते सौम्योन्मिले शस्त्रभी-  
 र्मन्दारैक्यमिते फलसतिमये राहोः सुखानां क्षतिः ॥

विन्द्रष्टके धरणिजेऽतिलघुधितीशो  
 मानेऽथवा तनुगते च महीपतिः स्यात् ।  
 जातोऽवनीशकुलजो यदि देशनाथः  
 खोचस्वराशिसहिते नृपचक्रवर्ती ॥ २० ॥

*Stoka 20.* If Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. If he be already a scion of a royal family, he will become lord of the whole country. If Mars be in exaltation or in स्वक्षेत्र (Swakshetra) in addition to the above, the person born will be an emperor.



## ॥ बुधफलम् ॥

केन्द्रत्रिकोणे वसुबिन्दुके द्वे जातीयविद्याधिकभोगशाली ।

सोचादिकैकद्वितयत्रिविन्दौ तद्भाववृद्धिर्न च भावहानिः ॥२१॥

*Sloka 21.* When Mercury in a Kendra or Trikona becomes associated with 8 benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

### NOTES.

cf. Parasara.

बुधात्तर्यं कुटुम्बं च वनपुत्रादिमातुलाः ।

तत्पञ्चमे मन्त्रविशालिपिबुद्ध्यादि चिन्तयेत् ॥

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।

बन्धुमित्रविनाशादीर्हन्ते नात संशयः ॥

विन्द्राधिक्यं यत्तदागारमासे विद्यारम्भः सर्वविद्याकरः स्यात् ।

गोचारेण शस्य शून्यालयस्ये मन्दे बन्धुहृतिसंपत्तिनाशः ॥ २२ ॥

*Sloka 22.* Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtakavarga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some बन्धु (Bandhu) or जन्ति (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

## ॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकदिन्दुराशौ लघे निपेकः कुरुते सुतार्यम् । .  
तद्राशिदिग्भागगृहस्थितानि गोविजयानानि ब्रह्मणि च स्युः ॥ २३ ॥

*Sloka 23.* Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

### NOTES.

Parasara adds

जीवाल्पघमतो ज्ञानं पुत्रधर्मधनादिकम् ।  
गुरोःष्टकर्मणेषु संतानावपि कल्पयेत् ॥  
गुरुस्थितसुतस्थाने यावच्च नियते फलम् ।

Balabhadra reads शुभस्थाने instead of सुतस्थाने.

शुभनीचमहं त्यक्त्वा तावन्तश्च सुताः सन्तः ॥

also रत्नभद्र

गुरुस्तुंगसुतस्थाने यदि स्यात्त्रिगुणं तदा ।  
वर्त्मूलधिकोणे वा यदि स्वाद्विगुणं तदा ॥  
शुभदृष्टे च तत्रैव वृद्धिः स्यात्कर्मितादपि ।  
यावदोर्गर्तनागाश्च तावन्तः प्रकृष्य मत्ताः ॥  
यावन्तो शुभभागाः तावन्त्यमन्त्र कल्पयन्तः ।  
गुरोःष्टकर्मणेषु सुताराशौ विकं करम् ॥  
गत्याल्पनयः न स्याद्देशात् प्रमाणे ।  
संज्ञान्तसंस्तुत्या वा नदीसम्पत्तयः पुनः ।  
सुतभेदानां दीर्घं गमानावापि कल्पयेत् ॥  
गुरोःष्टकर्मणेषु शेष्य मेवकल्पानि च ।

कूराश्रितकलं त्यक्त्वा शेषाख्यस्मात्मनाः स्मृताः ॥

व्यगर्थमुततंत्यैश्च पपिः स्वात् क्षीणमंततिः ।

गुरोरष्टवर्गेषु सुतरासिस्थितं समम् ॥

अल्पात्मनः स विज्ञेयो गुरौ पञ्चमगेऽपि वा ।

तदीशयोगशृङ्गे वा तदा पुनान् समादिशेत् ॥

एतैर्वहुप्रकारैश्च कल्पयेत्कालवित्तमः ।

बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥

जीवाष्टवर्गलघुबिन्दुगृहोपपाते

भानौ कृताखिलशुभानि विनाशितानि ।

पञ्चादिविन्दुकरिपुण्यपरन्ध्रगेज्ये

जातधिराशुरविचिजितारिकः स्यात् ॥ २४ ॥

*Sloka 24.* If, at a person's birth, the Sun occupies a house which in the *Ashtakavarga* of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

स्रोत्रेऽथवा निजगृहे वसुबिन्दुयुक्ते

केन्द्रस्थिते सुरगुरौ शुरुभावमे वा ।

नीचारिभागमपहाय विमूढराशौ

जातः स्वकीययशसा पृथिवीपतिः स्यात् ॥ २५ ॥

*Sloka 25.* If Jupiter, whether in exaltation, in *Swakshetra*, in a *Kendra*, in the 9th bhava or in a portion of some *Rasi* unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।

कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ २६ ॥

*Sloka 26.* When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

सप्तविन्दौ सह (शशः) लक्ष्मणेन जीवे बहुस्त्रीधनपुत्रवन्तः ।

पद्मिन्दुके वाहनविचरन्तः सप्तविन्दौ जयशीलवन्तः ॥ २७ ॥

*Sloka 27.* If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

## ॥ शुक्रफलम् ॥

साप्तविन्दुफलकोणकेन्द्रगे भार्गवे तु वलवाहनाधिपः ।

आधुरन्तमविनाशभोगवान् विचरन्विश्वराट्रिभिन्दुके ॥ २८ ॥

*Sloka 28.* When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

## NOTES.

Parasara adds

भृगोरष्टकर्म च निक्षिप्याकाशचारिणु ।  
 त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥  
 येषु चेषु फलानि स्युर्भूयांसि किञ्च तत्र तु ।  
 मूर्ध्नि कलत्रं वित्तं च तद्देशे निर्दिशेन्मृणाम् ॥  
 शुक्राज्जामित्रतो लब्धिवरेशान्नितदिग्मथा ।  
 दाराधिपस्यितं क्षेत्रं दाराजन्मर्क्षकं विदुः ॥  
 तस्योच्चनीचराशौ वा कैचिदिच्छन्ति तद्धिदः ।  
 तस्यांशकशिकोणे वा भार्याया जन्म संभवत् ॥  
 लगेन्दोर्मार्ग्यभं जन्म वदन्ति मुनिसत्तमाः ।  
 उक्तप्रकारमार्गेण भार्याया जन्मलक्षणम् ॥  
 तयोः समागमर्क्षे च कल्पयेत्तत्र बुद्धिमान् ।  
 स्वक्षेत्रस्योच्चगे वापि स्वामित्रर्क्षगतोऽपि वा ॥  
 स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।  
 शुक्रजामित्रतो लब्धिवत्रिकोणह्रेशदिकुः स्त्रियः ॥  
 प्रोक्तत्राशिर्यद्वा दारा जन्मर्क्षं संततिलदा ।  
 अयुक्तराशिर्जन्मर्क्षमस्ति चेत्तास्ति संवतिः ॥  
 भृगुदरेशयुक्तर्क्षे फलमेस्यास्त्रियो विदुः ।  
 क्षेत्रधीमहणे साम्यं नृपस्य द्विगुणं तथा ॥  
 मन्दांशे मन्दमंयुक्ते मन्दक्षेत्रेऽथवा भृगौ ।  
 नीचांशे पापमंयुक्ते नीचश्रीभोगमिच्छति ॥  
 मेदिनीतनयभोगनिरासी मेदिनीमयसदालयशुक्तः ।  
 मङ्गलक्षणयुतः सितलदाऽन्येनमुन्दरपराह्वनास्तः ॥  
 भीमांशकगते शुके भीमक्षेत्रगतोऽपि वा ।

भौमेन युतश्चेदथ परस्त्रीभोगमिच्छति ॥

द्वारागारे मन्दभाशे कुर्माशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।  
स्वास्तद्वारा जारिणी च नला वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥

जामित्रे मन्दभौमाशे तदीशे मन्दभौमगे ।

वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥

पापारूढांशगे चन्द्रे जामित्रे व्ययगेऽपि वा ।

पापग्रहान्विते शुके छीहेतोः शुचमावहेत् ॥

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।

भवेच्छशाङ्गतुल्या वा दारेशस्य गुणान्विता ॥

सपापभागगे विधौ व्ययेऽज्ञानालयेऽपि चेत्

सपापमार्गवेऽङ्गनानिमित्तः शुचं यद्म् ।

सिनांशकप्रमाणिकाः स्त्रियो भवन्ति सद्रूपाः

भवेच्चरांशसंमिताः स्वनाथतुल्यसद्रूपाः ॥

शुक्रान्मन्दे त्रिकोणस्थे गेष्टे जीवे सुखप्रदम् ।

तेषां नलावच्छ्वेन भार्याया लक्षणं वदेत् ।

एवमादिफले ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥

नीचास्तुरिःकमिधनोपगते तु काच्ये

पूर्वोदितधित्तिपयोगविनाशनं स्यात् ।

शुक्राल्पचिन्दुयुतमन्दिरदिग्भिभागे

स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ २९ ॥

*Sloka 29.* But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed; in the direction indicated by the house with the least number of benefic dots in the शुक्रारूढवर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

## शनिफलम्

कोणस्य शून्यतरराशिगते तु मन्दे  
जातस्य मृत्युफलमाशु घनक्षयो वा ।  
एकद्विलोकयुगाविन्दुयुते च केन्द्रे  
मुक्तः स्वतुल्लभवने रविजेऽल्पमायुः ॥ ३० ॥

*Sloka 30.* If in the अष्टकवर्ग (Ashtakavarga) of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a Kendra be associated with one, two, three or four benefic dots and if the Kendra be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

### NOTES.

Parasara adds

शनैश्चरस्त्रितस्यानादष्टमं मृतिरुच्यते ।  
शनैरष्टकवर्गे च स्वस्वायुष्यं विनिर्दिशेत् ॥  
लभान्ममृतिमन्दान्तं फलान्येकत्र कारयेत् ।  
लभ्यादिकलत्रुत्पान्दे व्याधिषैरं समादिशेत् ॥  
मन्दादिलभार्गन्तं फलान्येकत्र संयुतम् ।  
मन्दादिकलत्रुत्पान्दे व्याधि तस्य समादिशेत् ॥  
तयोर्योगसमान्दे तु मृत्युयोगः प्रचक्षते ।  
शोभ्यादिगुणनं कृत्वा पिण्डं संस्थाप्य यजतः ॥  
अष्टमस्पर्शहेत्वा समर्पिशतिपात्रितम् ।  
रातादूर्ध्वं तु तत्पिण्डं रातमेव त्यजेद्दत्तः ॥  
आयुःपिण्डं तु नानीयात् प्राग्ध्वेर्लां तु कल्पयेत् ।  
दिकोणैकाविपत्यसंशोधनं विरचय्य च ॥

पिण्डं संस्थाप्य गुणयेहमादष्टमगैः फलेः ।  
 सप्तविंशतिहृच्छेषं मृत्युकालं वदेद्बुधः ॥  
 समूलाष्टवर्गो च यत्र नास्ति फलं गृहे ।  
 तत्र नास्ति फलं तस्य यदा याति शनिश्चरः ॥  
 तद्गृहे रविचन्द्रौ चेत् दशाब्धिरे मूर्तिं वदेत् ।  
 दशाब्धिदसमायोगे नृप्युरेव न संशयः ॥  
 मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।  
 तद्गृहे भास्करे मन्दे तस्मिन् काले मूर्तिं वदेत् ॥  
 मन्दाष्टवर्गादय रिष्टयोगे दुष्टानि वर्णाणि विकारयन्ति ।  
 पूर्वोक्तसंशोधनतो हि शुद्धं पिण्डं सुधीमान्विलिखेत्पृथक्स्थम् ॥  
 छमास्त मन्दान्तमपोकलानामैक्यं शनेर्लभमुषान्त्यमेव ।  
 तद्योगेनृलये शरदीह काले व्याधिं मूर्तिं वा परदेसयानम् ॥  
 धनक्षयं तत्प्रतितुल्यवर्षं तथोगयोगान्द्रममे तु कष्टम् ।  
 सामर्थ्यहीनग्रहपाककाले प्राप्ते तदा निश्चयतो मूर्तिः स्यात् ॥

पदपञ्चविन्दुसहिते तन्त्रगे बलाह्ये

जन्मादिदुःखविपुलं धननाशमेति ।

मन्दे शरादिफलनीचसप्तभावे

जातधिरासुरतिशोभनवर्गकेन्दौ ॥ ३१ ॥

*Sloka 31.* When Saturn with abundant strength occupies the 1st bhava and is associated with 6 or 5 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be associated with 5 or more benefic dots and if the Moon occupies an auspicious Varga, the person will have long life.



मूदारिनीचगृहमे शरवेदधिन्दौ  
दास्यद्विवित्तसहितास्तनये तनुष्वे ।

सौरेऽष्टधिन्दुगणिते पुरमन्त्रतन्त्र-

ग्रामाधिपास्तु गिरिधिन्दुगृहे धनाढ्यः ॥ ३२ ॥

*Sloka 32.* When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities ; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।

प्रस्तारकं पण्यवतिप्रकोष्ठं पञ्चपष्टकश्चाष्टकवर्गजं स्यात् ॥ ३३ ॥

*Sloka 33.* If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशुशीघोधनशुक्रसूर्यभौमामरेन्द्रार्थितमानुपुत्राः ।

याम्यादिपञ्चपष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥

*Sloka 34.* The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

### NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रस्थासप्तक (Prastharashtaka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 *supra*.

*The 48 benefic dots will be distributed as shown below :*

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods *viz.*, the 4th, the 6th and the 8th portions, that is when he is passing from (1)  $11\frac{1}{2}^{\circ}$  to  $15^{\circ}$  (2)  $18\frac{1}{2}^{\circ}$  to  $22\frac{1}{2}^{\circ}$  and (3)  $26\frac{1}{2}^{\circ}$  to  $30^{\circ}$  of that sign; the remaining five periods will prove malefic. Similarly in the case of the rest.

	Mesha	Vrishabha	Mithuna	Karka	Sinha	Kanya	Tula	Vrischika	Dhanu	Makara	Kumbha	Mesha
Saturn		1			1	1	1	1	1		1	1
Jupiter			1		1						1	1
Mars		1	1	1	1	1		1	1		1	
Sun	1	1		1	1		1			1	1	1
Venus		1						1	1			
Mercury	1	1			1		1	1			1	1
Moon		1			1				1	1		
Lagna	1	1			1	1		1				1
	= 3	= 7	= 2	= 2	= 7	= 3	= 3	= 5	= 4	= 2	= 5	= 5

८१. कन्दोपिख

विन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।  
 मान्यष्टया तत्र निमज्ज्य कक्षाक्रमेण तेषां फलमाद्भुरन्ये ॥  
 राश्यष्टभागप्रपञ्चांशकाले शनिर्द्वितीये तु गुरुः फलाय ।  
 कक्षाक्रमेणैवमिहान्यभागकाले विलम्बं फलदं मदिष्टम् ॥  
 सर्वप्रहणां प्रहितेऽष्टवर्गे तत्कालराशिस्थितविन्दुयोगे ।  
 अष्टादशसंख्याधिकविन्द्वश्वेच्छ्रुतं तद्गुणे व्यसने क्रमेण ॥

सविन्दुगः सर्वफलप्रदः स्यादविन्दुको यद्यफलप्रदाता ।  
 अरातिनीचास्तगतो नभोगः सविन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

*Sloka 35.* If a planet be associated with benefic dots, it produces its full beneficial effect; if it be not connected with benefic spots, there is no beneficial effect produced; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots

## ॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिखेद्गणसंख्यास्तिर्यग्नेखा वर्जितान्तश्चतुष्काः ।  
 प्रागादीश्चद्वादशज्योमवासा ज्योतिश्चक्रस्यामिनस्तत्पराद्याः ॥ ३६ ॥

*Sloka 36.* Draw five parallel straight lines at equal intervals from East to West; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and [other] quarters and are the owners (jointly) of the starry zodiac.

अजहरितुरगाङ्गैरुक्षकन्यासृगासौ-  
 युगधटपटूरूपैः किंकिंकीटावसानैः ।

दिनकरमुखवर्गे तत्त्रिकोणोपयात्

लघुतरसमशून्या विन्दवः शोधिताः स्युः ॥ ३७ ॥

*Sloka 37.* In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) Mesha, Simha, Dhanus (2) Vrishabha, Kanya, Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrischika, Meena; and examine the benefic dots in the 3 signs composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणमावेषु यदल्पविन्दुकस्तदीयविन्दु भवतस्तु तावुभी ।

न विन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमुत्सृजेत् ॥

*Sloka 38.* If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (i.e. replaced by zeros)

NOTES.

cf. पराशर

त्रिकोणेषु च यज्युनं तत्तुल्यं त्रिषु शोधयेत् ।

एकसिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥

समत्वे सर्वगोहेषु सर्वं संशोधयेत्तदा ।

To this गजनेवर adds in his फलदीपिका

भवनद्वयशून्ये तु शोधयेदङ्गमन्दित्रम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणशोधना (Trikona-sodhana). "त्रिकोणेषु न यत्पूर्वं तत्तुल्यं त्रिषु शोधयेत्" which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that "तत्तुल्यं त्रिषु शोधयेत्" means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by बलभद्र (Balabhadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarga figures before and after Trikona reduction :

5	3	7	2
5	Ashtakavarga of the Sun. 48.		2
2			7
4	5	3	3

2	3	2	2
2	After Trikona Sodhana		2
2			3
3	2	2	2

## ॥ एकाधिपत्यशोधना ॥

य.ण्ठीरवं कटकमं च विना कुजादि-  
कावासराशियुगलोपगदिन्दुसंख्याः ।  
तत्तुल्यशून्यधिपताग्रहसंग्रहाद्या-  
स्त्येकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

*Sloka 39.* Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकधिपत्यसोधना (Ekadhipatyasodhana), and their net value obtained.

cf. पराचर

एवै त्रिकोर्णं संशोध्य पञ्चादेकाधिपत्यता ।  
 शेषद्वयं फलानि सशुक्लदा संशोधयेद्द्वयः ॥  
 क्षीणेन सह चान्यस्मिन् शोधयेद्ब्रह्मर्षिते ।  
 ग्रहयुक्ते फले हीने ग्रहामात्रे फलाधिके ॥  
 अनेन सह चान्यस्मिन् शोधयेद्ब्रह्मर्षिते ।  
 फलाधिके ग्रहेयुक्ते चान्यस्मिन् सर्वगुत्तजेत् ॥  
 उभयोर्महसंयुक्ते न संशोध्यः कदाचन ।  
 उभयोर्महहीनाभ्यां समत्वे सकलं त्यजेत् ॥  
 समग्रग्रहगुल्यत्वात् सर्वं संशोध्यमग्रहात् ।  
 कुलीरसिंहयो रारयोः पृथक् क्षेत्रं पृथक् फलम् ॥

राशिद्वयं सद्युचरं न शोधयेदेकं द्वयोः शून्यभमप्यशोधयेत् ।  
 फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगदितयं परित्यजेत् ४०

*Sloka 40.* If the two Rasis having a common lord be both occupied by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, remove the figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचरार्धिन्दुसाम्ये विशोधयेद्ग्रहाभिन्दुसंख्याम् ।  
 विखेटराशिद्वयभिन्दवो धे न्यूनाधिका न्यूनसमा विधेयाः ४१

*Sloka 41.* When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasas be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुविन्दुराशौ तत्तुल्यमायान्ति तदन्यसंख्याः ।

पूर्वं त्रिकोणं परिशोष्य पश्चादेकाधिपत्यस्य ततः प्रकल्प्याः ४२

*Sloka 42.* When only one of the two Rasas with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The Trikona reduction is to be made first of all; the net figures are then to be subjected to the एकाधिपत्य (Ekadhipatya) reduction.

शोध्यवाशिष्टानि गुणीकृतानि मेपादिमानैर्गुणकं हि मानाम् ।

सूर्यादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥ ४३ ॥

*Sloka 43.* The net figures after the two reductions in the several signs are to be multiplied each into its राशिमान (Rasimana), i.e. Rasi factor; and the products made into a total is called राशिगुणक (Rasigunaka) i.e. the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or ग्रहमान (Grahamana). The total of these products is called ग्रहगुणक (Grahagunaka), i.e. total of Graha products.

शैलाशवसुसागराम्बरशरैः शैलाहिगोसायकै-

रीशद्वादशभिश्च राशिगुणकैर्मेपादिमानां क्रमात् ।

चाणैः पञ्चभिरष्टकैः शरनमःशैलेषुभिर्भास्करा-

देवं व्योमतलाधिवासगुणकैरायुर्विधानोदितैः ॥ ४४ ॥

तद्वाशिखेटगुणकैक्यफलानि हत्वा

त्रिंशद्भिरब्दचयमासदिनादिकाः स्युः ।

तद्द्वादशाधिकसमा यदि राशिमानै-

राहत्य तत्समतयाऽनुहरेत्तदायुः ॥ ४५ ॥

*Slokas 44 & 45.* Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the sum-total of the Graha products obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 6, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 30. If the quotient should exceed 12 years, divide it by 12 and what is left exhibits the Ayus or period of life given by the planet.

#### NOTES-

cf. पञ्चमः

शोच्याशेषं संख्याप्य राशिमानेन वर्धयेत् ।

ग्रहयुक्तेऽपि तद्वाशौ ग्रहमानेन वर्द्धयेत् ॥

गोसिंहौ दशगुणितौ बहुभिर्मिश्रुनालिनी ।

वणिग्गेषौ तु मुनिमि कन्यकामकौ शरैः ॥

शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ॥

जीवारशुकपौस्वानां दशगुणगुनीन्द्रियैः कपाद्रुणकाः ।

ध्रुवस्य संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक् कार्याः ॥

निक्षिप्याष्टकर्म तु राशिचक्रे तु पूर्ववत् ।



विक्रमैकपशुद्धि च कृत्वा तु गुणयेद्गुणैः ॥

सर्वमिदमक्तमन्दायाः क्रमाद्विज्ञाष्टवर्गजाः ।

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhipatya reduction Slohas 39-42		2	22	Sun's A. V. After Rasi- Gunakara (Sl. 44-45.) Rasi Gunaka = 162.		8
0			3	0			30
2	2	2	0	18	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka is 162+90 or 252.

The Ayus contributed by the Sun is  $\frac{252}{30}$  or 8½ years. Similarly for the other planets.

But both बलभद्र (Balabhadra) and मन्थरेस्वर (Manthreswara) prescribe a method different from this for calculating the विनाष्टकवर्गद्वयोः (Bhinnashtakavargayurdya).

एवं गुणित्वा संयोन्य सप्तभिर्गुणयेत् पुनः ।

सप्तविंशतिद्विगुणयन्वर्षाण्यत्र भवन्ति च ॥

द्वादशाष्टगुणयेत्तन्वमासाह्नदिकाः क्रमात् ।

सप्तविंशतिवर्षाणि मण्डलं शेषयेत्पुनः ॥

Multiply the sum total of the two products (viz., those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य द्विगुणं तदीयं नीचं गतस्यास्तमर्तस्य चार्द्धम् ।  
अतोऽन्तराले त्वनुपातमायुरारस्य वके द्विगुणीकृतं स्यात् ॥ ४६ ॥

*Sloka 46.* If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process. If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate position. In the case of Mars when retrograde, the Ayus obtained is to be doubled.

#### NOTES

Compare what मन्त्रेश्वर & ब्रह्मसूत्र say on the subject :

अन्योन्यमर्द्धहरणं ग्रहयुके तु कारयेत् ।  
नीचेऽर्द्धमस्तमेऽन्यर्द्धहरणं तेषु कारयेत् ॥  
रजुक्षेत्रविभागोने दृश्यार्द्धहरणं तथा ।  
हरणं व्यंशोनमर्केन्द्रोः पातसंशयणादपि ॥  
बहुत्वे हरणे प्राप्ते कारयेद्बलवत्तरम् ।  
पश्चात्तान् सकलान् कृत्वा वरादेन निवर्द्धितम् ॥  
मातृलब्धं शुद्धायुर्वसतीति न संशयः ।,  
पूर्वदिनमासान्दं कृत्वा तस्य दशा भवेत् ॥  
एवं ग्रहणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।  
अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ॥

The Ayus obtained is to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an inimical house or be in the visible hemisphere, the reduction is by  $\frac{1}{2}$ . When the Sun and the Moon being in the nodas suffer eclipse, the reduction is also by  $\frac{1}{2}$ . Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by 324 and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

**मूलत्रिकोणनिजमित्रगृहोपगानां**

**तुङ्गादिवर्गशुभयोगनिरीक्षितानाम् ।**

**उक्तप्रकारमणितागममांशुरेव**

**पापारिचर्गसहितस्य विपातमायुः ॥ ४७ ॥**

*Sloka 47.* In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikon), Swakshetra) or a friendly house or occupy such benefic Vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

**रश्मिमुख्यनभोगदत्तसंख्याः परमायुः शरदस्तु मानवानाम् ।**

**सचिलग्रसमाश्र केचिदाहुर्गुरुमूलाद् समुपैति तुल्यमायुः ॥ ४८ ॥**

*Sloka 48.* The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like पराशर-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

#### NOTES.

The following slokas from पराशर (Parasara) give the details of the लघुवर्ग (Lagna-ashtakavarga).

**अथ श्रुतं प्रकृत्यामि लग्नस्य द्विजपुङ्गव ।**

आर्चिद्भुक्तगुर्वाराः सौम्यदेवेभ्यमार्गवाः ॥  
 हित्वा सौम्यगुरु शेषाः सुदोम्यभृगुसूर्यनाः ।  
 तथा जीवभृगू बुद्धौ सर्वे शुक्रं विना शते ॥  
 जीव एकस्तथा घ्ने मृती सौम्यभृगू तथा ।  
 धर्मे गुरुसिद्धौ सर्वे ले चाये शुक्रमन्तरा ॥  
 सूर्यचन्द्रौ तथा रिःके स्थाने लग्नस्य कीर्तितम् ।

## ॥ लग्नरेखाचक्रम् ॥

### LAGNAREKHA CHAKRAM.

भाज	र	च	कु	बु	गु	शु	श	लग्न	योगा
1			1	1	1	1	1		5
2				1	1	1			3
3	1	1	1				1	1	6
4	1			1	1	1	1		5
5					1	1			2
6	1	1	1	1	1		1	1	7
7					1				1
8				1		1			2
9						1			2
10	1	1	1	1	1		1	1	7
11	1	1	1	1	1		1	1	7
12	1	1							2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Sun; the 3rd, 6th, 10th, 11th and 12th houses from the Moon; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn; and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाष्टवर्गजम् ।

आयुरेव नभःस्थाने शुभपापयुक्तेऽथवा ॥ ४९ ॥

*Sloka 49.* When the Moon occupies any bhava / other than a Kendra and is in conjunction with another planet, it is the Ashtakavargayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by benefic and malefic planets.

रव्यादिखेटस्थितराशियाताः स्वकीयवर्गोपगमिन्दुसंख्याः ।

वेद्याष्टवर्गप्रमवायुरब्दा भवन्ति सर्वे इरणक्रियाश्च ॥ ५० ॥

*Sloka 50.* The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any Bhinnashtakavarga (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya arising from that Bhinnashtakavarga subject to the reductions mentioned already.

#### NOTES :-

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

सप्तस्वस्वयादिपिन्दुगुणितं शोण्यादिष्टं फलं

विशल्यासंज्ञसप्तमिश्च विहृतं तच्छेषताराशनी ।

तातस्तज्जननी महोदरजनो बन्धुः सुतः स्त्री स्वर्ष

तर्जुन्या विलप्यं प्रयान्ति विपुलश्रीनाशहेतुश्च वा ॥ ५१ ॥

*Sloka 51.* In the Ashtakavarga of any planet, make the two reductions and multiply the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhava whereof the planet is कारक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its कारक (Karaka). If the Sun be the भावकारक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; if at the time mentioned, the persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

## NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (vide chart in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Aashwinī is चित्रा (Chithra). When Saturn passes through this asterism, we have to say that the father of the native or some others on a par with him may die or much wealth and prosperity may be lost.

## ॥ अथ समुदायाष्टवर्गः ॥

ततः संमालिख्य भगोलचक्रं समस्तविन्दुस्थितिराशिकोष्ठम् ।  
रन्यादिकानामत्रपूर्वकाणां विन्दूपगस्थानफलं वदामि ॥ ५२ ॥

*Sloka 52.* Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots

given by the Sun and other planets and arranged appropriately in Mesha and the other Rasis. I shall now proceed to treat of the effect upon each bhava of the benefic dots grouped in it.

#### NOTES.

The following 2 mnemonic slokas from (मन्त्रेश्वर) Manthreswara's फलदीपिका (Phaladeepika) give the aggregate of the benefic dots appearing in the 12 places with reference to the seven planets and the lagna in the several Ashtakavargas. The order of the planets is from the Sun onwards, and Lagna appears as the 8th.

The figures are indicated by the convention commonly called कटपपरिभाषा (Katapayadhisankhya) given below: (1) कादिनाव (Kadinava), (2) तदिनाव (Tadinava), (3) पदिपञ्च (Padipancha), (4) योयौ (Yadyashtow)

० ३ ३ ३ ३ ३ ४ ५ ३ ५ ७ २ ३ ३ ३ ५ ३ २ २ ३ ३ ३ ३ १  
 पा० ल० च० दि० प० क० व० य० अ० म० म० सु० र० रा० म० सु० रा० म० दि० प० र० म० य० य० ॥  
 १ ३ ३ ३ ३ ३ ४ ५ ३ ५ ७ २ ३ ३ ३ ५ ३ २ २ ३ ३ ३ ३ १  
 भी० म० ग० ज० म० म० ल० पु० भा० व० रा० म० सु० र० रा० म० सु० रा० म० दि० प० र० म० य० य० ॥  
 २ ३ ३ ३ ३ ३ ४ ५ ३ ५ ७ २ ३ ३ ३ ५ ३ २ २ ३ ३ ३ ३ १  
 क० त० प० र० म० य० अ० म० म० सु० र० रा० म० सु० रा० म० दि० प० र० म० य० य० ॥  
 ३ ३ ३ ३ ३ ३ ४ ५ ३ ५ ७ २ ३ ३ ३ ५ ३ २ २ ३ ३ ३ ३ १  
 म० सु० र० रा० म० सु० रा० म० दि० प० र० म० य० य० ॥

\* The figures in the 12 places, from the Sun are respectively 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2; from the Moon, 2, 3, 5, 2, 2, 3, 2, 2, 2, 3, 7, 1; from Mars, 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2; from Mercury 3, 1, 3, 2, 6, 6, 1, 2, 5, 5, 7, 3; from Jupiter 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3; from Venus, 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3; from Saturn 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1; from Lagna, 5, 3, 3, 5, 2, 6, 1, 2, 2, 6, 7, 1.

The statement in the next page shows in a tabular form the figures of benefic dots for the सर्वशुद्धार्थ (Sarvashtika Narga) accord-

\* The figures from Mitha ought to be 4, 5, 3, 4, 3, 3, 4, 4, 4, 6, 7, 2. But see foot-note to शुक्राष्टकवर्ग (Sukrashtakavarga) p. 652.

† The figures from Jupiter ought to be 2, 1, 1, 2, 3, 4, 2, 4, 2, 4, 7, 4. But see foot-note to चन्द्राष्टकवर्ग (Chandrashtakavarga) p. 650.

ing to the above slokas for the sample horoscope referred to in page 657. It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis.

	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
Meṣa	5	3	3	7	2	6	4	7	37
V. ṣaḥa	7	5	4	3	4	3	4	1	31
M. ṭha	2	2	1	3	2	2	1	5	24
Karka	3	2	1	1	1	3	3	3	23
S. mī	3	5	6	5	7	9	8	5	37
Kanyā	3	2	7	2	1	3	4	5	30
Tula	3	2	2	6	2	4	4	4	25
V. r. ś. k.	3	2	4	6		4	4	6	29
Dhanya	3	3	5	1	1	2	6	1	22
M. kṛ	4	7	3	2	2	3	1	2	24
N. r. ś. k.	5	1	4	5	3	1	3	2	27
Moṇa	3	2	3	5	4	3	2	6	29
Total	43	46	49	46	3	40	42	45	337

आपञ्चविंशतिपलान्यफलानि सत्य-

मात्रिशदसहितानि च मध्यमानि ।

त्रिंशत्पराणि सुखवित्तयशस्कराणि

तद्भाषशुद्धिफलदानि च सामुदाये ॥ ५३ ॥

SI ka 53 In the Sarvashtakavarga, the



number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 30 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

## NOTES.

Statement showing the several भिन्नशतकं (Bhinnashtaka Varga) figures for the same horoscope.

	Sun	Moon	Mars	Mer- cury	Jupiter	Venus	Saturn	Sarvashta- ka Varga	Lagna
Mesha	3	7	4	4	7	6	6	37	6
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	2	24	4
Kataka	2	3	1	3	7	5	2	23	4
Simha	7	6	6	6	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tula	3	3	2	4	5	6	2	25	3
Vrischika	5	1	6	5	6	3	3	29	5
Dhanus	4	6	3	4	3	1	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	4	5	6	3	27	4
Meena	5	5	2	5	4	3	4	28	3
Total	48	49	39	54	56	52	39	337	49

८८. फलदीपिका

विशाधिकफला ये स्यू राशयले शुभप्रदाः ।

पञ्चविंशत्परं मर्त्यं कष्टं मसादयः फलम् ॥

Also जातकादेश

त्रिसप्तत्यो येऽधिकृता भवि शरकृतितो राशयो ये तदुनाः

श्रेष्ठा मध्याश्च कष्टाः कमश इति मता गृह्यतां श्रेष्ठराशिः ।

सर्वास्त्रिष्टन्यासु त्यक्तु न गमनायेषु कार्येषु कष्टान्

संत्तये संपदापत्तति युततिष्णां श्रेष्ठकष्टसंकार्गा ॥

ये तुङ्गराशिसमुद्भूद्वहसा ये कौणकेन्द्रोपचयस्थिताश्च ।

ये सौम्यवर्गादिवर्त्तयतास्ते नाशदा लाघवबिन्दुकाश्चेत् ॥५४॥

*Sloka 54.* Planets occupying, it may be, their exaltation, their own, a friend's house, a Trikona, a Kendra, or an उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic vargas, may do evil if associated with insufficient benefic dots (in the सर्वशक्तवर्ग-Sarvashtakavarga).

ये चावसानरिपुरन्धुररुद्रभागाः

ये नीचपापरिषुलेचरवर्गयुक्ताः ।

ये मान्दिराक्षिपतिना सह बाधकाश्च

ते सर्वमुख्यफलदास्त्वधिबिन्दुकाश्चेत् ॥ ५५ ॥

*Sloka 55.* Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic ; secondly, those that are in the vargas of their depression signs or of malefic or inimical planets ; 3rdly and lastly, those that conspire in conjunction with the lord of the sign occupied by मान्दि (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.

मानस्थिताह्लाभगृहे बहुत्वे लाभाल्लघुत्वे यदि रिःफराशौ ।

रिःफोपयातादधिके विलभे जातः सुखी विजयशोभलाढ्यः ॥५६॥

*Sloka 60.* If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वशक्यं (Sarvashtaki Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

रिःपाचीये मन्दगेहोदयस्य हेतरान्धस्वामिनौ दुर्यही च ।

लभे यावद्भिन्दुसंख्यास्तदीया जातस्यायुर्वत्सराः सम्भवन्ति ॥ ६१ ॥

*Sloka 61.* When the lord of the 12th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वशक्यं (Sarvashtaka Varga).

यानाघीये लग्ने वाहनस्य लभाघीये तद्गृहेपेतराभ्योः ।

त्रिंशत्संख्याभिन्दयः सत्रयथैत् जाता राजश्रीनिदाना नरेशाः ६२

*Sloka 62.* When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasas occupied by these planets is 23, the persons born will become lords of men and centres of kingly glory.

होराभ्युपग्राहिभावश्रयेषु त्रिंशन्मानाधिक्यविदूषणेषु ।

जातस्तेजाश्रीयद्भुत्वं च राज्यं चत्वारिंशत्सरादूर्ध्वमेति ॥ ६३ ॥

*Sloka 63.* When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 10th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविंशतिमुखासिदशान्तसंख्या

चन्द्रस्थिता नवभराशिकभिन्दवथ ।

यद्यष्टकेन सह विंशतिवत्सराणा-

मन्ते परे शरदि वा नरवाहनाख्यः ॥ ६४ ॥

*Sloka 64.* If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lie between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्ये स्वतुङ्गे चत्वारिंशद्विन्दुसंख्यासमेते ।

मेपागारे लग्नगे वासरेष्टे जातो राजा लक्षसंख्याध्वनाथः ॥ ६५ ॥

*Sloka 65.* When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Mesha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्विन्दुयुक्ते विलये चापे जीवे भार्गवे मीनराशौ ।

स्वोचे भौमे कुम्भगे मानुषुते जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

*Sloka 66.* With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

क्रियादिराशित्रितयोपयाता भवन्ति पूर्वादिचतुर्दिशश्च ।

फलाधिकं यद्विंशति तत्प्रदेशे धनादिबुद्धिं समुपैति जातः ॥ ६७ ॥

*Sloka 67.* The four quarters beginning with the East have been assigned to the four triads of Rasas whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide* Adhyaya I st. 13). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots ;

*Sloka 56.* If in the सर्वोदकवर्ग (Sarvashtaka:Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

८. कलदीपिका

मव्यात्कलाधिकं लाभे लाभात्स्तीणतरे व्यये ।

यस्य व्यायाधिके लाभे भोगशान्त्यर्थवान् भवेत् ॥

खण्डत्रयं शफरकर्कटकीटकायं

तत्तच्चतुष्टयगृहोपगविन्दुयुक्तम् ।

आद्यञ्च मध्यमवसानमिति प्रयुक्तं

केचिन्नयादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

*Sloka 57.* Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the व्यवसाय (Vyayabhava) to begin with.

८. जलरश्मि

मीनेन्द्रालयवृत्तिः कप्रभृतिर्कं खण्डत्रयं कल्पये-

दायेऽस्ताविकतादिभेदे तु वयसस्त्रयंशे विदध्यात्सुखम् ।

मध्ये मध्यमवस्यान्तिमवयसस्त्रयंशेऽन्त्यखण्डे हि सा

हीनास्तु वयस्त्रिभाग इह योऽव व्याधिदुःखोद्भवः ॥

विन्दुं त्यक्त्वा रिःफरन्ध्रोपयातं शिष्टं खण्डं केचिदिच्छन्ति सन्तः ।

तुल्यसखलाधिकव्यविन्दुकमेण मिथं दुःखं सम्पदः स्युर्नराणाम् ५८

*Stoka 58.* Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions ; the aggregate benefic dots in any one division shou'd be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, *i.e.* misery; the higher one betokens increased comforts, *i.e.* prosperity.

सौम्याक्रान्तं यदि सुखकरं मिश्रदं मिश्रयोगे

खण्डं पापघुचरसहितं हेतुयोगाकरं स्यात् ।

विन्दुखल्वो यदि गदमनस्तापवान् पापवादी

विन्द्वाधिक्ये वयसि विपुलश्रीसमेतः प्रजातः ॥ ५९ ॥

*Stoka 59.* If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished

यावद्विन्दुर्लघुमस्तापदीयसंख्यातीते वत्सरे राजयानम् ।

वित्तं पुत्रं चातिविद्यामुपैति जातः क्षम्पयोगशाली नरथेत् ॥ ६० ॥

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिशून्यन्तगतं सुरङ्गैः संगुण्यताराहृतलब्धयाते ।

रव्यादि पापे यदि कोणगे वा रोगादिपीडा विपुला नराणाम् ॥

*Sloka 68.* Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive) Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from *Asvini*) or its *Trikona*, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्नान्तफलं च तद्वल्लग्नान्तमाराद्बुद्ध्यात् कुजान्तम् ।

शुभैक्यसंख्यागततारकायां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

*Sloka 69.* Deal in the above way with the aggregate of benefic dots counted from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

#### NOTES.

cf. फलदीपिका

लग्नात्प्रवृत्ति मन्दान्तमेकीकृत्य फलानि वै ।

तत्समिर्गुणयेत्पश्चात्तत्सर्विशुद्धतात्फलम् ॥

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।

एवं मन्दादिलग्नान्तं मौमराद्धौख्यार्थं फलम् ॥

Also ज्ञानकरदेव

लग्नादारभ्य सूर्यात्मजगतभवनाक्षान्तमेकम् सुकृत्या

सुघ्ने तस्मिन् सुखासे भवति फलशुल्कान्दके रोगशोकाः ।

मन्दादालमयेवं स्थितिसुतगतयाञ्चालिलग्रं विलम्बा-  
दामौमेत्येतिकृत्वा विधिमशुभमतिर्वादिशेषोदितान्दे ॥

The following additional information based on the सर्वाष्टकवर्ग (Sarvashtakavarga) figures are extracted from ज्ञानकारेशः.

लम्बाम्बात्मजकामधर्मगगनस्थाशानि संयोजये-  
दन्तर्भाग इहायमत्र फलवाहुल्ये मनस्तुष्टता ।  
विद्याज्ञानभुक्तर्मदाननिरतिश्चान्यस्थितास्तान्वयो  
भागोन्यत्र फलाधिके सति मनःपीडा च डंभादिकम् ॥  
लम्बाघसचतुष्त्रिकोणभवनं बन्ध्याह्वयं सेवके  
तद्वत्पोषवपातकाह्वयममीप्सुक्षाणि संयोजयेत् ।  
आधिक्यं खलु पोषकस्य यदि चेदन्तुर्धनी स्यादथः  
दारिद्र्यं यदि पोषकादधिकता स्याद्वातकस्य भ्रमम् ॥  
केन्द्रस्थासं पणपरगतमापोक्तिमगतं च भ्रुकृत्वापि ।  
तेषामधिकारूपत्वात्प्रथमादि वयःशुभाशुभं ज्ञेयम् ॥  
यो राशिः फणिनाश्रितोऽश्रयकलैः संख्यासमे कसरे  
जुषां पञ्चगवंशनं गरलभुक्तिर्वाहिपेऽनष्टमे ।  
कौं भौमगताल्यस्थितफलैस्तुल्ये तु शस्त्रक्षति-  
मन्दाकासिकलैः सगानव्यसि स्यू रोगशोकादयः ॥

एकाधिपत्यं सहकोणभावैः संशोध्य सन्त्यज्य दिनेशमानैः ।  
यद्यर्कसंख्या न हरेदशेषं भेषादि सर्वाष्टकशोधितं स्यात् ॥ ७० ॥

Stika 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वाष्टकवर्ग (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasas, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Meshā and other Rasas are to be thus treated.



अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।  
 मानवद्विकोणं संशोध्य पञ्चादेकाविपत्यताम् ॥  
 एकस्मिन् मण्डलाधिक्यं शोधयेच्चतुस्रमण्डलम् ।  
 द्वादशैव तु गृह्णीयादेवं सर्वेषु राशिषु ॥  
 पूर्वोक्तगुणकारैस्तु वर्षयेच्च पृथक् पृथक् ।  
 एकीकृत्य ततः सर्वं सप्तभिर्गुणयेत्पुनः ॥  
 सप्तविंशतिद्वताह्रन्वे आशुःपिण्डः प्रहस्यते ।  
 द्वादंशादिगुणालम्बे मासादिपटिकास्ततः ॥  
 शतादूर्ध्वं तु तत्पिण्डं मण्डले शोधयेच्च तम् ।  
 शतमेव तु गृह्णीयादीर्वायुर्योगसंभवी ॥  
 तद्विधं सकले कृत्वा पराज्जेन विधिर्हितम् ।  
 भातद्भूतलम्बायुर्मातृजातं प्रहस्यते ॥

शोध्यं राशियचरगुणकैः सङ्गुणयैतदीक्यं  
 हत्वा शैलैरुद्गणहृतं लब्धमब्दादिकं स्यात् ।  
 मानाधिक्ये विंशतमशते तारकायुर्वराजैः  
 हत्वा भक्तं दिवसनिचयैर्मातृलैः शुद्धमायुः ॥ ७१ ॥

*Sloka 71.* Multiply the net figures in the (सर्वद्विकोणं) Sarvashtakavarga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, i.e. 100 years, should be diminished by 100 years; if short of 100 is to be kept unaltered. This will represent the नक्षत्रायुः (Nakshatra Ayus) which when multiplied by 324 and divided by 365 will give the period of life correctly in solar years.

खल्पमध्यबहुमानवत्सरा मण्डलोनयुतकर्मकल्पिताः ।

तुल्यकालमुपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

*Sloka 72.* The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

श्रीवैद्यनाथकृतजातकपारिजाते

पाशशरादिफलसारसोपयाते ।

प्रस्तारभिन्नसमुदायकचिन्दुशीलः

संकीर्तितस्तु सकलयुधरप्रसादात् ॥ ७३ ॥

॥ इति दशमोऽध्यायः ॥

*Sloka 73.* In the work of Jatakaparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), भिन्न (Bhinna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

#### NOTES.

The following from बलभद्र (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दाष्टमाधीरापर्वन्तं यः कथोचयः ।

तेन संयुजयेद्दीगानष्टमस्त्यक्तानि वै ॥

द्वादशाङ्कहृताच्छेपं यत्तत्रादिगते रजौ ।  
 मृत्युं तत्र विनानीयात्तत्त्रिकोणमथापि वा ॥  
 एवमेव विनानीयात्पितृमातृगृहादिषु ।  
 लग्नादष्टमवाह्यापि समितद्विचारयेत् ॥  
 अर्कस्फुटकलाः स्पाप्या राहोः स्फुटकलाहताः ।  
 चकलितहृताहृत्तन्धं योजयेद्भास्करे स्फुटे ॥  
 तादृशे भास्करे यस्मिन् तस्मिन्मासे मृतिं वदेत् ।  
 तत्त्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥  
 अष्टमाधिपतिर्नाचि चन्द्रे पञ्चाष्टमेपि वा ।  
 लग्नाष्टमेरिसंस्थस्य तन्मासे मरणं वदेत् ॥

अथ निधनचन्द्रज्ञानम् ।

अष्टमेशे त्रिकोणस्थे चन्द्रे च निधनं वदेत् ।  
 जन्मलग्नांशकाचन्द्रनशांशादयवापि वा ॥  
 राहौ चतुष्पष्टिमिते निधनं च निर्दिशेत् ।  
 जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेपि वा ॥  
 लग्ननीचोदये वापि तेषां शुद्धोदये मृतिः ॥

End of the 10th Adhyaya.

# जातकपारिजाते एकादशोऽध्यायः

## ॥ अथ भावफलानि ॥

### Adhyaya XI.

THE EFFECTS OF THE 1ST AND THE 2ND BHAVAS.

होराङ्ककारमुख्यप्रभवशुभफलादीनि सर्वाणि पुंसां  
तत्तद्भावोद्भवानि शुभरत्नलवशाद्यानि तानि प्रवक्ष्मि ।

ये ये भावाः सितहामरसुररुतिभिः संयुता वीक्षिता वा  
नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिमात्रादिकेषु ॥१॥

*Sloka 1.* I am to treat of the good and other effects which are the chief source of adornment to the science of astrology just as they arise in the several bhavas appertaining to men owing to the preponderating influence of planets. Among the Lagna and other bhavas, such as are occupied or aspected by Venus, Mercury, Jupiter or the भावपति (Bhavapathi—the lord of the bhava concerned), but unaspected by or unassociated with the rest, produce happy results.

*cf.* उत्तरपातसार

यो यो भावः क्षामिदृष्टो युतो वा सौम्यैर्वा स्यात्तस्य तस्याभिरुद्धिः ।  
परिरेवं तस्य भावस्य हानिर्निर्देष्टव्या प्रश्नो मन्मतो वा ॥

वन्वादिभावेषु शुभोदयेषु तद्भावनायोपगतेष्वेतेषु ।  
तदुक्तभावस्यमशुदिरुक्ता न पापखेटेधितसंयुतेषु ॥ २ ॥

*Sloka 2.* When the Lagna and some of the other bhavas have benefic planets appearing in them or are occupied or aspected by their lords, a wealth of the said bhavas may be declared to exist provided they are un-  
aspected or unoccupied by malefic planets.

नीचस्थो रिपु राशिस्थः खेटो भावविनाशकः ।

मूलखतुक्त्रयस्थो भाववृद्धिकरो भवेत् ॥ ३ ॥

*Sloka 3.* A planet in its depression or inimical sign destroys the bhava that it owns. But in its मूलत्रिकोण (Moolatrikona), exaltation or friendly sign it advances the same.

of. उच्यते

यद्भवेशोऽग्निनीचस्थो मूढो वा तत्र पश्यति ।

तद्भावसत्त्वमालस्यं धेत्स्व वा विनिर्दिशेत् ॥

भावेनः कोरकोऽपि स्वगृहगुणगतौ तद्भमद्वौ यदा ता-

न्योन्यस्थौ शुभाभ्यामभित इति शुभौ वीक्षितौ सौम्यदृष्टौ ।

अथेवं भावगुणैर्भवति यदि हिनौ दुःस्वस्वस्थौ युतौ वा

दृष्टौ पापापचारैर्भवति रिपुनीचाख्युक्तौ च हानिः ॥

भावं पश्यति वा स्थितोऽथ यदि वा यः कोऽपि भावाधिपः

तद्भान्योन्यगृहनिष्ठैकनगतो दृष्टः शुभैर्मध्यगः ।

भावस्यास्ति चले न चास्ति यदि चेद्भावाधिपो दुःस्थितो

नीचास्वारिगृहं गतो यदि भवेत्पापैर्गुतो वीक्षितः ॥

यद्भावनाथो रिपुरिः फलस्थे दुःस्थानपो यद्भवन्स्थितो वा ।

यद्भावनाशं कथयन्ति तद्भावाः शुभेधित्वेऽलमन्यथा स्यात् ॥ ४ ॥

*Sloka 4.* When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of one of these three, it suffers annihilation, say those that know

the properties of a bhava. If such a bhava be aspected by a benefic planet, the effect will be different.

यद्भावपः केन्द्रगतो विलम्बात् त्रिकोणगो वा यदि सौम्यदृष्टः ।  
तुङ्गादिवर्गोपगतो बलाढ्यस्तद्भावपुष्टिं फलमाहुरार्याः ॥ ५ ॥

*Sloka 5.* If the lord of a bhava occupying a Kendra or Trikona position from the Lagna possess abundant strength being either aspected by benefic planets or in its exaltation and other Vargas, that bhava, say the wise astrologers, is in a flourishing condition.

अथर्पावगतिः

मावेशः कारकोऽपि लग्नहृद्युपगतौ तुङ्गगौ वा मिश्रसौ  
मित्रे मध्यं शुभानां यदि भवति मिश्रस्थानगौ भावपुष्टिः ।  
अन्योन्यं शत्रुभूतौ यदपि च भवतो नीचभावं गतौ वा  
मूढौ वा पापयुक्तौ तु शुभनिघनगौ भावनाशं गणन्ति ॥

तत्तद्भावत्रिकोणे सुखमदनगृहे वाऽऽस्पदे सौम्ययुक्ते  
पापानां दृष्टिहीने भवनपसहिते पापखेटैरयुक्ते ।  
भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चैतप्रणाशं  
मिश्रं मिश्रग्रहेन्द्रैरखिलमपि तथा मूर्तिभावादिकानाम् ॥ ६ ॥

*Sloka 6.* Astrologers pronounce the strength of a bhava such as the Lagna to be ample and thoroughly beneficent when a Trikona, the 4th, the 7th or the 10th place therefrom is occupied by an auspicious planet or भावप (bhavapa—the lord of the bhava) and is unoccupied or unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्यानगतो दिवाकरकरच्छन्नस्तु यद्भावो  
नीचारातिगतोऽथवा यदि शुभैः खेदैरयुक्तेक्षितः ।

तद्भावस्त्विनाशनं भुनिगणाः शंसन्ति खेदैर्युतो

यद्यत्रापि फलप्रदो नहि तथा मूर्त्यादिभानां क्रमात् ॥ ७ ॥

*Sloka 7.* Of the Lagna and other bhavas examined in succession, whichever bhava has its lord occupying the 8th place (from it) or obscured by the solar rays or in depression or in an inimical house, while no benefic planets aspect or are associated with it, the astrologers declare the total destruction of such a bhava. The lord of the bhava concerned even in the event of being associated with other planets is incapable of producing any good effect.

दुःस्थाने वाऽग्निगे भूदे दुर्बले भावनायके ।

भावस्य संपदं कर्तुं न शक्ता भावमाधिताः ॥ ८ ॥

*Sloka 8.* Planets occupying a bhava cannot advance it when its lord is in a दुःस्थान (Duhsthāna—6th, 8th or 12th place from it) or an inimical house or in a state of eclipse or impotence.

दुष्टस्थितो वाऽपि यदा नमोगः पापारिनीचांशकसंयुतो यः ।

स्वतुङ्गमिवांशकराशियुक्तः शुभेक्षितो वा यदि शोभनः स्यात् ॥ ९ ॥

*Sloka 9.* A planet may even be badly placed or occupy a नवमं (Navamsa) owned by a malefic, inimical or its own depression sign; it will nevertheless prove beneficial when the Navamsa or Rasi occupied by it is its own, or that of its exaltation sign or of a friendly planet no less than when benefic planets aspect it.

भावेशाक्रान्तराशिषु दुःस्थे भावस्य दुर्बलम् ।

स्वोच्चमिष्वस्वराशिषु भावपुष्टिं वदेद्भुजः ॥ १० ॥

*Sloka 10.* When the planet owning the sign occupied by the lord of 'a bhava' is 'badly placed, the bhava becomes weak. But when the planet referred to above is in its exaltation, in a friendly sign or in its own house, the astrologer may pronounce the bhava to be flourishing.

यद्भावलाभघनचिक्रमराशियांता यद्भावनाथसुदृढश्च तदुच्यते ।  
तद्भावपुष्टिवलमम्बरचारिणस्ते कुर्वन्ति मूढरिपुनीचविवर्जिताश्चेत् ॥

*Sloka 11.* When the lord of a bhava, the friends of the भावप (bhavapa) and the lord of the exaltation sign of the भावप (bhavapa) occupy the 11th, the 2nd and the 3rd places in respect to the bhava, those planets advance the strength of the bhava, provided they be not eclipsed or in an unfriendly sign or in depression.

उत्तरपाराशर

केन्द्रे कोणत्रिलाभे घनपतिभवे कारका भावनाया

भावप्राप्तैर्यदा ते व्ययनिघनरिपुस्त्यास्तदीशा न दुःस्थाः ।

भावप्राप्तिस्ततोऽपि व्ययरिपुनिघनेषु च भित्रस्वभावा-

दन्योन्यस्त्यास्तरीशाः खलु भवति महच्छ्रेय एवान्यथा स्यात् ॥

भावांश्चतुर्ल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।

भावोनके चाम्यधिके च खेटे त्रैराशिकेनात्र फलं विचार्यम् ॥ १२ ॥

*Sloka 12.* A planet produces the full effect of the bhava in which it is when its distance from the bhava-sandhi is equal to that of the bhavamasa (भावांस = semi-bhava). When the planet has a less or greater distance from a bhava-sandhi than a bhavamasa, its effect must be ascertained by a *rule-of-three* process.

NOTES.

This sloka is taken from श्रीपतिपद्धति (Śrīpatipaddhati).



## ॥ अथ लग्नभावफलम् ॥

शरीरवर्णाकृतिलक्षणाणि यशोगुणस्थानसुखामुखानि ।

प्रवासतेजोपलदुर्वलानि फलानि लग्नस्य वदन्ति सन्तः ॥ १३ ॥

*Sloka 13.* The body, its hue, its form, its characteristics, fame, qualities, happiness or unhappiness, residence abroad, splendour, strength and weakness are the products, say the wise astrologers, of the 1st bhava.

### NOTES.

This sloka appears in गणितरत्न The third पद (Pada) reads thus: प्रवासनिन्तापलदुर्वलानि.

नरधिरायुर्नृपपूजितः सुखी लग्नं भवेत् सौम्यगृहं यथा तथा ।

लग्नं यदि स्वामिनिरीक्षितं धनी कुशाग्रबुद्धिः कुलकीर्तिवर्धनः १४

*Sloka 14.* The more auspicious the rising sign is at a person's birth, the longer will he live; the more will he command the respect of the rulers and the happier in consequence will he be. And if the rising sign be also aspected by its lord, he will be a master of riches, quite a genius and a great credit to his family.

### NOTES.

The following additional information regarding length of life is extracted from उत्तरपाराशर

लग्ने लग्नेराचन्द्रे शशिभवनपतौ स्वोच्चगे वापि मित्रे

नायुः पूर्णं च तस्मिन्नदितमतिशुभैर्कीर्तिते वापि युक्ते ।

क्रिश्चिन्नयूनं यदेकं त्वशुभं गृहयुतं मध्यमायुः समत्वे

छात्रव्यायुस्तथोक्तं हृदयमतिविशुद्धैः पापनाहुल्ययोगात् ॥

छात्राष्टापीडकृत्तौ स्वभवनमुहृदयोन्मत्तनाधिरुद्धौ

हृद्यौ वा शोभनेनाप्यथ यदि मिथितौ पूर्णमायुः शुभेन ।

तत्तद्विशेषराजातिशुक्तिमुत्तमवर्णादिभ्याः संपदः स्युः

साम्येऽल्पं पापिनः स्यात्फलमशुभवद्भूत्वे फलं वैपरीत्यम् ॥

लग्नेशो परमोच्चगे शुभयुते लग्ने च तद्वीक्षिते

चान्द्रेयादिशुभेन वीक्षितयुते संपूर्णमायुर्वदेत् ।

न्यूनं पापविमिश्रमेकमवनं चेदर्द्धमध्यं द्वयो-

स्तुल्यत्वे बहुषु ग्रहेष्वशुभं स्वल्पं तदाधुर्नृणाम् ॥

परमोच्चगते विलग्ननाथं तनुभावे शुभलेचरेण हृष्टे ।

उद्वेगे शुभसंयुते च हृष्टे शतमायुः प्रवदन्ति बुद्धिमन्तः ।

लग्नाधीशस्य तु शनिः शत्रुश्चाल्पायुरादिशेत् ।

समत्वे मध्यमं प्रोक्तं मित्रे दीर्घायुरादिशेत् ॥

मन्देन्द्रष्टमकर्मलग्नमवनाधीशा मित्रलोचगाः

मित्रस्थानमता विलोकिताग्हा हृष्टाः शुभैर्वा युताः ।

आयुः पुष्कलमीषदूनमशुभैरेको युतः पापिनां

साम्ये मध्यममायुरल्पमधिकैः पापैर्वदन्ति कमात् ॥

लग्नेशो बलवान्दिवाकरसुतः स्वान्योन्यमित्रोच्चगौ

तौ पापैरवलोकित्वाववियुतौ चान्द्रं च लग्नं तथा ।

एतेषां च बलाबलं समवलोक्यायुः परीक्षार्थिनः

त्वायुर्मध्यममित्युदारतनयो विन्दन्ति जातस्य हि ॥

उत्तमं मित्रवर्गं स्यात्समशत्रू च मध्यमम् ।

अधमं शत्रुमित्रत्वं शत्रुवर्गन्तु मारणम् ॥

लग्नांशपाद्वीर्ययुतप्रहाद्वा तनौ स्वरूपाकृतिलक्षणानि ।

वर्णं वदेच्चान्द्रनर्वाशनाथादिलग्नमात्सर्वशुभाशुमानि ॥ १५ ॥

*Sloka 15.* An astrologer may declare the nature and peculiar features of a person from the lord of the rising Navamsa at his birth or from a powerful planet occupying the Lagna. His hue should be guessed from the lord of the Navamsa occupied by the Moon. All

good and evil in the life of the person is to be ascertained through the Lagna.

## NOTES.

cf. III—76 *supra*.

त्रिकोणकेन्द्रे यदि लग्नाथे शुभान्विते शोभनवीक्षिते वा ।  
शुभग्रहागारगते बलाद्वे चतुःसमुद्रान्तयशः समेति ॥ १६ ॥

*Sloka 16.* If at a person's birth the lord of the rising sign being in great strength in the house of a benefic planet occupy a Kendra or Trikona position from the Lagna and be aspected by or associated with auspicious planets, the fame of the person born will extend up to the four oceans.

## NOTES.

This sloka appears in जातकरल. The reading there is शुभग्रहैर्गानगते for शुभग्रहागारगते.

cf. also the following sloka from the same work.

लग्नाधिपे शुभयुते यदि दुर्लभागे केन्द्रत्रिकोणसहिते शुभहृदियुक्ते ।  
कर्माधिपेन सहिते यदि वा स्वगेहे सद्भावकीर्तिष्वन्यथाविरायुरेति ॥

होराधिनाथे रिपुसन्धरिः के पापान्विते पापनिरीक्षिते वा ।  
पापग्रहाणां भवनोपयाते जातोऽप्रकाशे भवतीह मर्त्यः ॥ १७ ॥

*Sloka 17.* A person becomes obscure if, at his birth, the lord of the rising sign being in the house of a malefic planet, occupies the 6th, 8th or 12th place from the Lagna and is aspected by or associated with a malignant planet.

## NOTES.

1. For the first पार, जातकरल reads लब्धिवरं रक्षयते च ह्ये.

कीर्तिस्मानपतौ विलम्बमयने जातः स्वयं कीर्तिमान्  
विचक्ष्ये तु विशेषकीर्तिसहितः स्वोच्चादिवर्गान्विते ।

दुःस्थे चक्षुष्यात्रया हततनुर्जातोऽथवा दुर्जनः

केन्द्रे कोणगते शुभग्रहयुते यात्रासुखं जायते ॥ १८ ॥

*Sloka 18.* If the lord of the कीर्तिभाव (Keerthibhava), i.e. the 10th be in the Lagna, the person born will become famous. If the planet be in the 2nd bhava and have attained its exaltation and other benefic vargas he will have remarkable celebrity. If the planet be in a bad place, he will be knocked up by ceaseless travelling or will be a knave. But if the planet occupy a Kendra or Trikona in conjunction with a benefic planet, the person will have ease in travelling.

#### NOTES.

This sloka finds a place in जातकरव.

होरास्वामिनि पञ्चमे यदि सुतस्थानेशयुक्तेऽथवा

भाग्ये वा यदि भाग्येन सहिते लभे यशस्वी पिता ।

भ्रातृस्थानपतौ विलग्नगृहे तत्कारकभ्रातृपा-

वेकस्यौ बलशालिनौ च यदि वा तत्सौदरः कीर्तिमान् १९

*Sloka 19.* If the lord of the 1st bhava occupy the 5th or the 9th or being in conjunction with the lord of the 5th or the 9th occupy the Lagna, the father of the person born will be a famous man. If the lord of the 3rd bhava be in the Lagna or the कारक (Karaka-Mara) as well as the lord of the भ्रातृभाव (Bhratrubhava) be together in one house and possess strength, a brother of the person born will become renowned.

#### NOTES.

For the latter half of this sloka, जातकरव has the following:

लभेगे स्थिरमे शुभग्रहयुते सौम्यग्रहैर्भूतं

जातः सर्वसुखं भवेच्च बहूलं संप्राप्त्युत्तुतः ॥

विद्याधिपे वा यदि चन्द्रसन्तौ लग्ने सुखे लग्नपसंयुते वा ।

बलान्विते पापदशा विहीने विद्यायशस्वी भवति प्रजातः ॥२०॥

*Sloka 20* When the lord of the 2nd bhava or Mercury is in the Lagna or when the 2nd bhava is occupied by the lord of the Lagna and when the bhava in either case is strong and free from malefic aspect, the person born will become famous for his learning.

#### NOTES.

विद्याधिप (Vidyadhīpa) here means the lord of the 2nd bhava; (*vide sloka 49 infra*) and not that of the 4th bhava referred to in XII—59 *infra*.

The same remark applies to the term सुख.

धर्मोदयेशौ नवमोदयस्यौ धर्मोदयस्यौ तनुधर्मपौ वा ।

सुरेन्द्रचन्द्रेक्षितसंयुतौ चेत् समेति जातभिरकालभाग्यम् ॥२१॥

*Sloka 21.* If the lords of the 9th and the 1st bhavas from the Lagna be in their respective bhavas or if the lords of the 1st and the 9th occupy the 9th and the 1st respectively, and if the planets in their several positions be aspected by or associated with Jupiter, the person born will enjoy good luck for a long time.

लग्नाधिपस्य व्ययगे तदुच्चमित्रे सुहृत्तुल्यखगोक्षिते वा ।

तद्भाशिने वा यदि मित्रखेटे तस्य स्थितिर्जन्मवसुन्धरायाम् २२

*Sloka 22.* A person will abide in the place of his birth when a planet occupying the 12th place from that of the lord of the Lagna happens to be in exaltation or in a friendly house or is aspected by a planet that is friendly or is in exaltation or when that Rashi is occupied by a friendly planet.

लग्नेयान्नयपे विलग्नपरिपौ नीचेऽथवा दुर्बले

जातो याति विदेशमिष्टदनुजाचार्येण दृष्टे यदि।

तत्रैव स्थितिरन्त्ये रविकरच्छन्ने विलग्नाधिपा-

दक्षग्रामचरो बलिन्यपि घनग्रामाधिवासो भवेत् ॥ २३ ॥

*Sloka 23.* When the lord of the 12th house from that occupied by the lord of the Lagna is the latter's enemy or is in depression or weak, the person born goes to a foreign country. He will abide permanently there if the व्ययप (Vyayapa) referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same व्ययप (Vyayapa) be eclipsed by the Sun ; if the व्ययप (Vyayapa) be possessed of strength, the haunt will be a wealthy municipality.

होरेक्षाम्यपे विलग्नभवनात् केन्द्रत्रिकोणस्थिते

मित्रस्त्रोचगृहोपगे शुभयुते पार्श्वद्वये मानवः ।

चेतोऽरम्यमहोचरो दिविचराचार्येन्दुशुक्लेक्षिते

दिन्यक्षेत्रमृपैति जन्मधरणीवासस्तदर्थे रिपौ ॥ २४ ॥

*Sloka 24.* When the lord of the 12th place from that occupied by the lord of the lagna is in a Kendra or Trikona from the 1st bhava, and in a Rasi which is a friend's house, its own or its exaltation sign and has auspicious planets on each side, the person born will be a sojourner in regions pleasing to the heart. If the व्ययप (Vyayapa) referred to above be aspected by Jupiter, the Moon or Venus, he goes to a charmingly beautiful land; but if this व्ययप (Vyayapa) occupy the 2nd place from the lord of the Lagna and be unfriendly to the latter, the person will abide in his native land.

विदेशभाग्यं चरमे विलग्नं चरे तदीशे चरखेटदृष्टे ।

स्थिरे स्वदेशे बहुभाग्ययुक्तः स्थिरार्धभूरिधनान्वितः स्यात् ॥ २५ ॥

*Sloka 25.* When a moveable sign is the Lagna

and its lord is in a moveable Rasi and aspected by planets occupying moveable Rasas, the person born will have his fortune in a foreign country. When an immoveable sign is the Lagna and its lord is also in an immoveable sign and aspected by planets occupying immoveable signs, the person will be in his own country, exceedingly prosperous and possessed of abundant wealth.

#### NOTES.

This sloka appears also in ज्ञानकरलं.

होराधीशे पापखेदे रिपुखे पापक्षेत्रे भानुपुत्रेण युक्ते ।

शूद्रप्रायो राहुणा केतुना वा जातश्चाण्डालोऽथवा नीचतुल्यः ॥२६॥

*Sloka 26.* When the lord of the Lagna is a malefic planet and occupies the 6th place from the Lagna being associated with Saturn in a malefic sign, the person born will be like a Sudra. And if Rahu or Ketu take the place of Saturn in the above, the person will be a Chandala or some equally low person in his habits.

लग्नाधिपे शोभनराशिषुक्ते चलोपयाति तनुपुष्टिमिति ।

लग्नखेदे रिपुनीचभागे दुःस्थानपे देहमुखं न याति ॥ २७ ॥

*Sloka 27.* When the lord of the Lagna is in an auspicious sign and is possessed of strength, the person born will be in good case having a command of all bodily comforts. When the planet in the Lagna is in a depression or inimical Navamsa and happens to be the lord of a दुःस्थान (Dusthانا), the person born will lack bodily comforts.

८. नावकलं

लग्नेश्वरः फलमन्वितश्चेज्जातस्य सौख्यादि विनाशयेति ।

तादृक्कलं नारागतेऽपि तस्य शुभेक्षितश्चेत्कलमन्यथा स्यात् ॥

विलप्रदर्शी तनुषो विलग्नगत्तयोऽपि षष्ठाष्टमरिःकराशिपाः ।

सपत्ननीचोपगताश्च दुर्बला यदि स्वपाके न फलं प्रकुर्वुः ॥२८॥

*Sloka 28.* If the three planets owning the 6th, the 8th and the 12th bhavas from the Lagna be connected with the Lagna, one of them aspecting it, another owning it and the third occupying it, and if they at the same time be in their inimical or depression signs devoid of all strength, they can do no good at the time of the ripening of their several dasa periods.

लग्ने जलर्षे शुभस्वचरेन्द्रैर्युक्ते तनोः सौख्यमुदाहरन्ति ।

लग्नाधिपे तोयखगे बलाढ्ये सौम्यान्विते तत्तनुपुटिमाद्भुः ॥ २९ ॥

*Sloka 29.* When the Lagna is a watery sign and is occupied by benefic planets, astrologers declare stoutness of person as the effect thereof. When the lord of the Lagna occupies a watery sign and is in conjunction with benefic planets, the person born, say the astrologers, will have a sound constitution.

#### NOTES.

तोयखगे is the reading adopted in ज्ञानकराल for तोयखगे in the 3rd part of this sloka.

लग्नाधिपे नाशमते तु शुष्कराशौ तनोः कष्टमतीव कृच्छ्रम् ।

लग्नाधिपस्यांशपराशिनाथः शुष्कग्रहः स्वात्तनुशुष्कमाद्भुः ॥ ३० ॥

*Sloka 30.* When the lord of the Lagna is in the 8th bhava and in a dry sign, astrologers say that the person born will have great bodily suffering. If the lord of the Rasi in which is the planet owning the Navamsa occupied by the lord of the Lagna be a planet owning a dry sign, the effect will be emaciation.

#### NOTES.

Some books read लग्नाधिपस्यांशपराशिनाथः



मध्यस्थे रिपुखेटयोस्तनुपतौ जातोऽरिभीतो भवेत्  
 केतौ लग्नगतेऽथवा फणिपतौ दुःस्थे विलमाधिपे ।  
 तत्पाके तदरीशश्चक्षुस्समये वैकल्पमङ्गे वदेत्  
 लग्ने शत्रुपतौ फणिच्चजयुते देहवर्णं देहिनाम् ॥ ३१ ॥

*Sloka 31.* When the lord of the Lagna is between two inimical planets, the person born will be in dread of enemies. If Ketu or Rahu be in the Lagna and the lord thereof be in a दुःस्थान (Dusthāna 6th, 8th or 12th), the person will suffer privation of some limb in the ripening of the dasa of the lord of the Lagna and in the antardasa of the lord of the 6th house (from the lord of the Lagna). If the lord of the 6th house from the Lagna occupy it in conjunction with Rahu or Ketu, an ulcer will break out in the body.

## NOTES.

This appears in जलकल्प. In the 3rd पद, तदरीश is the reading adopted there for तदरीश in the text.

पलैर्विहीने यदि लग्ननाथे केन्द्रत्रिकोणे सति रोगमाप्नु स्यात् ।  
 लग्नेश्वराधिष्ठितराशिनाथे दुःस्थानगे दुर्बलदेहवान् स्यात् ॥ ३२ ॥

*Sloka 32.* If the lord of the Lagna occupying a Trikona or a Kendra be devoid of strength, the person born will be ailing. If the lord of the house occupied by the lord of the Lagna be in a दुःस्थान (Dusthāna), he will have a weak constitution.

## NOTES.

(First half). The following yoga leading to the same effect is given in जलकल्प.

दुःस्थानपेनापि युतो विलग्रनाथो विलग्ने स तु रोगमाप्नु स्यात् ॥  
 सक्रोरो देहपो देहसौख्यहान्त्यारिरन्ध्रगः ।  
 सारीशे देहपे दुःस्थे लग्नस्थे वाऽथ रोगवान् ॥ ३३ ॥

*Sloka 33.* The lord of the Lagna occupying the 12th, 6th or 8th bhava (from the Lagna) in conjunction with a malefic planet destroys the bodily health of the person born. He will be ailing if the lord of the 1st bhava in conjunction with the lord of the 6th occupies a दुःस्थान (Dusthانا) or the Lagna.

लग्ने सपापे लग्नेशे चलहीनेऽपि रोगवान् ।

लग्नेशे दुर्बलो कोपी निर्व्याधिः केन्द्रकोणगे ॥ ३४ ॥

*Sloka 34.* When a malefic planet is in the Lagna and the lord thereof is without strength, the person born will be sickly. He will be of a fretful temper if the lord of the Lagna be weak; exempt from ailment if the lord of the Lagna be in a Kendra or Trikona.

देहेश्चित्रराशीशे नाशगे दुर्बलो भवेत् ।

भावेशाक्रान्तराशीशेर्दुःस्थैर्भावाश्च दुर्बलाः ॥ ३५ ॥

*Sloka 35.* If the lord of the sign occupied by the lord of the Lagna be in the 8th place from the Lagna, the person will be weak. Bhavas generally become weak when their lords are in Rasis of which the owners are badly placed (i.e. are in दुःस्थान Duhathana).

सर्पायोर्युद्धद्वीजो योगे वा सर्वमन्दयोः ।

लग्ने कुजे नाभिगुल्फशृण्णस्थौल्यमादिशेत् ॥ ३६ ॥

*Sloka 36.* A person has an enlarged scrotum as the consequence of the conjunction of Rahu and Mars or of Rahu and Saturn. When Mars occupies the Lagna, an astrologer may predict swelling in the navel, ankle and in the testicles.

लग्नेशे यदि रिःक्रमे दिनकरस्यारातिनाथान्विते

जायावान् बहुरोमवान् कृशतनुः संरक्तगौरधृतिः ।

लघुर्लार्द्ररिनाथपेन च युते जातोऽसिताङ्गो यदा  
साही लग्नपती तु वञ्चनविपाङ्गीतिं समेति भुवम् ॥ ३७ ॥

*Sloka 37.* If the lord of the Lagna occupying the 13th bhava be in conjunction with the lord of the 6th bhava from that occupied by the Sun, the person born will get readily married, be characterized by much hair about his person, have a slim figure and a hue composed of red and white. If the lord of the 6th bhava from the Lagna be also in conjunction with the lord of the Lagna in the above position, the person born will be dark in personal appearance; but if Rahu be with the lord of the Lagna, the person concerned will surely run the risk of treachery or poison.

लग्ने शुभे शोभनदृष्टियुक्ते बाल्यात्सुखं तन्नहि पापयोगात् ।  
दुःखी भवेत्पापचक्रत्वयोगे लग्ने तु बाल्यान्मरणान्तमाहुः ॥ ३८ ॥

*Sloka 38.* A person will be happy from his childhood when the Lagna is auspicious and is aspected by benefic planets provided there are no malefic ones in the Lagna. But if several malefic planets should be in the Lagna, the person born will be unhappy from first to last.

देवलोकश्रेष्ठे शुके लग्नेशे गोपुरांशके ।  
लग्ने शुभग्रहैर्दृष्टे मध्यान्ते सौख्यमामयात् ॥ ३९ ॥

*Sloka 39.* A person will be happy in the middle and concluding portions of his life if, at the time of his birth, Venus has attained Devalokama (vide Adhyaya I. Sl. 46), the lord of the Lagna a Gopurama (vide Adhyaya I. Sl. 45) and benefic planets aspect the rising sign.

लग्ने शुभे घने पापे केन्द्रे पापसमन्विते ।

लग्नेश्वरे-तूतमांशे चादौ दुःखं ततः सुखम् ॥ ४० ॥

*Sloka 40.* When there is a benefic planet in the 1st bhava, but a malefic one in the 2nd as well as in a Kendra, and when the lord of the Lagna has attained the Uttamamsa, the person born suffers misery in early life and is happy thereafter.

लग्नेशे शुभराशिये शुभग्रहनिरीक्षिते ।

गोपुरांशगते वाऽपि षोडशान्दात्परं सुखम् ॥ ४१ ॥

*Sloka 41.* When the lord of the Lagna occupies a benefic sign and is aspected by a benefic planet or has attained a Gopuramsa, the person born will be happy after his 16th year.

लग्नेशस्यांशनाथे तु केन्द्रकोणोच्चसंयुते ।

लामे वा बलसंयुक्ते त्रिंशद्दर्पात्परं सुखम् ॥ ४२ ॥

*Sloka 42.* When the planet owning the Navamsa occupied by the lord of the Lagna is in a Kendra, a Trikona or exaltation, or is in the 11th bhava possessed of strength, the person born will be happy after the first 30 years of his life.

लग्ने रज्यादिसंष्टे पादशः फलमुच्यते ।

राजसेवी पितृघनो जलपण्यो महाधनः ॥ ४३ ॥

धार्मिकः स्थूलशिश्रः स्याद्विद्याशिल्पयशोन्वितः ।

राजपूज्यो व्रतयुतो वेश्यासक्तो घनी सुखी ॥ ४४ ॥

*Slokas 43-44.* When the Lagna is aspected by the Sun and other planets, the effect in the several cases on the person born is given in order in the sloka-quarters that follow: If the Sun be the aspecting planet, the

person born will serve a king and inherit wealth from his father ; if the Moon, he will engage in sea-borne trade and be opulent ; if Mars, he will be virtuous and have a big *membrum virile* ; if Mercury, he will have learning, artistic skill and fame ; if Jupiter, he will be honored by his sovereign and devoutly observant of religious vows ; if Venus, he will be addicted to women of ill-fame, opulent and voluptuous.

मन्ददृष्टे विलगने तु दृष्टस्त्रीको मली खलः ।

केनाप्यदृष्टं लग्नं चेद्राशिग्रहवशाद्देत् ॥ ४५ ॥

*Sloka 45.* If Saturn aspects the Lagna, he will have aged wives, will be unclean and be mischief-making. If no planet aspect the Lagna, the astrologer should make his prediction in accordance with the planet connected with the लग्नाशि (Lagna Rasi).

लग्ने स्वामीक्षिते राजा तत्प्रियो वा धनी सुखी ।

सौम्येक्षितेऽलिलं सौम्यं पापदृष्टे त्वशोभनम् ॥ ४६ ॥

*Sloka 46.* When the Lagna is aspected by its lord, the person born will be either a king or his favorite, wealthy and well-off. If the Lagna be aspected by an auspicious planet, all will be auspicious. If by an evil planet, everything will turn out ill.

सुखी लग्ने आदिदृष्टे सर्वदृष्टे नृपो भवेत् ।

लग्ने त्रयः शुभा राजा दुःखी पापग्रहास्त्रयः ॥ ४७ ॥

*Sloka 47.* When the Lagna is aspected by two or more benefic planets, the person born is happy. When it is aspected by all the benefic planets, he will be a king. When there are three benefic planets in the Lagna, the effect on the person born is, he will make a good king.

If there be three malefic planets in the Lagna, he will be unhappy.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभत्वगौरवलोच्यमानः ।

मृत्युं विधूय विदधाति स दीर्घमायुः

सार्धं शुभैर्वहुभिरुज्जितराजलक्ष्म्या ॥ ४८ ॥

*Sloka 48.* The lord of the rising sign when possessed of great strength and unaspected by malefic planets, but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES.

See Adhyaya IV. Sloka 83. *supra*.

॥ अथ द्वितीयभावफलम् ॥

विषं नेत्रं सुखं विद्या वाक्कुटुम्बाशनानि च ।

द्वितीयस्थानजन्यानि क्रमाज्ज्योतिर्विदो विदुः ॥ ४९ ॥

*Sloka 49.* Wealth, visual power, ease, learning, speech, household and food—these, the astrologers recognise as regularly derivable from the 2nd bhava.

विचापोदयराशयः पतिश्रुता विचाधिको जायते

लामस्यौ धनलामपौ निजसुहृत्तुङ्गादिगौ चेतथा ।

तद्वल्लामधनाधिपौ तनुगतावन्योन्यमिष्टग्रहौ

लग्नेशे धनलामराशिपश्रुते लग्ने बहुद्रव्यवान् ॥ ५० ॥

*Sloka 50.* A person will have exceeding wealth (1) when the 2nd, the 11th and the 1st bhavas in his horoscope are occupied by their lords : (2), when the

lords of the 2nd and the 11th bhavas are in the 11th bhava and happen to be in स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mithrakshetra) or in exaltation; (3) when the lords of the 11th and the 2nd bhavas, being friendly planets, occupy the Lagna and lastly (4) when the lord of the Lagna is in it in conjunction with the lords of the 2nd and the 11th bhavas.

## NOTES.

This sloka is also in जातकसूत्र.

The following wealth-producing 'yogas' are extracted from

(1) उत्तरपाराशर

मावेश्वरुर्मिर्बलिभिर्वनभाग्यायकर्मभिः ।

संपूर्णवित्तः सततं कुबेरमुप जायते ॥

कर्मायस्वशुभेश्वरा रिपुमृतिमान्त्यान्विहाय स्थिता

लम्बाद्वा यदि वा मिथोपि धनिको जायेत मर्त्यः शतैः ।

साहसैरपि चेद्विधायमयुतैः सम्बन्धिताश्चेन्मित्राः

स्वक्षेत्रोच्चपरस्परप्राप्तया लक्षैश्च कोट्यापि वा ॥

धनेशधिपणौ परस्परसुहृत्स्वतुष्टस्थितौ

शुभेन यदि वीक्षितौ शुभयुतौ धने पुष्कलम् ।

अतः मधुरया गिरा वरकृदुन्ममेतद्भवे-

दसत्तिरपि मिश्रिते तदधिके फले पूर्ववत् ॥

कर्मायस्वशुभेश्वरा रिपुमृतिमान्तेषु लभस्व वा

यद्वाभ्योन्यमकिञ्चनो भवतु ते स्थायत्रिया द्रव्यवान् ।

संख्यायां यदि ते पणैश्च नवभिः केन्द्रधिकोऽप्यस्थिता

श्चक्रेणाबुद्धीर्यते नवतिभिस्ते तु प्रसक्तः सिद्धः ॥

मितस्वस्थितयो यदा बहुशतैरुच्चस्वभावस्थिता

साहसैर्युताभिपोपि मिलितास्तत्रैव लक्षाधिपाः ।

अभ्योन्योच्चसुहृन्निगमवर्तिनः कोट्यादिभिः संख्याया

नायेतैव स भूतले खलु पुमान् योगैश्च सर्वोन्नतैः ॥

घनेशः पापी चेद्भवति हि यदा तस्य तु दशा

तदा राहुर्काकिंशितितनयमुक्तौ घनपतिः ।

निरोधः पापेनाप्युत घनपतिस्त्योपि सहितो

धने वा पापी स्यादनुकूलनिरोधोर्येविहिनिः ॥

(2) जातः ३२४

लग्नेश्वरस्याशपतित्पराशिनायस्थितांशाधिपतौ ब्रह्मण्ये ।

वैशेषिकांशे यदि तुङ्गभागे धनाधिपे त्वर्थवतां वरोऽसौ ॥

लग्नेश्वरेण सहिते घनराशिनाये केन्द्रस्थिते परमवृत्तनवांशके च ।

वैशेषिकांशक्युते शुभदृष्टियुक्ते योगे बहुत्वघनलाभमिहाहुरार्याः ॥

वित्तेश्वरेण सहिते भवराशिनाये कर्माधिपत्यनवभागपट्टदृष्टियुक्ते ।

वैशेषिकांशक्युते परमोच्चभागे योगे बहुत्वघनलाभमिहाहुरार्याः ॥

कर्माधिपेन सहिते घनराशिनाये लग्नेश्वरस्थितनवांशपतीश्वरेण ।

दृष्टे चतुष्टयगते शुभदृष्टियोगे जातो बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नार्थलाभपक्षे शुभलेचरेन्द्रे व्योम्ने सुहृत्स्वगृहगेत्रे विशेषिकांशे ।

तुङ्गांशगे घनपतित्यनवांशनाये दृष्टे बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नेश्वर घनगते घनपस्तु लाभे लाभेश्वरे घनगते बलपूर्णयुक्ते ।

स्वोच्चस्वमित्रमन्त्रे शुभमंशुते वा जातः स्वरीर्यघनमेति बहुप्रकारैः ॥

सर्वग्रहेष्वेतिचरी यदि लग्ननायः केन्द्रस्थितस्त्रिदशपूजितसंयुतश्च ।

वैशेषिकांशक्युते घनराशिनाये वित्तं स्वरीर्यवृत्तोर्मितमाहुरार्याः ॥

लग्नेशसंयुतनवांशपतित्पराशिनायो बलेन सहितो घनपस्तु मित्रः ।

केन्द्रत्रिकोणसहिते स्वग्रहेयस्य ज्ञानः स्वरीर्यघनमेति बहुप्रकारैः ॥

घनोपपातः प्रथमोर्थदर्शी ग्रहो द्वितीयो घनपस्तृतीयः ।

तत्प्राप्तमुक्तौ घनलाभमेति क्रमेण तत्कारकवर्गमूलात् ॥ ५१ ॥

Sloka 51. Note first the planet occupying the 2nd bhava; next, the planet aspecting that bhava; thirdly,



the planet owning it. In the ripening of the dasas of these planets will the person concerned get his wealth through a source indicated by the Varga attained by the धनकारक (Dhanakaraka).

घनस्थे यदि लग्ने निधिमान् बलसंयुते ।  
दुर्बले पापसंयुक्ते वंचनादिफलं वदेत् ॥ ५२ ॥

*Sloka 52.* When the lord of the Lagna occupies the 2nd bhava in strength, the person born will possess a treasure. If the planet in question be weak and associated with a malefic planet, the person concerned will suffer the consequence of deception or other trick practised upon him.

घनस्थितः पापदृशा समेतः सपत्ननीचार्ककराभितप्तः ।  
तत्पाकशुक्लौ धननाशमाहुः स गोचरे दुष्टबलान्वितौ वा ॥ ५३ ॥

*Sloka 53.* When the planet occupying the 2nd bhava is aspected by a malefic planet and is unfriendly to the lord of that bhava or in depression or eclipsed by the Sun's rays, the person born will suffer pecuniary loss in the ripening of the dasa of that planet. The same thing happens when the planet in question in its progress through the zodiac becomes powerful for evil.

कुटुम्बभावे बहुखेटयुक्ते घनप्रदव्योमचरे बलाढ्ये ।  
सतुङ्गमित्रस्वगृहोपगौ वा घनं समेत्यामरणान्तमाहुः ॥ ५४ ॥

*Sloka 54.* When the 2nd bhava is occupied by many (benefic) planets and the धनकारक (Dhanakaraka) is possessed of strength or occupies its exaltation, a friendly sign or its own house, the person born, say the astrologers, will be getting wealth till the moment of his death.

## NOTES.

धनप्र (Dhanaprada) may also mean the lord of the 2nd bhava.

विचाधीशे सौदरेणेन युक्ते लग्नस्थे च मातृवित्तं समेति ।

मातृस्थानस्वामिना मातृवित्तं यद्भावेऽनेनान्विते तद्धनं स्यात् ५५

*Sloka 55.* When the lord of the 2nd bhava is in the Lagna associated with the lord of the 3rd, the person born will get wealth acquired by a brother. If the lord of the 4th bhava take the place of the lord of the 3rd bhava in the above, the person concerned will inherit property from his mother. Generally, wealth comes in connection with that bhava whereof the lord occupies the Lagna in conjunction with the lord of wealth.

विचाधीशे लग्नगे लग्ननाथे वित्तस्थानेऽप्यत्रतो वित्तमेव ।

यद्भावेऽस्मी लग्नवित्तेधरौ चेत् तन्मूला तु द्रव्यवित्तिर्नराणाम् ५६

*Sloka 56.* When the lord of wealth occupies the Lagna and the lord of that bhava occupies the 2nd, wealth comes to the person born without any effort at all. Whatever bhava the lords of the 1st and 2nd bhavas may together occupy, it is through that bhava that acquisition of wealth on the part of men usually takes place.

चन्द्रः कुटुम्बभवने शुकेण निरीक्षितः प्रदाता च ।

सौम्ये शुभसंदष्टे स एव धनवान् सदा ज्ञेयः ॥ ५७ ॥

*Sloka 57.* When the Moon occupying the 2nd bhava is aspected by Venus, the person born will be munificent. If Mercury in the 2nd bhava be aspected by a benefic planet, he will have, be it remembered, wealth at his command at all times.

अर्थाधीशो यत्र संस्थो नराणां तस्मिन् काले तत्र वृद्धिविशेषात् ।  
तद्भागे च द्रव्यलाभं करोति वक्तोऽर्था चेदिष्टु सर्वार्थसिद्धिः ॥५८॥

*Sloka 58.* Note in what quarter the lord of the 2nd bhava is; it is in that quarter chiefly that men will find their prosperity during the dasa period of the lord of the 2nd bhava: for when moving ordinarily the planet leads to the acquisition of wealth in the region indicated. If it be retrograde at the time of birth, there will be acquisition of every valuable thing in all quarters.

घनेशे लाभसंयुक्ते लाभेशे घनलाभगे ।

तावुभौ केन्द्रगौ वापि घनवान् ख्यातिमान् भवेत् ॥ ५९ ॥

*Sloka 59.* If the lord of the 2nd bhava be in the 11th and the lord of the 11th be in the 2nd or the 11th, or if the lords of the 2nd and the 11th bhavas from the Lagna occupy a Kendra, the person born will be wealthy and renowned.

सौमनासक

घननाथे गते लाभे लाभस्वामी घनस्थितः ।

तत्रैव शुभखेटाश्च गतास्ते घनवान्वदाः ॥

घनेशे व्ययपण्यस्य व्ययेशे विचनेऽथवा ।

लाभेशे रिपुर्गन्धस्य व्यये वा घननाशनम् ॥ ६० ॥

*Sloka 60.* If the lord of the 2nd bhava be in the 12th or the 6th, or the lord of the 12th in the 2nd, and the planet owning the 11th occupy the 6th, the 8th or the 12th, the effect will be loss of wealth.

व्ययमायगते जीवे विचने बलवर्जिते ।

शुभैरनीक्षिते लभे विचनार्थं वदेद्बुधः ॥ ६१ ॥

*Sloka 61.* When Jupiter is in the 12th bhava and the lord of the 2nd bhava is without strength and the Lagna is not aspected by benefic planets, the astrologer should predict loss of wealth.

रुमेशे घनराशिस्थे धनेशे लाभराशिगे ।

लाभेशे वा विलग्रस्थे निष्पादिधनमामुयात् ॥ ६२ ॥

*Sloka 62.* If the lord of the Lagna occupy the 2nd bhava and the lord of the latter occupy the 11th or the lord of the 11th occupy the 1st, the person born will get treasure or other valuable property.

NOTES.

रुमेशे वा विलग्रस्थे is another reading.

लग्नायधनभाग्येशः परमोच्चांशसंयुताः ।

वैशेषिकांशगा वाऽपि तदा कोटीश्वरो भवेत् ॥ ६३ ॥

*Sloka 63.* When the lords of the 1st, 11th, 2nd and the 9th bhavas have attained their highest exaltation Navamsa, or Vaiseshikamsas (*vide Adhyaya I. sl. 44-47*), the person born will be lord of a crore or crores.

*Cf.* सर्वार्थनिष्ठागणि

लग्नाशनायभाग्येशः परमोच्चांशसंयुताः ।

वैशेषिकांशे लाभेशे तदा कोटीश्वरो भवेत् ॥

दिनेश्वरकरञ्छन्ने घनेशे नीचराशिगे ।

पापपट्यंशसंयुक्ते ऋणग्रस्तो भवेन्नरः ॥ ६४ ॥

*Sloka 64.* When the lord of the 2nd bhava is eclipsed by the Sun's rays and in depression and in a malefic 60th portion of a sign, the person born will become plunged in debt.

NOTES.

For the same effect the following yoga: quoted in ज्ञानकरत्न.

पापे घने लग्नपतौ व्यये तु कर्मायपौ सूर्ययुतौ तु नीचे ।

असंगतौ वा शुभकर्मभेदौ ऋणादिभिर्मखनरोत्र जातः ॥

शुक्लेन्दुनयनाधीशैरेकस्वैस्तु निशान्धकः ।

सूर्यशुक्रविलमेशैरद्वयैर्मध्यलोचनः ॥ ६५ ॥

*Sloka 65.* A person becomes night-blind when Venus, the Moon and the lord of the 2nd bhava are together in one bhava. When the Sun, Venus and the lord of the 1st bhava are invisible (being in that portion of the zodiac which comprises the bhavas from 2 to 7, both inclusive), the person concerned will have eyes of medium visual power.

#### NOTES.

This (एक in एकस्वै.) in the light of Sloka 59 of Adhyaya 6 should be taken to refer to the 1st bhava or the Lagna.

cf. जातकालंकार

शुक्रः सेन्दुलित्कस्यो ननुपि निशि नरः प्राप्नुयादन्धकत्वं

जन्मान्धः सार्कशुक्रस्तनुभवनपतिः स्वात्तदानीं मनुष्यः ॥

Also

शुक्लेन्दुभ्यां संयुते चेन्ननाथे निश्यन्धः स्वात्पापदृष्टे शुभैर्न ।

शुक्रार्की वा लग्नपेनेव शुके पाताले वा रन्ध्रगे मध्यदक् स्वात् ॥

विलग्नयितास्ततपःयुतेश रिपुन्पयछिद्रगृहोपयाताः ।

विलग्नसंचन्धकरः सितवेष्टिलोचनाभावमुपैति जातः ॥ ६६ ॥

*Sloka 66.* If the lords of the 1st, 2nd, 7th, 9th and the 6th bhavas occupy the 6th, 12th and the 8th, and if Venus be associated with the Lagna, the person born will be blind.

#### NOTES.

Some books read सुविशः

This sloka appears in बहुरस with a different reading for the 3rd पाद (इष्टः), विलग्नकर्मान्त्यगर्षिता वा

सितः सुतारीशयुतो विलम्बे नरेशकोपाश्रयनप्रमादः ।

घनेशभौमौ यदि लग्नयातौ कर्णस्य रोगं कथयन्ति तज्ज्ञाः ६७

*Sloka 67.* When Venus occupies the Lagna in conjunction with the lord of the 5th and the 6th bhavas, the person born will run the risk of losing his eyes in consequence of the displeasure of his sovereign. When the lord of the 2nd bhava and Mars are in the Lagna, professors of astrology declare the effect to be ear-ache.

६७. राजाकरज

राजारिनायौ सहिते विलम्बे कुजेन दृष्टे हि विलम्बनाथे ।

तथैव भौमेन निरीक्षितौ चेज्जपालकोपाश्रयनस्य नाशः ॥

शून्यारयोगे शुलिकेन युक्ते नेत्रेश्वरे तत्र तु नेत्ररोगः ।

नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे सति रुग्णनेत्रः ॥ ६८ ॥

*Sloka 68.* When Saturn and Mars are together in the 2nd bhava which is occupied by its lord in conjunction with मण्डि (Mandi), the effect will be eye-disease. If there be several malefic planets in the 2nd bhava and Saturn aspect the same, the person born will have diseased eyes (will be blear-eyed).

#### NOTES.

This sloka appears both in ज्ञानरत्न and सर्वार्थचिन्तामणि. A reference to these two works enables us to get at the antecedent of ६८ in the above sloka as referring to the 2nd bhava.

नेत्रेश्वरे शुभयुते शुभदृष्टियुतेऽथवा ।

शुभांशकस्थिते वाऽपि शुभदृक् स नरो मयेव ॥ ६९ ॥

*Sloka 69.* When the lord of the 2nd bhava is associated with or aspected by benefic planets or occupies a Navamsa owned by them, the person born will have fine eyes.

cf. जातकरल

लघाधिपं सौम्यहोमोऽयुते बलान्विते कारकखेचरेन्द्रे ।

नेत्रे शुभे तद्भवन्शरो वा सौम्यान्वितः सौम्यदशा समेतः ॥

जातोऽसौ सुमुखः शुभे धनगते तुङ्गादिवर्गान्विते

तद्भावे यदि सौम्यवर्गसहिते वाक्सिद्धिमेति ध्रुवम् ।

आज्यस्पर्शमुपैति वित्तगृहणे भौमे दिनेशेक्षिते

जातः कोद्रवमृत्पृष्ठं धनगते राहौ च पापेक्षिते ॥ ७० ॥

*Sloka 70.* When a benefic planet is in the 2nd bhava occupying its exaltation and other benefic vargas, the person born will be fair-faced. If the 2nd bhava consist of the vargas of an auspicious planet, he will without doubt acquire the faculty of speaking well. If Mars aspected by the Sun occupy the धनभाव (Dhana bhava), the person gets आज्यस्पर्श (Ajyasparsha). If Rahu aspected by a malefic planet occupy the 2nd bhava, he will have to subsist chiefly on the coarse grain called कोद्रव (Kodrava).

#### NOTES.

This sloka appears to have been patched up out of two slokas from जातकरल. The following is the latter half for the first two lines.

वागीशे बलसंयुते शुभयुते खोचादिवर्गस्थिते

देवेद्वये बलसंयुते शुभयुते वाक्सिद्धिमेति ध्रुवम् ॥

cf. सर्वार्थनिन्दामणि

मन्दात्मजेन सहिते यदि मृगिपुत्रे वितेज्ज्वा निघनराशिमुपागते वा ।

तेनैव कीशितयुते धनभावनाथ त्वान्यस्तृक्षादि नियतं प्रादन्ति तन्मूलाः ॥

आज्यस्पर्श is said to be a kind of Prayaschitta.

लघास्तार्थाष्टमस्येर्के भौमे वान्यतरेक्षिते ।

आज्यस्पर्शोऽग्निमीतिर्वा संभवन्ति मद्यरिकाः ॥ ७१ ॥

*Sloka 71.* When one of the two planets—the Sun or Mars,—occupy the Lagna, the 7th, the 2nd or the 8th and is aspected by the other, आज्यस्पर्श (Ajyasparsha) or risk of fire or small-pox may happen.

## NOTES.

Compare the following two lines from बालकल which constitute the latter half of the last two lines of the previous sloka,

छात्रात्कामघनाष्टराशिषु कुजे सूर्येऽथवा तद्भवेत्  
आज्यस्पर्शमयाग्निभीतिरथवा स्फोटोदभिः पीडनम् ॥

Also

विलग्नसप्ताष्टमवित्तराशौ दिनेशयुक्ते क्षितिसूनुयुक्ते ।  
मौमेन वा वासरनाथदृष्टे स्फोटोदभिर्भीतिं प्रवदेत्पुनाह्वा ॥

पापैर्युक्ते मुखस्थाने दुर्मुखः पापवीक्षिते ।  
क्रोधाननो नरः पापी तदीशे गुलिकान्विते ॥ ७२ ॥

*Sloka 72.* When the 2nd bhava is occupied by malefic planets, the person born will be ugly-faced or foul-mouthed. If the bhava be aspected by a malefic planet, he will be fretful; if the lord of that bhava be associated with Gulika, he will be wicked.

प्रफुल्लवदनः श्रीमान् केन्द्रे मुखपतौ यदा ।  
सौख्यसमित्रवर्गस्य सुमुखः शुभवीक्षिते ॥ ७३ ॥

*Sloka 73.* When the lord of the 2nd bhava occupies a Kendra, the person born will have a beaming face and be fortunate. If the planet be in its exaltation, in its own or a friendly varga and aspected by a benefic planet, the person will be fair-faced.

वाग्भावेन राहुयुक्ते च दुःखे राहुक्रान्तस्थाननाथान्विते च ।  
पाके भुक्तौ तस्य दन्तामयः स्यात् जिह्वारोगं वारकाद्यनुभुक्तौ ७४



*Sloka 74.* When the lord of the 2nd bhava associated with Rahu occupies a दुःस्थान (Dusthghana) and is in conjunction with the lord of the Rasi occupied by Rahu, the person born will have tooth disease in the ripening of the dasa of the lord of the 2nd bhava and in the sub-period belonging to that planet, and a tongue malady in the sub-period of Mercury.

cf. जातकद्वय

वाग्भावे पट्टगते सराहौ राहुस्थिताक्षाधिपतेयुते वा ।

दन्तादिरोगः पतने च तेषां भुक्तौ गयोर्वा भवदन्ति तदज्ञाः ॥

राहुद्वितीयगृहपौ सहजेशयुक्तौ

जातः समेति गलरोगमतीव कष्टम् ।

दारिद्र्यदौ रविशनी धनराशियातौ

भौमार्कजौ सकलरोगकरौ भवेताम् ॥ ७५ ॥

*Sloka 75.* If Rahu and the lord of the 2nd bhava be in conjunction with the lord of the 3rd bhava, the person born will become liable to a throat disease of a severe type. The Sun and Saturn in the 2nd bhava engender poverty. Mars and Saturn in the same bhava produce every kind of disease.

वाग्भावेशे शुरुयुते नाशस्थे मूकता भवेत् ।

दोषकृच्च तु सर्वत्र खोचस्वर्धगतो ग्रहः ॥ ७६ ॥

*Sloka 76.* When the lord of the 2nd bhava is in the 8th place therefrom in conjunction with Jupiter, dumbness will be the consequence. In every case in which a planet is in exaltation or in its own house, it does not produce the evil referred to above.

NOTES.

Compare with this the first half of sloka 79 *infra*.

वागीशबुधजीवेषु निर्विघ्नो नाशयेषु च ।

केन्द्रेषु ते त्रिकोणे वा स्वर्क्षे वा विद्ययान्वितः ॥ ७७ ॥

*Sloka 77.* If the lord of the 2nd bhava, Mercury and Jupiter occupy the 8th bhava from it, the person born will be destitute of learning. If they be in a Kendra, Trikona or in a dwakshetra, he will have acquaintance with some branch of knowledge.

द्वितीये दुर्बले सौम्ये इन्द्रयुद्धहतो भवेत् ।

जीवार्थेशो दुर्बलो वा पवनव्याधिमात्रः ॥ ७८ ॥

*Sloka 78.* If Mercury be weak in the 2nd bhava, the person born will be killed in a duel. If Jupiter and the lord of the 2nd bhava be weak in the 2nd bhava, the person concerned will have wind disease.

वाक्स्थानपे देवपुरोहितेन युक्ते यदा नाशगते तु मूकः ।

वाक्स्थानपे सौम्ययुते त्रिकोणे केन्द्रस्थिते वा शुभदे च वागी ॥

*Sloka 79.* When the lord of the 2nd bhava occupies the 8th place from it in conjunction with Jupiter, the person born will be a mute. A person would be eloquent when the lord of the 2nd bhava, occupies a Trikona or Kendra from it in conjunction with a benefic planet and is also itself benefic.

वागीशस्यांशपे सौम्ये स्त्रोत्रे वा शुभवीक्षिते ।

पारावतांशके वाऽपि वागी पटुतरो भवेत् ॥ ८० ॥

*Sloka 80.* When the planet owning the Navamsa occupied by the lord of the 2nd bhava is benefic and is in its exaltation or aspected by a benefic planet or is in a paravatham (Paravathamasa), the person born will be eloquent and clever.

केन्द्रत्रिकोणगे जीवे शुके खोद्यं गते यदि ।

वाग्भावपेन्दुपुत्रे वा गणितज्ञो भवेन्नरः ॥ ८१ ॥

*Sloka 81.* A person will become a mathematician when Jupiter is in a Kendra or Trikona, and when Mercury owning the 2nd bhava or Venus is in exaltation.

गणितज्ञो भवेज्जातो वाग्भावे भूमिनन्दने ।

ससौम्ये बुधसंष्टे केन्द्रे वा सोमनन्दने ॥ ८२ ॥

*Sloka 82.* A person becomes a mathematician when Mars is in the 2nd bhava in conjunction with a benefic planet and Mercury aspects the same or occupies a Kendra.

वाग्भावपे रवौ मीमे गुरुशुक्रनिरीक्षिते ।

पारावर्ताशके वापि तर्कयुक्तिपरायणः ॥ ८३ ॥

*Sloka 83.* When the Sun or Mars being the lord of the 2nd bhava is aspected by Jupiter and Venus or has attained the पारावर्ताश (Paravathamasa), the person born will be devoted to the science of argumentation.

संपूर्णबलसंयुक्ते गुरौ तद्भवनेश्वरे ।

दिनेशभृगुसंष्टे शाब्दिकोयं भवेन्नरः ॥ ८४ ॥

*Sloka 84.* When Jupiter in full strength is the lord of the 2nd bhava and is aspected by the Sun and Venus, the person born will become a grammarian.

cf. जलकरल

गुरौ वनस्थे बलपूर्णयुक्ते शुकेण सूर्येण च दृष्टियुक्ते ।

शुके भवे खोद्यगतेऽयमपि जातो नरः शब्दविशेषशास्त्रात् ॥

वेदान्तपरिशीलः स्यात् केन्द्रकोणे गुरौ यदि ।

बुधेन भृगुणा दृष्टे शनौ पारावर्ताशके ॥ ८५ ॥

*Sloka 85.* A person will be devoted to Ontology when Jupiter occupying a Kendra or Trikona is aspected by Mercury and Venus, and Saturn is in a Paravathamsa (Paravathamsa).

भातमरज

घने बुधे श्लोचगते शनिस्तु पारावतस्थे भृगुरुत्तमांशे ।

गुरौ भृगौ वा तनुभावशुके वेदान्तविज्ञानपरायणः स्यात् ॥

पदशास्त्रवल्लभः केन्द्रे जीवे दानवपूजिते ।

सिंहासने गोपुरांशे वाग्भावस्यांशुषे बुधे ॥ ८६ ॥

*Sloka 86.* A person becomes a proficient in the six sciences when Jupiter is in a Kendra, Venus has attained a *सिंहासनांश* (Simhasanamamsa) and Mercury, owning the Navamsa occupied by the planet in the 2nd bhava, is in a *गोपुरांश* (Gopuramsa).

cf. ज्ञानमरज

पदशास्त्रवित्केन्द्रगतेऽथ जीवे शुके च वाग्भावगते बुधे च ॥

उपजीव्य नरं सर्वं तदीशे गोपुरांशके ।

वर्द्धन्ते मुदितास्तथ भृगौ पारावतांशके ॥ ८७ ॥

*Sloka 87.* When the lord of the 2nd bhava has attained a *Gopuramsa* and Venus a *Paravatamsa*, the person born will have all his people living under his protection and prospering happily.

नास्ति चेद्राजयोगं तु पुरस्तस्य नरं जनाः ॥ ८८ ॥

*Sloka 88.* The latter half of this sloka is missing in all the manuscripts available and the sloka cannot therefore be made out.

जापाकुडुम्भगृहपी सितपापयुक्ता

दुःखी च तत्समकलत्रहरी भवेताम् ।

विद्याधिपे पलवति सरराशिपे वा

तुम्हादिगे यदि समेति कलत्रमेकम् ॥ ८९ ॥

*Sloka 89.* The lords of the 7th and the 2nd bhavas if associated with Venus or malefic planets and badly placed, will cause the loss of one or more wives according as one or more planets are in conjunction with them in the दुःस्थान (Dusthahana). But if the lord of the 2nd or the 7th bhava be strong occupying its exaltation and other benefic Vargas, only one wife will fall to the lot of the person concerned.

भुक्तिस्थानपती सितेन्दुसहिते लग्नादिकेन्द्रस्थिते  
 रौप्यं पात्रंमुपैति काश्चनमयं जीवेन्दुशुक्रान्विते ।  
 भुक्तिस्थानपदेष्टुः शुनिपुत्री लोहादिपात्रं वदेद्  
 भौमे पापनिरीक्षिते धनगते जातः कदन्नादिभुक् ॥ ९० ॥

*Sloka 90.* If the lord of the 2nd bhava occupy the Lagna or other Kendra in conjunction with Venus and the Moon, the person born will have a silver plate to eat out of. If the lord of the भुक्तिस्थान (Bhukthisthana) in the above circumstances be in conjunction with Jupiter, the Moon and Venus, the eating plate will be of gold. If the lords of the Lagna and the 2nd bhava be in conjunction with Saturn, the astrologer may declare the plate to be of iron or other less costly metal. If Mars aspected by an evil planet occupy the 2nd bhava the person born will have to subsist on bad or unwholesome food.

#### NOTES.

This as well as the next sloka are found in जलक.

पद्माशुनो भुक्तिपती सपापे द्वापदिदण्डायुधकालमारे ।  
 नीचांशके पापनिरीक्षिते च शुर्मेर्न दोषः सहितेक्षिते वा ॥ ९१ ॥

*Sloka 91.* When the lord of the 2nd bhava associated with a malefic planet is in the 60th portions

(Shashtyamsa) termed दावाग्नि (Davagni) दण्डायुध (Dandayudha) or काल (Kala) and in a depression Navamsa and aspected also by a malefic planet, the person born will be a glutton. If the planet owning the 2nd bhava be conjoined with or aspected by benefic planets, the evil mentioned above will not follow.

भुक्तिस्थाने शुभयुते तदीशे शुभसंयुते ।

शुभग्रहेण संदृष्टे सुखभुक् स नरो भवेत् ॥ ९२ ॥

*Stoka 92.* If a benefic planet occupy the 2nd bhava and the lord thereof be in conjunction with a benefic planet and if the bhava or the lord of the same or both be aspected by a benefic planet, the person born will eat agreeable meals.

पराश्रयभुक् तदीशेऽपि नीचशत्रुसमन्विते ।

नीचस्वेचरसंदृष्टे तद्रूपणपरायणः ॥ ९३ ॥

*Stoka 93.* When the lord of the 2nd bhava is in depression or in conjunction with an inimical planet and aspected by a planet in depression, the person born will eat meals supplied by another, reviling them at the same time.

कालोचिताशनी भुक्तिनाथे लग्नेशवीक्षिते ।

पापग्रहेण संदृष्टे नीचांशादियुते न तु ॥ ९४ ॥

*Stoka 94.* If the lord of the भुक्तिनाथ (Bhuktibhava) be aspected by the lord of the Lagna, the person born will eat timely meals; but this will not be the case if the भुक्तिनाथ (Bhuktinatha) be in a depression Navamsa and aspected by a malefic planet.

स्वपाशी रुचिकामः स्वाद् भुक्तिनाथे शुभे मृहे ।

स्वोचे शुभेन संदृष्टे मृदंशादिसमन्विते ॥ ९५ ॥

# जातकपारिजाते द्वादशोऽध्यायः

## ॥ तृतीयचतुर्थभावफलानि ॥

### Adhyaya XII.

THE EFFECTS OF THE 3RD AND THE 4TH BHAVAS.

## ॥ अथ तृतीयभावफलम् ॥

ज्येष्ठानुजस्थितिपराक्रमसाहसानि

कण्ठस्वरश्रुतिवराभरणांशुकानि ।

धैर्यं च धीर्यबलमूलफलाशनानि

वक्ष्ये तृतीयमथनात् क्रमशोऽखिलानि ॥ १ ॥

*Sloka 1.* I am going to treat of the following which are deducible from the 3rd bhava in the order of their enumeration: The welfare of the elder and younger brothers, enterprise, daring, voice, tone, ear, select ornaments, articles of apparel, steadiness, valour, strength, edible roots and fruits.

भावकभरण

सहोदराणामप किंकराणां पराक्रमाणाधुपनीविनां च ।

निवारणा जातकशास्त्रविज्ञिस्तृतीयभावे नियमेन वाच्या ॥

जातकस्य

तृतीयराशेः सहनाभिदृष्टिं भक्ष्यं मूलं चापि पुनश्चक्ष्यम् ।

सहोदराणां क्रमशस्तु सख्यं मुक्तौ विजेषादपि मूलकादीन् ॥

भ्रातृस्थानं तृतीयं च नवैकादशसप्तमम् ।

तचदीप्तदद्यायां च भ्रातृलाभो भवेद्भृणाम् ॥ २ ॥

*Sloka 95.* A person will eat sparingly and be fond of palatable food when the भुक्तिनाथ (Bhukthinatha) is in an auspicious house in exaltation, aspected by a benefic planet and occupies a benefic पश्येन (Shashtyamsa) such as is termed मृदु (Mridu)

मुक्तीश्वरे केन्द्रगतं बलाढ्ये स्वोच्चस्थिते वा ग्रहवीक्षिते वा ।

शुभग्रहाः केन्द्रगताश्च सर्वे जातस्तु मुद्गेऽन्नमतीव सूक्ष्मम् ॥

भुक्तिस्थानाधिपे मन्दे तदीक्षे वाऽऽर्किसंयुते ।

नचिर्ऋक्षनुना दृष्टे श्राद्धमुक् सततं नरः ॥ ९६ ॥

*Sloka 96.* When the lord of the 2nd bhava is Saturn or in conjunction with Saturn, or is aspected in depression by Saturn, the person born will be continually eating in Sraddhas.

सिंहासनांशे यदि देवपूज्ये शुके यदा गोपुरमागमुक्ते ।

ऐरावतांशे धनपे बलाढ्ये जातस्त्वसंख्याश्रितरक्षकः स्यात् ९७

॥ इति जातकपारिजाते एकादशोऽध्यायः ॥

*Sloka 97.* When Jupiter is in a सिंहासनांश (Simhasanamasa), Venus in a गोपुरांश (Gopuramsa) and the lord of the 2nd bhava being possessed of strength occupies an ऐरावतांश (Iravathamasa), the person born will maintain an untold number of dependents.

#### NOTES.

This sloka is also in जातकरव.

End of the 11th Adhyaya.



सोदरेशकुजौ नाशं गतौ चेत्सोदरशयः ।

पापर्क्षगौ सपापौ वा भ्रातृनुत्पाद्य नाशदौ ॥ ६ ॥

*Sloka 6.* If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आतकरक

नाशस्थितौ सोदरनागमौमौ पापेक्षितौ सोदरनाशमाहुः ।

पापर्क्षगौ पापसमागमौ वा भ्रातृन्ममृत्पाद्य विनाशहेतुः ॥

नीचर्क्षगौ सोदरकारकेषौ नीचांशगौ पापसमागमौ वा ।

क्रूरादिषष्ठ्यंशगतौ तदानीं भ्रातृन् समृत्पाद्य विनाशहेतुः ॥ ७ ॥

*Sloka 7.* If the lord of the 3rd bhava and its कारक (Karakas i.e. Mars ; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions षष्ठ्यंश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first पद reads thus in मस्यस्य.

नीचांशगौ सोदरकारकाक्ष्यौ.

मस्यस्यस्य

तृतीयपतिमङ्गलौ स्वगृहसुद्रगेहागमौ

मित्रो भवति मित्रगौ शुभश्रुतौ शुभप्रेक्षितौ ।

सुनीर्यपूतिविक्रमं प्रमृतसङ्गुणैर्मिश्रितः

शुभेन दलमन्यवा फलति नीचपापान्विते ॥

*Sloka 2.* The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आतृस्यानेशतद्राशितद्भावस्थधुचारिणाम् ।

मध्ये बलसमेतस्य दशा सौदरवृद्धिदा ॥ ३ ॥

*Sloka 3* Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

भौमे बलविह्वले चेद्दीर्घायुर्भातृगो भवेत् ।

विलग्नो बली यस्तं कारकः स प्रभुः स्मृतः ॥ ४ ॥

*Sloka 4.* If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिदत् ।

क्षयकारी विपत्स्यो वा भावपौडपि बलाधिकः ॥ ५ ॥

*Sloka 5.* The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

#### NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

सोदरेशकुञ्जो नाशं गतौ चेत्सोदरक्षयः ।

पापक्षणी सपापौ वा भ्रातृनुत्पाद्य नाशदौ ॥ ६ ॥

*Sloka 6.* If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आनन्दरस

नाशस्त्वितौ सोदरनाथमौपौ पापेस्त्वितौ सोदरनाथमाहुः ।

पापक्षणी पापसमागमौ वा भ्रातृनुत्पाद्य विनाशहेतुः ॥

नीचक्षणी सोदरकारकेणौ नीचाशणी पापसमागमौ वा ।

क्रुरादिपृष्ठयंशगती तदानीं भ्रातृन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

*Sloka 7.* If the lord of the 3rd bhava and its karaka (Karaka i.e. Mars; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions पल्लव (Shashtyamsa) of a sign such as क्रुर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first var reads thus in अथर्वश्रुति.

नीचालणी सोदरकारकाज्यौ.

अथर्वश्रुति

तृतीयपतिमङ्गलो स्वग्रहदुर्गमेहागमौ

विधो भवति मिलणी शुभयुतौ शुभपेशितौ ।

सुवीर्यवृत्तिविश्रमं प्रमुखसङ्गुणैर्विधितः

शुभेन दलमन्यवा फलति मीनपापान्ति ॥

*Sloka 2.* The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आवृत्त्यनेशतद्राशितद्वावृत्त्युचारिणाम् ।

मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

*Sloka 3* Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

मीमे बलविहनि चेदीर्घावृत्तौ भवेत् ।

विलम्बो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

*Sloka 4.* If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिकृत् ।

क्षयकारी वियत्स्यो वा भावपौऽपि बलाधिकः ॥ ५ ॥

*Sloka 5.* The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

#### NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

## NOTES.

This and the next nine slokas are also found in बालकरण.

त्रिकोणकेन्द्रे यदि पापखेदे तृतीयभावादनुजस्य नाशम् ।

शुभोपयाते सहजामिष्टद्विः शुभाशुभं मिश्रफलं वदन्ति ॥११॥

*Sloka 11.* If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामिपुत्रे जातस्यान्यस्तन्यपानं वदन्ति ।

मातृग्राहस्थानपी बन्धुयाती नास्ति भ्रातृस्वानष्टदिर्नराणाम् ॥१२॥

*Sloka 12.* If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthāna), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhrātṛbhava) flourishes not.

भौमान्वितौ सोदरदौ भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।

सौरस्तृतीयेऽनुजनाशकर्ता विधुंतुदः सोदरद्विद्विहत्स्यात् ॥१३॥

*Sloka 13.* If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकौ यदातुनिनिदिब्रान्योन्यतुन्नागतौ

दुःस्थानं परिहृत्यतस्तु भवतः प्रख्यातसौभ्रातृकः ।

दुःस्थानेन मयेच्छुभग्रहयुतौ तथैव तानल्पमौ

नीचलघुस्तमयगतौ नहितदा स्थायीक्षितश्चेद्बहुः ॥

अतिक्रूरसमायुक्ते भावे वा कारकेऽपि वा ।

तद्भावनयके वाऽपि बाल्ये सोदरनाशनम् ॥ ८ ॥

*Sloka 8.* When the 3rd bhava, its करक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाढ्ये पापान्विते सोदरकारकाख्ये ।

सन्मातृकारग्रहसंयुते च सायत्नमातुः सहजा वदन्ति ॥ ९ ॥

*Sloka 9.* If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकरक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभयुते सोदराणां चिरायः

पापाक्रान्ते सहजमवने पापदृष्टे विनाशम् ।

ज्येष्ठं हन्ति धूमणिरनुजस्थानगः पापदृष्टः

सौरस्तस्थानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

*Sloka 10.* If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

## NOTES.

This and the next nine slokas are also found in ज्ञान-रत्न.

त्रिकोणकेन्द्रे यदि पापखेदे तृतीयभावादनुजस नाशम् ।

शुभोपयाते सहजाभिष्टुद्धिः शुभाशुभं मिश्रफलं वदन्ति ॥ ११ ॥

*Sloka 11.* If a malefic planet occupy a Trikona or a Kendra from the 8rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःखे चन्द्रे सोदरस्वामिषुक्ते जातस्यान्यस्तन्यपानं वदन्ति ।

मातृभ्रातृस्थानपी बन्धुयातौ नास्ति भ्रातृस्थानवृद्धिर्नराणाम् ॥ १२ ॥

*Sloka 12.* If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthiana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhratru-bhava) flourishes not.

भौमान्वितौ सोदरद्वौ भवेतामन्यैः समेतौ यदि नाजुजः स्यात् ।

सौरस्तृतीयेऽनुजनाशकर्ता विधुं तुदः सोदरवृद्धिकृत्स्यात् ॥ १३ ॥

*Sloka 13.* If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ यदातुनिजदिशान्योन्यतुद्रागतौ  
 दुःस्थानं परिहस्यतस्तु भवतः प्रख्यातसौभ्रातृकः ।  
 दुःस्थानेन भवेच्छुभग्रहयुतौ तत्रैव तानल्पशो  
 नीचाग्रहमयंगतौ नहितदा स्वाधीक्षितश्चेद्भूतः ॥

अतिक्रूरसमायुक्ते मावे वा कारकेऽपि वा ।  
 तद्भावनायके वाऽपि बाल्ये सोदरनाशनम् ॥ ८ ॥

*Sloka 8.* When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाद्ये पापान्विते सोदरकारकाख्ये ।  
 तन्मातृकारग्रहसंयुते च सापत्नमातुः सहजा वदन्ति ॥ ९ ॥

*Sloka 9.* If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

आवस्थाने यदि शुभयुते सोदराणां विरागुः  
 पापाक्रान्ते सहजमवने पापदृष्टे विनाशम् ।  
 ज्येष्ठं हन्ति घुमणिरनुजस्थानगः पापदृष्टः  
 सौरस्तस्यानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

*Sloka 10.* If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder



while Rahu, in the same bhava adds to the prosperity of the brothers that follow.

अदृश्यराशौ यदि वा सपापे बधूगृहस्थे सहजाधिनाथे ।  
जातानुजस्योपरि नानुजः स्यात् पुंवर्गगे दृश्यगते तथैव ॥ १४ ॥

*Sloka 14.* If the lord of the 3rd bhava occupy an invisible sign or be in the 7th bhava in conjunction with a malefic planet, the person born will have one younger brother and no more. The same will be the case if the lord of the भ्रातृभाव (Bhratru-bhava) occupy a male वर्ग (Varga) in a visible sign and be also in conjunction with a malefic planet.

भ्रातृस्थानपती तु पुंभवनगे तस्यानुजो जायते  
शुभर्क्षे यदि मार्गवेण शशिना युक्तेऽथवा वीक्षिते ।  
सौम्यर्क्षे शुभस्त्रेचरेभित्तुते केन्द्रत्रिकोणस्थिते  
पञ्चाज्जातसहोदरधिरमुखी दीर्घायुरारोग्यमाप् ॥ १५ ॥

*Sloka 15.* If the lord of the 3rd bhava be in a male sign (*vide* Adhyaya I, Sl. 13), the owner of the horoscope will have a younger brother born after him. If the planet in question should be associated with or aspected by Venus and the Moon in an even sign, or if it occupy a Kendra or Trikona identical with an auspicious sign in conjunction with or aspected by a benefic planet, the after-born brother will be long-lived, healthy and continuously happy.

सहोदरस्थानपती तनुस्थे सलग्रपे सोदरनायके वा ।  
गर्भोऽभयोऽन्तरमस्य जातस्तृतीयराशौ सपत्नी तथैव ॥ १६ ॥

*Sloka 16.* If the lord of the 3rd bhava be in the Lagna or in conjunction with its lord, the child born next to the native will be secure from danger. If the

3rd bhava be occupied by its lord, the effect is the same.

लाभावसानभवनोपगतग्रहेन्द्र-

संख्यास्तदग्रजनाः सहजा भवन्ति ।

लग्नात् तृतीयधनयातवियचरेन्द्र-

संख्याजनाः स्युरनुजाः कथयन्ति तज्ज्ञाः ॥ १७ ॥

*Sloka 17.* A person may have as many elder born as there are planets in the 11th and the 12th bhavas from the Lagna taken together. The after-born will be as many as the number of planets in the 3rd and the 2nd bhavas from the Lagna.

भ्रातृस्नानपकारकेभित्तुयुता वीर्याधिका यद्यदा

तद्यक्तग्रहसंख्ययाऽनुजजनं जातः समेति ध्रुवम् ।

चत्वारौ यदि नीचमूढरिपुणा निग्नन्ति जातानुजान्

ते कुर्वन्ति चिरायुरिष्टबलिनः सर्वानुजानां ग्रहाः ॥ १८ ॥

*Sloka 18.* The sisters and brothers that a person may have born after him will be as many, at all events, as there are planets in his horoscope conjoined with the lord of the भ्रातृस्नान (Bhratrubhava,) its कारक (Karaka), the planet aspecting it and the one occupying it, provided out of these four an account is taken only of those that may predominate in strength. If the four planets already mentioned be depressed, eclipsed or in an inimical sign, their influence will be to do away with every brother or sister as they are born. In case these planets be friendly and possessed of strength, they secure long life to every one of the person's younger brothers and sisters.

भ्रातृस्नानपञ्चखेटचतुर्षु द्वौ वीर्यवन्तौ यदा

नाशानाशफलप्रदौ समतया वीर्याधिकाभेत्त्रयः ।

खेदाः स्वल्पसहोदरक्यकरा दुःस्थानगा स्त्रीग्रहाः

यद्यल्पाभुजवृद्धिदास्तदनुजस्वाम्यंशसंख्यानुजाः ॥ १९ ॥

*Sloka 19.* If two out of the 4 planets, viz. the भ्रातृकारक (Bhratru-karaka), the lord of the 3rd bhava, the planet aspecting the last-mentioned bhava and the one occupying it— if two out of these four planets be strong, their preservative as well as destructive influence on the bhava will be equal. If three of the four planets be strong, they will cause a slight diminution in the number of brothers. If some out of the three strong planets be feminine and occupy bad places, they would add slightly to the number of younger brothers and sisters possible under the other horoscopic conditions and the number of such after-born will be the number of whole Navamsas traversed by the lord of the भ्रातृभवा (Bhratru-bhava) in the sign it is in.

भूमिजे सहजस्थाने यावतां विधत्ते फलम् ।

शत्रुनीचग्रहं त्यक्त्वा तावन्तः सहजाः स्मृताः ॥ २० ॥

*Sloka 20.* Ascertain how many planets have benefic dots in the 3rd place from Mars in that planet's Ashtakavarga. From this list deduct those that are inimical or depressed. The remainder will give the aggregate number of brothers and sisters to be born.

आतृदौ स्त्रीग्रहर्क्षस्यौ आतृदौ पुंग्रहर्क्षगौ ।

सोदरेभ्यश्चैव स्यातां आतृस्वसृसुखग्रदौ ॥ २१ ॥

*Sloka 21.* The lord of the भ्रातृभवा (Bhratrubhava) and Mars occupying a sign owned by a female planet and capable of causing the birth of brothers and sisters will prove beneficial to the brothers: The same planets occupying a sign belonging to a male planet under the

same circumstances will be auspicious to the sisters that the Jataka will have.

स्त्रीहोरया वा युवतिग्रहेण युक्ते यदि भ्रातृष्टहे विलम्बात् ।

सहोदरीलाभमुपैति जातः सहोदरं तत्परतोऽन्यथा चेत् ॥ २२ ॥

*Sloka 22.* If the 3rd bhava from the Lagna be connected by a female hora (hora) i.e. the Moon's, or occupied by a female planet, the person born will have a sister next after himself. If the conditions be otherwise, i.e. the hora of the 3rd bhava or the planet occupying it be male, the person concerned will have a brother born immediately after him.

कारकः सहजाधीशस्तर्दशी तत्र संस्थितः ।

इष्टानिष्टकरास्तेषां स्वदशान्तर्दशसु च ॥ २३ ॥

*Sloka 23.* The कारक (Karaka) of the भ्रातृभाव (Bhratrubhava), its lord, the planet aspecting it, and the one occupying it—these four are beneficial or otherwise in their dasa and antardasa periods.

कारकादिचतुःखेटस्फुटयोगांशकानुजाः ।

वर्ज्या नीचारिगृहांशः खोचांश द्विगुणीकृतः ॥ २४ ॥

*Sloka 24.* Ascertain the Navamsa attained by the four classes of planets explained in the preceding sloka. Take away from them those amsas that represent depression, inimical and eclipsed Navamsas and double the swakshetra and exaltation Navamsas. The result will represent the number of the after-borns.

NOTE.

The following sloka from जामरत gives another method.

तृतीयराशीश्वरसंस्थितांशं भौमांश्वितांशं च कुजातृतीयैः ।

तदीश्वरांशं च तमेव योज्यं विभागश्च संहजा क्रमेण ॥

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्धेण भ्रातृभार्याफलं वदेत् ।

लभेशकुजसौत्येशा भ्रात्रनिष्टशुभप्रदाः ॥ २५ ॥

*Sloka 25.* It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां

लग्नाधिपेन सहिते यदि सौदरेषो ।

अन्योन्यमिष्टस्वचरौ यदि तौ मलाख्यौ

लभेऽथवा सहजमेव विभागमाहुः ॥ २६ ॥

*Sloka 26.* There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in जलकपारिजाते.

लभेशाकुजनायकौ विचलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यस्वितकारकौ च यदि वा दुःस्थानगौ दुर्बलौ ।

तत्पक्षे सहजप्रमादकलहं तन्नाशमर्थक्षयं  
तत्सेदोपमकोपहेतुकलहस्त्रेहादिसर्वं वदेत् ॥ २७ ॥

*Sloka 27.* If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karak) be weak and occupy a दुःस्थान (Dusthahana), the astrologer is to say, there will arise at the time when the dasa (पक्ष-Pakṣa) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वेष्टेऽनुजे शुके भ्रातृरक्षणवत्परः ।  
रविद्वेष्टे पुत्रे सौम्ये सुहृन्नाशकरो भवेत् ॥ २८ ॥

*Sloka 28.* When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

अ. भाग्यमानसे

गुरुद्वेष्टः सहजगो भूयुः सहजमौल्यदः ॥

भ्रातृसुतबाप-स्कारकाणां नीचारिदुःस्थानसमन्वितानाम् ।  
शुक्रो दशार्पा घनसत्त्वनार्थं पराजयं भ्रातृविनाशमाहुः ॥ २९ ॥

*Sloka 29.* If the planet occupying the 3rd bhava, its lord, or its कारक (Karak) be in depression, in an inimical house or in a दुःस्थान (Dusthahana), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण भ्रातृभार्याफलं वदेत् ।

लभेशकुजसोत्प्रेषा भ्रात्रनिष्टशुभप्रदाः ॥ २५ ॥

*Sloka 25.* It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां

लगाधिपेन सहिते यदि सोदरेषे ।

अन्योन्यमिष्टस्वचरौ यदि तौ बलाद्वौ

लभेऽथवा सहजमेव विभागमाहुः ॥ २६ ॥

*Sloka 26.* There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in गणितसरण.

लभेशकुजनायकौ विपलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यस्थितकारकौ च यदि वा दुःस्वानगौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तन्नाशमर्थक्षयं  
तत्स्वेदोपमकोपहेतुकलहस्नेहादिसर्वं वदेत् ॥ २७ ॥

*Stoka 27.* If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthahana), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वेष्टुजे शुके भ्रातृवणतत्परः ।  
रविद्वेष्टे बुधे सोत्थे सुहृन्नाशकरो भवेत् ॥ २८ ॥

*Stoka 28.* When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

८. नानाकरण

गुरुद्वेष्टः सहजगो भृशः सहजमौल्यदः ॥

भ्रातृवणतन्नाय रुकारकाणां नीचारिदुःस्थानसमन्वितानाम् ।  
शुक्लो दशार्पा घनसत्त्वनाशं पराजयं भ्रातृविनाशमाहुः ॥ २९ ॥

*Stoka 29.* If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान 'Dusthahana', the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth



and energy, discomfiture, or, the death, of a brother or sister.

लघेशस्फुटतो विशोध्य सद्भजस्यानाधिपस्य स्फुटं  
 तत्रक्षत्रगते शनौ तु सरणं तत्सोदराणां वदेत् ।  
 तस्माद्धि स्फुटतस्तु मानगृहपं, सौमं च संशोधिते  
 राशौ मानुसुते तथैव च चतुर्योगस्फुटदिग्धवा ॥ ३० ॥

*Sloka 30.* Subtract the figures for the lord of the 3rd bhava from those for the lord of the Lagna. When Saturn arrives at the asterism indicated by the remainder in the above process, the astrologer is to divine the death of a brother or sister of the person born. Again, from the figures obtained above, subtract the figures for the lord of the 10th bhava and Mars. The result indicates the Rasi which when Saturn occupies, a similar event is likely to take place. Thirdly, add the figures for the 4 planets mentioned above; when Saturn occupies the *अंश* (Amsa) denoted by the aggregate, the same event may happen.

#### NOTES.

स्फुटतः सद्भोदरवर्ति is the reading adopted in जातकस instead of स्फुटतस्तु मानगृहपं in the 3rd var of this sloka.

चतुस्फुटाक्रान्तदृग्माणराशि सते शुरौ सोदरनाशमाहः ।  
 तचारकानाथदशानुजानामतीव संपत्सुखदायिनी स्यात् ॥ ३१ ॥

*Sloka 31.* Find out the Drekkana indicated by the sum total of the figures for the four planets connected with the (सुहृन्माष-*Bhratru bhava*) 3rd bhava. When Jupiter passes through the sign owning the Drekkana in question, astrologers say, there may be the loss of a brother or sister. Find the asterism indicated by the sum total above referred to. The *dasa* period of the

planet presiding over the star will be greatly productive of happiness and prosperity to the younger brothers.

भूधनुस्फुटतो विशोध्य कणिनं शेषत्रिकोणे गुरौ  
जातस्त्रानुजनाशनं क्षितिसुतं राहुस्फुटाच्छोधयेत् ।  
तद्वाशिक्षनवांशकेऽमरगुरौ तज्ज्येष्ठनार्थं वदेत्  
जन्माधानपकर्मपस्फुटगृहे जीवेऽनुजो जायते ॥ ३२ ॥

*Sloka 32.* Subtract the figures for Rahu from those for Mars. When Jupiter passes through the triangular signs indicated by the remainder, there may be the loss of a younger brother or sister. Subtract the figures for Mars from those for Rahu. When Jupiter passes through the particular Rasi and Navamsa corresponding to the remainder, there may be the loss of an elder brother or sister. Find the Rasi corresponding to the sum total of the figures for the lords of the rising sign at the time of birth or conception and of the 10th bhava. When Jupiter traverses this Rasi, the birth of a younger brother or sister may be expected.

#### NOTES.

In the last var the reading in वाचस्पत्य is slightly different, *viz.*  
लघाञ्जानुपञ्चमपस्फुटमुते.

विक्रमाधिपतौ खोचे नाक्षस्य पापसंयुते ।  
चरराशौ चरांशस्य युद्धात्पूर्वं दंडो भवेत् ॥ ३३ ॥

*Sloka 33.* When the lord of the 3rd bhava being in exaltation occupies the 8th bhava in conjunction with a malefic planet in a moveable sign and in a Navamsa owned by a moveable sign, the person concerned will be firm at the prospect of battle.

#### NOTES.

In this connection compare the following yogas given in वाचस्पत्य.

शौर्याधिपे तुङ्गगते बलाब्धे केन्द्रत्रिकोणे यदि सौम्यदृष्टे ।

मूलत्रिकोणे स्वगृहेष्टगृहे वैशेषिकांशे प्ररूपः स धीरः ॥

सुद्धामिलापी समरे प्रवीणः धीर्येश्वरे सौम्ययुते स्वशुद्धे ।

वैशेषिकांशे बलपूर्णयुक्ते मृद्वंशके वा प्ररूपः स धीरः ॥

कारके बलहीने वा क्रूरपट्टचंद्रासंयुते ।

शुभदृग्गोमसंबन्धे विजयी विक्रमेश्वरे ॥ ३४ ॥

*Sloka 34.* If, when the *karaka* (karaka) of the 3rd bhava is either weak or associated with a malefic 60th portion of a sign, the lord of the same bhava be either aspected by or in conjunction with a benefic planet, the person born will prove victorious in war.

शौर्याधिपे भानुयुतेऽत्र धीरश्चन्द्रान्विते मानसधैर्यजातः ।

दृष्टो जटो मौमयुते प्रकोपी सौम्यान्विते सात्त्विकबुद्धियुक्तः ॥ ३५ ॥

जीवान्विते धीरगुणाभिरामः समस्तशास्त्रार्थविशारदः स्यात् ।

कामातुरः शुक्रसमन्विते तु तन्मूलकोपात् कलहप्रवीणः ॥ ३६ ॥

जटो भवेद्भासरनाथश्चतुष्टुक्तेऽतिभीतो फणिसंयुते स्यात् ।

बहिर्गदो हृद्दजाल्ययुक्तः केत्वन्विते मान्दियुते तथैव ॥ ३७ ॥

*Sloka 35—37.* If the lord of the 3rd bhava be associated with the Sun, the person born will be valiant; if with the Moon, he will be firm-minded; if with Mars, he will be depraved, senseless and irritable; if with Mercury, he will be endowed with an excellent understanding; if with Jupiter, he will be winning on account of his steady virtues and thoroughly conversant with the truths of all the sciences; if with Venus, he will be subject to carnal appetite and will cleverly pursue quarrels and intrigues into which his lustful impulse may lead him; if with Saturn, he will be stupid; if

with Rahu, he will be a great coward; and lastly if with Ketu or Mandi, he will suffer from the torpor due to heart-disease and will be outside the pale of other people.

## NOTES.

These as well as slokas 38, 39 and 41 are also in जलकरन.

लग्ने गुरौ विक्रमनाथयुक्ते चतुष्पदानां प्रवदन्ति भीतिम् ।  
गवां भयं वा जलराशिलग्नौ जलप्रमादं समुपैति जातः ॥ ३८ ॥

*Sloka 38.* If Jupiter occupy the Lagna in conjunction with the lord of the 3rd bhava, the person born has to apprehend danger from quadrupeds or from kine chiefly. If the Lagna be a watery sign, he will be exposed to risk from water.

## NOTES.

cf. sloka 44 *infra*.

कुजेन युक्ते स्वचरे बलिष्ठे सत्त्वं बलं गानमुखं समेति ।  
कुजानुजस्यानुजराशिनाथास्त्रयो बलिष्ठा रणरंगशूरः ॥ ३९ ॥

*Sloka 39* If the planet associated with Mars possess the highest strength, the person born will possess courage, strength and will enjoy the pleasure derivable from music. If the 3 planets, *viz.* Mars, the planet occupying the 3rd bhava and the lord thereof, be in great strength, the person concerned will be a hero in battle.

तेषां त्रयाणामपहारकाले पाकेऽथवा मूलफलादिसौख्यम् ।  
श्रोत्रद्वयीभूषणसत्कथादिसंपत्करं भ्रातृसुतादिलाभम् ॥ ४० ॥

*Sloka 40.* At the time the three planets mentioned in the previous sloka have their अपहार (Apahara) or पाक (Paka) [*vide* Adhyaya 18 *infra*] of a dasa, will come the enjoyment of fruits, roots and other sweet

edible things, edifying speeches such as it is a pleasure and privilege of the auditory organs to hear, and happy events resulting in the accession of brothers, sisters, sons, daughters, etc.

सात्विको भवति सोदराधिपे सौम्यवर्गसहिते बलान्विते ।  
नीचमूढरिपुपापराशिगे पापखेचरयुते तु सादृसी ॥ ४१ ॥

*Sloka 41.* If the lord of the 3rd bhava has attained benefic Vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet.

शौर्याधिपे राहुसमेतराशिनाथान्विते राहुयुते विलम्बे ।  
सर्पाद्वयं विक्रमराशिनाथे युधेन युक्ते गलरोगभाक् स्यात् ॥ ४२ ॥

*Sloka 42.* If the lord of the 3rd bhava be in conjunction with the lord of the sign occupied by Rahu and if the latter be in the Lagna, danger has to be dreaded from a snake. If Mercury be in conjunction with the lord of the 3rd bhava, the person born will suffer from an ailment affecting the throat.

पापे तृतीये गलरोगमत्र वदन्ति मान्धादियुते विशेषात् ।  
मौमान्विते मानुसुते बलाद्धे तृतीयराशौ यदि कण्डूरोगम् ॥ ४३ ॥

*Sloka 43.* When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; if Saturn possessed of abundant strength be in conjunction with Mars in the 3rd bhava, the person born, they say will be liable to the itch.

NOTES.

*Vide also Adhyaya VI—sloka 66 supra.*

विक्रमेशगुरुं लघं गतौ गोभीतिवृचकौ ।

राहुणा वा फणिक्रान्तराधिपेन युतौ यदि ॥ ४४ ॥

*Sloka 44.* The lord of the 3rd bhava and Jupiter occupying the Lagna in conjunction with Rahu or the lord of the sign occupied by Rahu point to risk from kine.

NOTES.

cf. sloka 38 *supra*.

सधुधो विक्रमपतिर्गलरोगकरो भवेत् ।

सोत्थेशरिनीचगे पापे सोत्थाभावो विषादिकृत् ॥ ४५ ॥

*Sloka 45.* The lord of the 8rd bhava associated with Mercury will occasion the disease of the throat. If a malefic planet in the 3rd bhava be in its inimical or depression sign, loss of brothers will result from poison or other cause.

बुधेन जीवेन युतक्षिते वा तृतीयराशौ बलसंयुते च ।

तत्केन्द्रगे मन्त्रिणि बोधने वा कण्ठस्वरं चारुतरं समेति ॥४६॥

*Sloka 46.* If the 3rd bhava be strong and be either occupied or aspected by Mercury and Jupiter, or if Jupiter and Mercury occupy a Kendra in respect to the 3rd bhava in question, the person born will possess an exceedingly fine voice.

तृतीये सौम्यसंयुक्ते सौम्यखेचरवीक्षिते ।

तदीशे शुभसंयुक्ते कर्णयोर्भूषणं वदेत् ॥ ४७ ॥

*Sloka 47.* When the 3rd bhava is occupied as well as aspected by a benefic planet and when the lord of that bhava is in conjunction with a benefic planet, the astrologer may declare the acquisition of an ornament for the ears.

शुके तृतीये यदि मौक्तिकं तु जीवे तुलस्यामरणं वदन्ति ।  
 सरक्तमानीलमयं दिनेशे चन्द्रे बहुत्वाभरणं बलाढ्ये ॥ ४८ ॥

*Sloka 48.* When Venus is in the 3rd bhava, the ear ornament will consist of a pearl; if it be Jupiter, the ear ornament will be a Tulasi, i. e. of the form of Tulasi leaf; if it be the Sun, the ornament will be a red stone set in a ground of blue; if it be the Moon possessed of abundant strength, there will be a multiplicity of ornaments.

#### NOTES.

The latter half of this sloka reads thus in आतकपञ्च.

मानोस्तु सम्बन्धयुते तृतीये सरक्तमानीलमयं हिमादौ ॥

सौम्ये श्यामं कुजक्षेत्रे विचित्राभरणं वदेत् ।

तत्पती स्त्रोचवर्गस्ये दिव्यमामरणं वदेत् ॥ ४९ ॥

*Sloka 49.* If Mercury occupy the 3rd bhava, the ear ornament will be dark-green; it will be variegated when the 3rd bhava is a sign owned by Mars. When the lord of the 3rd bhava in the last-mentioned case is in its own varga or exaltation, the ornament will be charming.

c/. आतकपञ्च

चन्द्रे बहुत्वाभरणं तु सौम्ये श्यामं भवेत्तत्क्षितिमुत्तुक्ते ।

विचित्रमाल्याभरणं तथैव पापक्षिते तल्लयमाहुरार्याः ॥

मानस्ये तुरगिऽथवानुजपती सौम्यस्ये तद्यत्ते

दिव्यं वस्त्रमपूर्वमेति सहजे सौम्ये सुपुङ्गवं लभेत् ।

वीर्याढ्यौ बहुवस्त्रभूषणकरी शुक्रानुजस्त्रानपौ

स्त्रातां धर्मकथारसश्रवणदी जीवद्युक्तेक्षितौ ॥ ५० ॥

*Sloka 50.* When the lord of the 3rd bhava occupying the 10th or the 4th (?) is in a benefic sign and

in conjunction with a benefic planet, the person born will get an article of attire incomparably beautiful. If a benefic planet be in the 3rd bhava, his wearing apparel will be of a superior kind. Venus and the lord of the 3rd bhava when possessed of abundant strength produce abundant clothing and decoration; when associated with or aspected by Mercury and Jupiter, they secure the advantages of listening to sweet discourses on religion and morality.

## NOTES.

This as well as sloka 52 appear in आत्मकर्म.

धैर्यान्वितो विक्रमेशे सौम्यग्रहन्वांशके ।

शुभेक्षिते शुभयुते वैशेषिकसमन्विते ॥ ५१ ॥

*Sloka 51.* A person will be courageous if at his birth the lord of the 3rd bhava occupies an auspicious Navamsa or is either aspected by or in conjunction with a benefic planet, or is in a Vaiseshikamsa (पिसेविकान्) (*vide Supra.* Adhyaya 1—Sl. 44).

वीर्याधिपे पापयुतेक्षिते वा दुःस्थानगे धैर्यविनाशमेति ।

केन्द्रत्रिकोणे शुभखेदयुक्ते शुभेक्षिते वा यदि धैर्यशाली ॥ ५२ ॥

*Sloka 52.* If the lord of the 3rd bhava occupy a (दुःस्थान) Dusthahana (6th, 8th or 12th) and be either aspected by or in conjunction with a malefic planet, the person born will be lacking in courage. But if the lord of that bhava occupying a Kendra or Trikona be either associated with or aspected by a benefic planet, the person concerned will be endowed with courage.

वीर्याधिपे भूमिसुतेन युक्ते पापार्धगे धैर्यविनाशहेतुः ।

केन्द्रत्रिकोणे ससिते चलाल्ने वीर्याधिको योगगुणप्रकाशः ५३



*Sloka 53.* If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा रुद्रास्तोदरमे शुभे ।

शुभराश्यंशगे जातः समेति सुखभोजनम् ॥ ५४ ॥

*Sloka 54.* When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्व राशिनयमागदमाणसंस्थे

वीर्याधिपे यदि सुराचिंतयीक्षिते वा ।

तत्केन्द्रकोणगृहमेध्वनिजे पलाढ्ये

जातस्तु कन्दफलमूलरसप्रियं स्यात् ॥ ५५ ॥

*Sloka 55.* If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकसोगभयप्रदः ।

तत्रैव शुम्भकारी स्याद् पुनरौ यदि भास्करो ॥ ५६ ॥

*Sloka 56.* Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

## NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रद्वये भुक्तौ नाथे सौम्ययुतेभित्ते ।

बलवच्छुभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

*Sloka 57.* If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोद्यं गते भुक्तौ सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखभुक्तिप्रदो भवेत् ॥ ५८ ॥

*Sloka 58.* When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaisheshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीमुखानि सुगन्धगोबन्धुमनोगुणानि ।

महीपयानक्षितिमन्दिराणि चतुर्थभावप्रभवाणि तद्व्याः ॥ ५९ ॥

*Sloka 59.* The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

*f. जानकरश्च*

सुखं गृहं बन्धुपुत्रसुगन्धं वयं च वृद्धिर्हिषुकं निषिञ्च ।

विद्या च केचित्प्रवदन्ति मातृस्थानं तथा वाहनमथ संज्ञम् ॥

*Sloka 53.* If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा लघात्सोदरमे शुभे ।

शुभराश्यंशमे जातः समेति सुखमोजनम् ॥ ५४ ॥

*Sloka 54.* When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनवभागद्वगणसंस्थे

वीर्याधिपे यदि सुरार्चितवीक्षिते वा ।

तत्केन्द्रकोणगृहमेवनिजे बलात्वे

जातस्तु कन्दफलमूलरसप्रियः स्यात् ॥ ५५ ॥

*Sloka 55.* If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगमयप्रदः ।

तृतीय शुभकारी स्यात् पुस्तके यदि यास्करात् ॥ ५६ ॥

*Sloka 56.* Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

## NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रयुते शुक्ती नाथे सौम्यग्रहेभिते ।

बलबल्लभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

*Sloka 57.* If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोथं गते शुक्ती सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखशुक्तिप्रदो भवेत् ॥ ५८ ॥

*Sloka 58.* When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the sforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

यदन्ति विद्याजननीसुखानि सुगन्धगोपन्धुमनोगुणानि ।

महीपयानशिविमन्दिराणि चतुर्थभावप्रभवानि तज्ज्ञाः ॥ ५९ ॥

*Sloka 59.* The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

८. जातकरण

सुखं गृहं रन्धुसुद-सुगन्धं वस्त्रं च वृद्धिर्हिबुके निधिष्य ।

विद्या च केचित्प्रदन्ति मातृस्थानं तथा वाहनमत्र संज्ञम् ॥

विद्याराशौ निजपतियुते सौम्ययुक्तेक्षिते वा  
जातो विद्याविनयचतुरथ्यन्द्रसूनौ बलिष्ठे ।  
दुःस्थे पापयुचरसाहिते पापदृष्टे तदीशे

विद्याहीनो भवति मनुजः पापराशिस्थिते वा ॥ ६० ॥

*Sloka 60* When the Rasi representing the 4th bhava is occupied by its lord or is either aspected by or associated with a benefic planet, the person born will be amiable for his learning and humility. The same will be the case when Mercury is the strongest. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or be associated with or aspected by a malefic planet, the person concerned will be devoid of learning. The same will be the result when the lord of the 4th bhava is in a malefic Rasi.

#### NOTES.

This as well as the next two slokas are also in वागज्ज्ञ.

विद्यास्थानपञ्चमचन्द्रतनयाः पदत्रिव्ययायुःस्थिताः

विद्यायुद्धिविवेकहीनकलदा नीचारिणा वा यदि ।

स्वोच्चस्वर्गगतालिकोणगृहणाः केन्द्रस्थिता वा यदि

श्रीविद्याविनयादिसुक्तिनिपुणो राजाधिराजप्रियः ॥ ६१ ॥

*Sloka 61.* If the lord of the 4th bhava, Jupiter and Mercury be in the 6th, 3rd, 12th or the 8th place from the Lagna, or if they be in depression or inimical signs, the effect of the yoga will be to make the person born devoid of learning, intelligence and judgment. But if these planets be in their exaltation or स्वक्षेत्र (Swakshetra) or in a Trikona or Kendra position, the person born will be perfect in the combination of such advantages as fortune, learning and education, and will become a favourite of kings and emperors.

शुके बलिष्ठे यदि वा शशाङ्के सौम्येक्षिते शोभनभागशुके ।

चतुष्टये मातृगृहे बलाढ्ये मातृधिराशुः समुदाहरन्ति ॥ ६२ ॥

*Sloka 62.* When Venus has most power or, when the Moon occupyin; the benefic portion of a sign in a Kendra is aspected by a benefic planet and the 4th bhava has ample strength, astrologers say the mother will have long life.

#### NOTES.

Regarding the longevity or otherwise of the mother, उत्तरपाराशर has the following sloka.

मातृस्थानेशचन्द्रौ स्वभानसुहृदन्योन्यतृष्णाधिरूढौ

दृष्टौ शुक्तौ शुभैश्चेदथ यदि शुभयोर्मध्यमां प्रयातौ ।

यत्नैर्न तस्य मातुर्भवति हि शतायुष्यमित्यर्द्धमायु-

र्मिधे पापग्रहाणामथ यदि मिलितौ पापभिः स्वल्पमायुः ॥

मातृस्थानाधिपे पष्ठे व्यये वा बलवर्जिते ।

लमे पापे पापघ्ने मातृनाशं वदेद्भुधः ॥ ६३ ॥

*Sloka 63.* When the lord of the 4th bhava is in the 6th or the 12th and without strength, and when the Lagna is occupied by and aspected by a malefic planet, a shrewd astrologer may predict the loss of the mother.

#### NOTES.

The following sloka from आत्मरत्न regarding loss of mother will be of interest:

दुःस्थौ मातृपलमपौ सह निशानाथेन राहुज्वरौ

क्षिप्तं मातृमृतिं वदन्ति मुनयो पापेक्षिते मातृमे ।

दुःस्थे मातृपतौ त्रिपञ्चमगते पापे च तत्क्षेत्रगे

नीचे मन्दगतयवा शिखियुते चन्द्रे च नाशं वदेत् ॥

क्षीणे चन्द्रेऽष्टमे पष्ठे व्यये वा पापसंयुते ।

पाताले पापसंयुक्ते मातृहर्तृनिर्न संशयः ॥ ६४ ॥

*Sloka 64.* When the waning Moon is associated with a malefic planet in the 8th, 6th, or the 12th bhava and when the 4th bhava is occupied by a malefic planet, there will be loss of the mother undoubtedly.

मातृस्थानगते मन्दे पापग्रहनिरीक्षिते ।

रन्ध्रनाथेऽरिनीचस्थे मातृनाशं विनिर्दिशेत् ॥ ६५ ॥

*Sloka 65.* When Saturn in the 4th bhava is aspected by a malefic planet and when the lord of the 8th bhava occupies depression or inimical house, the astrologer may predict the loss of the mother.

आतृपुत्रगते पापे पातालेशेऽरिनीचगे ।

चन्द्रे पापसमायुक्ते मातृरोगं विनिर्दिशेत् ॥ ६६ ॥

*Sloka 66.* When a malefic planet is in the 3rd or in the 5th bhava, and when the lord of the 4th is in depression or in an inimical sign, and when the Moon is associated with malefic planets, the astrologer may predict the mother's ailment.

षष्ठेश्वरेण सहितः सुखराशिनाथो

धर्मस्थितो जनकमत्र विटं करोति ।

माग्याधिपेन सहितो यदि मातृनाथः

सौख्यस्थितो जनकमत्र विटं करोति ॥ ६७ ॥

*Sloka 67.* The lord of the 4th bhava occupying the 9th bhava in conjunction with the lord of the 6th has the effect of making the father a voluptuary. The lord of the 4th bhava occupying it in conjunction with the lord of the 9th produces the same effect upon the father.

पण्मातृपौ पितृस्थाने पितृव्यभिचारदौ ।

मातृतावारिदेहेत्येकैकैः परजातकः ॥ ६८ ॥

*Sloka 68.* The lords of the 6th and the 4th bhavas in the 9th bhava produce profligacy in the father. If the lords of the 4th, 9th, 6th and the 1st bhavas be together in one bhava, the person born has been begotten in the mother by one other than her husband.

पापेक्षिते पापयुते शश्याङ्के दिवाकरे वा यदि केन्द्रराशौ ।  
कूरे सुखे वा यदि पापद्वे जातो नरः स्याद्यदि मातृगामी ॥३९॥

*Sloka 69* If the Moon be associated with as well as aspected by a malefic planet or if the Sun occupy a Kendra position and if the 4th bhava be either malefic or aspected by a malefic planet, the person born will be guilty of incest with the mother.

चन्द्रे भृगौ वा केन्द्रस्थे पापद्वेऽथवा द्वयोः ।  
कूरे सुखे मातृगामी यदि वा गुरुदारभाक् ॥ ७० ॥

*Sloka 70.* When the 4th bhava is represented by a malefic Rasi and the Moon or Venus occupying a Kendra is aspected by a malefic planet, the person born will commit incest with the mother or become addicted to the wife of a venerable elder. The same effect is produced when the Moon and Venus happen to be in a malefic 4th bhava and are aspected by a malefic planet.

सुखस्ये सारपट्टे चन्द्रे माताऽन्यमैश्वरी ।  
व्यभिचारप्रदो मातुः स राहुर्दिननायकः ॥ ७१ ॥

*Sloka 71.* If the Moon occupying the 4th bhava be in conjunction with Mars and the lord of the 6th bhava, the mother of the person born will have had intrigues with another. The Sun and Rahu in the 4th bhava will make the mother incontinent.



शीतांशौ राहुकेतुभ्यां युक्ते नीचैः संगमः ।  
 मन्दयुक्ते तु शूद्रेण वैश्येन बुधयोगतः ॥ ७२ ॥  
 रविषुक्ते क्षत्रियेण मन्त्रिभ्यां द्विजसंगमः ।  
 एवं चन्द्रः कुजारीशुक्लस्तत्फलदो भवेत् ॥ ७३ ॥

*Slokas 72-73.* When the Moon, in the position described in sloka 71, is associated with (1) Rahu or Ketu, the mother intrigues with a low-born person; (2) if with Saturn, the intrigue is with a Sudra; (3) if with Mercury, it is with a Vaisya (4) if with the Sun, the paramour will be a Kshatriya; (5) if with Jupiter or Venus, the lover will be a Brahmin. The Moon associated with Mars and the lord of the 6th bhava in the way described will produce the effect specified in the several cases.

#### NOTES.

In this connection, compare the following from जलकरल.

सहोदरीतन्ममाहुर्न्ये दारेऽथे शुक्रयुते सुखस्ये ।  
 पापेक्षिते पापसमागमे वा क्रूरादिपृष्ठघेशसमन्वितेऽपि ॥  
 लग्नेऽथे राहुयुते सपापे शनिश्चरेणापि दिवाकरेण ।  
 मातान्यसक्ता सुतराशिनायसंयुक्तमांसाधिपतौ तथैव ॥  
 सुतेऽथे लग्नगतं बलाढ्ये शुर्विन्दुमौम्यास्तुतिशैथ हृष्टे ।  
 वैशेषिकांशे शुभहृष्टियोगे पतिवता तस्य भवेत्सखित्री ॥  
 तथाविधे शीतकरे सराहौ केतौ सखित्री यदि नीचसक्ता ।  
 मन्देन युक्ते सति नीचसक्ता वैश्येन सक्ता शशिसूर्ययुक्ते ॥  
 तत्प्राप्तिर्न क्षत्रियव्याप्तिरुक्तं नीचेन युक्ते द्विजपूजकेन ।  
 भूगोः सुतेनापि तथाविधेन सकृत्फलं तादृशमत्र सत्यम् ॥

चन्द्रोऽनिष्टस्यानगः सानुजेशो जातस्यान्यस्तन्यपानं करोति ।  
 दुःस्यानसौ मातृपित्रर्धनार्थौ पित्रोर्मृत्युर्लभनाथे बलाढ्ये ॥ ७४ ॥

*Sloka 74.* The Moon occupying an unfavorable position in conjunction with the lord of the 3rd bhava forces the person born to suck the breast of a woman other than his mother. If the lords of the 4th and the 9th bhavas be in a दुःस्थान (Dusthghana) and the lord of the Lagna be strong, the yoga will lead to the death of the parents.

## NOTES.

This as well as slokas 79, 80, 86, 88, 89 & 90 appear in बालकरणे.

पितृकर्माधिपे दुःस्थे लग्ने च लसंयुते ।

पित्रोरनिष्टकारी स्यात् सीमन्तरहितोऽथवा ॥ ७५ ॥

*Sloka 75.* When the lord of the 10th place from the पित्रभाय (Pithrubhava 9th) is in a दुःस्थान (Dusthghana) and the lord of the Lagna is possessed of strength, the person born is either to become the bane of his parents or has had no सीमन्तसंस्कार (Seemantha samskara).

मातृस्थानेश्वलभेद्यौ तत्रिकोणगतौ यदि ।

उदीशाह्वयगो माता पित्रा सह मृता भवेत् ॥ ७६ ॥

*Sloka 76.* If the lords of the 4th bhava and the Lagna be in Trikona positions with respect to those two bhavas respectively, and if the lord of one of the Trikonas be in the Lagna, the mother of the person born will die along with the father.

मातृलभेश्वपितृपाः केन्द्रकोणस्थिता यदि ।

उद्देशान्तर्दशकाले जनन्यास्त्यजुस्त्युदाः ॥ ७७ ॥

*Sloka 77.* If the lords of the 4th, the 1st and the 9th bhavas be in Kendra or Trikona positions, they will, during their dasa and antardasa periods, lead to the mother of the person born following the father in death.

रवीन्दू पितृमातृसौ यदि तावेनुमृत्सुदौ ।  
तदीशेक्षितयुक्ते वा रविसंघन्धिनास्तथा ॥ ७८ ॥

*Sloka 78.* The Sun and the Moon occupying respectively the 9th and the 4th bhavas will lead to the mother of the person concerned following the father in death. The same is the case when the bhava associated with the Sun has the presence in or the aspect on it of the lords of the 9th and the 4th bhavas.

ये मातृमात्रपतिफारकतत्समेता-  
स्तन्मातृराशिगतवीक्षकखेचरेन्द्राः ।  
तेषामनिष्टकरखेटदशापहारे  
जातस्य मातृमरणं प्रवदन्ति सन्तः ॥ ७९ ॥

*Sloka 79.* Ascertain the lord as well as the कारक (Karaka) of the 4th bhava and the planets if any associated with them, as also the planets that occupy or aspect the मातृभाव (Mathrubhava). Again find out which of these planets is malefic. During the दशापहार (Dasapahara) period of this last mentioned planet will happen, say the astrologers, the demise of the mother of the person concerned.

मार्तण्डस्फुटतो विशोध्य शशिनं चन्द्रेपरार्धयशके  
जत्रि भानुसुते च मातृमरणं तत्कोणगे वा नृणाम् ।  
संशोध्यो यमकण्टको हिमकराद्रन्त्राधिपस्य स्फुटे  
तद्वाद्यौ रविनन्दने मृतिमुपैत्यम्बा तदंशे रवी ॥ ८० ॥

*Sloka 80.* Subtract the figures of the Moon from those of the Sun; find what Rasi the remainder represents. When Saturn and Jupiter pass through that Rasi and Navamasa or through the triangular positions corresponding thereto, the death of the mother may

take place. Again, find the remainder resulting from the subtraction of यमकण्टक (Yamakantaka) from the lord of the 8th bhava from the Moon. This remainder should indicate a certain Rasi and a Navamsa thereof. When Saturn passes through the Rasi and the Sun through the Navamsa in question, the mother may pass away.

गोपुरार्धशके जीवे सुखस्थानगतेऽपि वा ।

घनायश्चिद्भिभावेषु खेदेषु च सुखी भवेत् ॥ ८१ ॥

*Stoka 81.* When Jupiter has attained a Vaiseshikamsa (*vide* Adhyaya 1 sl. 44) such as Gopura and others, or is in the 4th bhava, and when the other planets occupy the 2nd, the 11th and the 4th bhavas, the person born will be happy.

बुधदृष्टियुते सौख्ये सौम्यमध्यगतेऽथवा ।

जीविरार्धशके वाऽपि पुण्यकर्म्मरतः सदा ॥ ८२ ॥

*Stoka 82.* When the 4th bhava has upon it the aspect of Mercury or is between two benefic planets or occupies a Navamsa owned by Jupiter, the person born will be ever engaged in holy works.

सुखस्थितः शोभनराशिर्गो मली

विलसत्संपन्धगुणाधिको यदि ।

तज्जातिवर्गेण सुखं निरन्तरं

तदीयधातुश्रियमेति मानयः ॥ ८३ ॥

*Stoka 83.* If the planet in the 4th bhava be strong and occupies a benefic Rasi and if its strength be enhanced by an advantageous connection with the Lagna, then the person concerned will enjoy uninterrupted ease through the instrumentality of a people belonging to the class which the planet represents (*vide*

Adhyaya 1-sl. 23) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya 1, sl. 24).

चतुर्थगो नीचसप्तयातस्त्वनिष्टभावाधिपतिर्विलप्तात् ।

लमेशशत्रुर्यदि तत्प्रकोपात् शरीरसौख्यादिबिनाशमाहुः ॥ ८४ ॥

*Sloka 84.* If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावस्थितदर्शिकारका चलान्विता यद्यतिसौख्यहेतुकाः ।

अनिष्टदा नीचसप्तमूढगाः सुखं शुभेनासुखमन्यस्तेचरैः ॥ ८५ ॥

*Sloka 85.* If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned ; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे भाग्यपतौ सशुके चलाधिके स्वाधिरकालमोगी ।

शुभान्विते रन्ध्ररिषुन्यस्ये जातोऽल्पकालं समुपैति सौख्यम् ॥

*Sloka 86.* If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time ; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

सुखचिन्ता गृहेज्याभ्यां मातृचिन्ता सुखेन्दुतः ।

सुगन्धं गृहशुक्राभ्यां यस्त्रवाहनभूषणम् ॥ ८७ ॥

*Sloka 87.* Every calculation, firstly, in respect to one's ease and comfort should be with reference to the 4th house and Jupiter; 2ndly, every thing concerning the mother should be thought of from the 4th bhava and the Moon; 3rdly, all fragrance as well as cloth, vehicle and ornaments should be guessed in reference to the 4th bhava and Venus.

८७. सर्वार्थचिन्तामणि

सुवर्णवस्त्राभरणादियामं शुक्राद्वदेत्तत्सुखराशितो वा ॥

सुखेश्वरे शोभनराशियुक्ते शुक्रेण दृष्टे सति संयुते वा ।

अरातिनीचग्रहदृष्टिहीने सुगन्धमाल्यादिसुखं समेति ॥ ८८ ॥

*Sloka 88.* If the lord of the 4th bhava occupying a benefic sign be either aspected by or in conjunction with Venus, and at the same time free from the aspect of an inimical or depressed planet, the person born will enjoy the pleasure due to unguents, odoriferous flowers and similar appliances.

वीर्यान्विते शीतकरे सुवस्त्रं साहिष्यजे जीर्णतरं समेति ।

कौशेयकं जीवयुते च रत्नचित्रं सशुके सशनौ तु कृष्णम् ॥ ८९ ॥

*Sloka 89.* When the Moon is strong, the person born will have good clothes to wear; if the Moon be associated with Rahu or Ketu, his clothing will be tattered; if associated with Jupiter, the apparel will be of silk; if with Venus, it will be variegated with jewels; and if with Saturn, it will be of a dark colour.

शुकेन्दुवर्गसहिते सुखराशिनाथे

शुकेण शीतरुचिना सहितेक्षिते वा ।

Adhyaya 1-sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya 1, sl. 24).

चतुर्थगो नीचसप्तयातस्त्वनिष्टमावाधिपतिर्विलभात् ।

लभेद्यन्त्र्यदि तत्प्रकोपात् शरीरसौख्यादिविनाशमाहुः ॥ ८४ ॥

*Sloka 84.* If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभायस्थितदर्शिकारका बलान्विता यद्यतिसौख्यहेतुकाः ।

अनिष्टदा नीचसप्तमृदगाः सुखं शुभेनासुखमन्यस्वेवैरः ॥ ८५ ॥

*Sloka 85.* If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे मान्यपती सशुके बलाधिके स्वाधिरकालभोगी ।

शुभान्विते रन्धरिपुण्यस्ये जातोऽल्पकालं समुपैति सौख्यम् ॥

*Sloka 86.* If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

बन्धुद्वेषी भवेन्नित्यं पापाक्रान्ते रसातले ।

नीचास्तखेटसंयुक्ते शुमहयोगवर्जिते ॥ ९३ ॥

*Sloka 93.* When the 4th bhava is occupied by a malefic, depressed or eclipsed planet and is void of any aspect or conjunction of a benefic planet, the person born will have antipathy to his relations.

श. जलनक्षत्र

पापान्विते पापसगे च बन्धौ नीचान्विते वाप तबन्धुनाथे ।

पापग्रहैर्वाक्षययोगतश्च विद्वेषकृद्गूममहादियोगान् ॥

सपापे रन्ध्रपे सौख्ये कपटी पापसंयुते ।

सोचमित्रस्त्रवर्गस्थे निष्कापट्यं शुभेक्षिते ॥ ९४ ॥

*Sloka 94.* If the lord of the 8th bhava be associated with a malefic planet and the 4th bhava be occupied by an inauspicious planet, the person born will be deceitful; but if the lord of the 8th bhava be in exaltation, in a friendly house, or in its own or a friendly varga and the 4th bhava be aspected by a benefic planet, the person concerned will be candid.

विशुद्धहृदयः शान्तो हृदयेऽथ बलान्विते ।

गोपुराद्यंशके वाऽपि मृदुंशादिसमन्विते ॥ ९५ ॥

*Sloka 95.* A person will be pure-minded and calm when the lord of the 4th bhava is strong, or has attained Gopura and other Vaiseshikamsas, or is in मृदु (Mridu) and other benefic Shashtyamsas.

बाहनेऽथ बलयुते यामराशौ बलान्विते ।

शुभग्रहेण संपृष्टे बाहनादिफलं वदेद् ॥ ९६ ॥

*Sloka 96.* When the 4th bhava and its lord possess strength and are aspected by a benefic planet, the



नीचारिपापगगनाटनदष्टियुक्ते

पश्चादिविचंमखिलं लभते मनुष्यः ॥ ९० ॥

*Sloka 90.* If the lord of the 4th bhava be associated with the Varga of Venus or the Moon, or if it be aspected by or in conjunction with either of the above two planets, and if it be at the same time free from the aspect of a depressed or inimical planet, the person concerned acquires cattle and every other property.

बन्धुस्थानेश्वरे सौम्ये सौम्यग्रहनिरीक्षिते ।

कारके चलसंपूर्णे बन्धुपूज्यो भवेन्नरः ॥ ९१ ॥

*Sloka 91.* When the lord of the 4th bhava being an auspicious planet is aspected by another auspicious planet, and when the Karaka of that bhava is in full strength, the person born will be esteemed by his kinsmen.

NOTES.

८१. पराधर

बन्धुस्थानेश्वरे सौम्ये शुभग्रहनिरीक्षिते ।

शशिजे लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः ॥

For the same effect, the following Yoga is given in आसकप.

लग्नेश्वरे लग्नगते सन्धुनाथेन युक्ते परमोद्योगे ।

केन्द्रस्थिते शोभनदष्टियुक्ते निरीक्षिते वापि स बन्धुपूज्यः ॥

बन्धूपकर्ता तन्नाथे केन्द्रकोणायसंयुक्ते ।

वैशेषिकांशसंयुक्ते पापद्वयोपवर्जिते ॥ ९२ ॥

*Sloka 92.* A person will befriend his relatives when the lord of the 4th bhava occupies a Kendra or Kona position or the 11th bhava and has attained a Vaiseshikamasa and is free from the aspect of, or association with, a malefic planet.

## NOTES.

This sloka is found in जातफल.

आन्दोलिकामरणदौ सितपूर्णचन्द्रौ  
केन्द्रत्रिकोणगृहगौ बलिनौ भवेताम् ।  
रक्ताम्बरामरणदः सुरपूजितर्षे  
चन्द्रे सुरेन्द्रसचिवेक्षितसंगुते वा ॥ १०१ ॥

*Sloka 101.* Venus and the full Moon having strength and occupying a Kendra or a Trikona position, will give to the person born under their influence the honor of being conveyed in a palanquin. When the Moon occupying a Rasi belonging to Jupiter is either aspected by or in conjunction with Jupiter will lead to the acquisition of a red apparel or jewel.

आन्दोलिकांतुरगलामुपैति जातः  
शुकेन्दुयानपतयस्तनुनाथयुक्ताः ।  
एकत्र देवगुरुयानपचन्द्रशुक्राः  
केन्द्रत्रिकोणगृहगाश्चतुरन्तयानम् ॥ १०२ ॥

*Sloka 102.* A person will get a palanquin or a horse to convey him when Venus, the Moon and the lord of the 4th bhava are associated with the lord of the first. If Jupiter, the lord of the 4th bhava, the Moon and Venus be all together in a Kendra or a Kona position, the person concerned will get a vehicle bordered on all sides.

## NOTES.

See sloka 118 *infra*. With this as well as the previous sloka compare the following :—

उत्तरपाताश्वर

चतुर्थपञ्चशुभमभिलिखी शुभेनेक्षितौ  
पत्स्पर्शद्वौ सम्पन्नोऽथ मावस्थितौ ।

astrologer may declare the person born will possess vehicles or similar conveniences.

वाहनेशे वाहनस्ये सेन्दुजे शुभवीक्षिते ।

शुभस्त्रेचरराश्यंशे वाहनादिफलं वदेत् ॥ ९७ ॥

*Sloka 97.* When the 4th bhava occupied by its lord in a benefic Navamsa in conjunction with Mercury is aspected by a benefic planet, the astrologer may predict the acquisition of vehicles and other such conveniences on the part of the person born

चन्द्रो विलग्नसंबन्धी वाहनेशसमन्वितः ।

तुरङ्गवाहनं तस्य वदन्ति मुनिपुङ्गवाः ॥ ९८ ॥

*Sloka 98.* When the Moon is in the Lagna in conjunction with the lord of the 4th bhava, the person born, say the sages, will have a horse to convey him.

द्वितीये वा चतुर्थे वा चन्द्रे शोभनराशिगे ।

शुभस्त्रेचरसंयुक्ते समुपैत्यश्ववाहनम् ॥ ९९ ॥

*Sloka 99.* When the Moon, in conjunction with a benefic planet, occupies the 2nd or the 4th bhava, identical with a benefic Rasi, the person born will have a horse conveyance.

सेन्दौ चतुर्धाधिपतौ विलग्नो लग्नेश्वरेणापि युतेऽश्वलाभः ।

शुक्लेण युक्ते यदि वाहनेशे देहान्विते वारणवाहनं स्यात् ॥ १०० ॥

*Sloka 100.* When the lord of the 4th bhava occupies the Lagna in conjunction with its (Lagna's) lord and the Moon, the person born will have a horse; but if the lord of the 4th bhava occupies the Lagna in conjunction with Venus, the person concerned will have an elephant to ride on.

यानेशे लाभराशिस्थे सुखे वा लाभने कुत्रे ।

अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

*Sloka 105.* When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

of, सर्वोपेक्षितमणि

क्षेत्रेश्वरे लाभगते बलाढ्ये धन्यो भवे वा क्षितितुल्यमुक्ते ।

भूसुन्दराशौ यदि वा सुखेशे राज्यप्राप्तौ ल्यामरणादियानम् ॥

लभाद्वाहनराशिसप्तदधिपस्तद्विधकश्च त्रयः

खोचस्वर्गसुहृद्गणेषु बलिनः केन्द्रत्रिकोणायगाः ।

दार्ढ्यायुःशयनासनाम्बरबहुक्षेत्राणि सन्मन्दिरं

बन्धुस्नेहमनोज्ञवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

*Sloka 106.* If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

खोचराशिसप्तधास्त्रिः केन्द्रकोणसमन्वितः ।

विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

*Sloka 107* Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

मुलाच्चतुरमन्दिरं द्विचतुरङ्गमान्दोलिका

भवत्यशुममिश्रिते तदधिके फले पूर्ववत् ॥

लग्नाद्देशवर्षासम्बन्धे चाश्ववाहनम् ।

शुक्लेणान्दोलिकापातिर्गुण्या गन्वाहनम् ॥

केन्द्रायस्त्रविलम्बकोणसहनस्यौ काव्यवाद्देशरौ

देवेद्येन्द्रविलम्बनायसहितावन्योन्यभावाश्रितौ ।

अन्योन्यं मतिभाग्यकष्टकगतौ सुस्यानगौ स्वगृहं

पश्यन्तौ यदि दीनवंशनितोपि स्वाचतुर्वाहनः ॥

वाहनेषु गुरुशुक्ले चतुरन्ताख्यवाहनम् ।

यानेषु सशुभे माने चामरलज्जसंश्रुतः ॥ १०२ ॥

*Sloka 103.* When the lord of the 4th bhava is associated with Jupiter, the person born will have a vehicle bordered on all the four sides. When the lord of the 4th bhava occupies the 10th place in conjunction with a benefic planet, the person born will have the appendages of a chowrie and an umbrella.

शुक्लेश्वरे केन्द्रगते तदीशे लग्नस्थिते वाहनयोगवन्तः ।

कर्मेश्वरे लग्नगते तदीशे कर्मस्थिते भूषणयानवन्तः ॥ १०४ ॥

*Sloka 104.* When the lord of the 4th bhava occupies a Kendra the lord of which is in the Lagna, the persons born will have facilities for keeping a conveyance. When the lord of the 10th bhava is in the 11th, and the lord of this again in the 10th, the person born under the yoga will have ornaments and vehicles.

NOTES.

The 3rd pada of this Sloka in सर्वविज्ञानमणि reads differently as follows :—

कर्मेश्वरे लग्नगते तदीशे ॥

यानेशे लाभराशिस्थे मुखे वा लाभगे कुत्रे ।

अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

*Sloka 105.* When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

of, सर्वभिन्नात्मनि

क्षेत्रेश्वरे लाभगते बलाढ्ये पन्चौ भवं वा क्षितिमुत्पुक्ते ।

भूमदुराशी यदि वा मुखेशे रात्र्यार्थसौख्यापरणादियानम् ॥

लभाद्वाहनराशिगल्लदधिपस्तद्वधिकथ त्रयः

स्त्रीचस्वर्धसुहृद्गृहेषु बलिनः केन्द्रत्रिकोणायगाः ।

दार्ढ्यायुःशपनासनाम्बरबहुक्षेत्राणि सन्मन्दिरं

पन्ध्रुलेहमनोज्ञवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

*Sloka 106.* If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्त्रीयराशिगतश्चान्द्रिः केन्द्रकोणसमन्वितः ।

विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

*Sloka 107* Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

## NOTES.

For the same effect see the following from उच्चरपाशर.

विद्यास्थानाभिनायामृतकिरणमुतौ दुष्टपावान्विहाय  
स्त्रोचान्योन्याधिमित्रस्त्यितिनिलयगतौ वीक्षितौ चेच्छुभैर्वा ।  
हृद्यौ युक्तौ क्रमेणामरगुरुभृगुनन्देतरैर्भूरिविद्यः  
शुराध्यायी कर्तृन्द्रप्रभवति नितरां मान्त्रिकः कौशली च ॥

लभेशात्सुखनाथतद्भवनगौ भाग्येशभाग्यस्थितौ  
चत्वारः शुभवर्गगाः सुबलिनस्ते लग्नसंवन्धिनः ।  
अन्योन्याश्रितवर्षाक्षिता यदि महीपालधिरागुः सुखी  
तेजस्वी चतुरन्त्ययानधिपुलश्रीराजचिह्नाङ्कितः ॥ १०८ ॥

*Sloka 108.* If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

प्रदास्यः स्थानबलाधिकाधेद्विचित्ररत्नाभरणादिसौख्यम् ।  
खेटद्वये वीर्ययुते विलम्बे तदीयपाके समुपैति सौख्यम् ॥१०९॥

*Sloka 109.* If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-Stthanabala) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

उक्तस्वानग्रयेष्वेको बली वाहनराशिषः ।

लमलभेशसम्बन्धी तदद्या वाहनप्रदा ॥ ११० ॥

*Sloka 110.* If the lord of the 4th house occupy singly and in strength one of the three positions mentioned in sloka 108, *supra* (i.e. 1st, 4th and 9th bhavas) and be associated with the Lagna or its lord, the dasa period of the planet in question will lead to the acquisition of vehicles.

चतुर्थधर्मायधनाधिनाथा विलससम्बन्धबलाधिकावेत् ।

तदीयपाके समुपैति राज्यं क्रमेण भाग्यं घनलाममर्थम् ॥ १११ ॥

*Sloka 111.* If the lords of the 4th, 9th, 11th and the 2nd bhavas be related to the Lagna in some way and have strength, they will, in their several dasa periods, respectively lead to the acquisition of a kingdom, good fortune, accession of wealth and property.

ते चत्वारोऽधिकबलयुता देहसम्बन्धिनश्चे-

देतत्सर्वं भवति विपुलं दुर्बला दुःखदाः स्युः ।

मिश्रं मिश्रैस्तनुपरिपवः कारको भावनायो

भाषाक्रान्तो विगतबलिनश्चेदतिक्लेशदास्ते ॥ ११२ ॥

*Sloka 112.* If the four planets (mentioned in the previous sloka) have superior strength and be connected with the Lagna in some way, all this will take place on a large scale; if they be all weak, they will produce misery. The effect will be mixed if their strength be of a mixed character. If the Karaka of the bhava concerned, its lord and the planet occupying it be inimical to the lord of the Lagna and be weak, they will prove exceedingly troublesome.



## NOTES.

For the same effect see the following from उत्तरपाराशर.

विद्यास्थानाधिनाषामृतकिरणसुतौ दुष्टभावन्यिहाय  
 स्तोत्रान्योन्याधिमित्रस्फितिनिष्ठयगतौ वीक्षितौ चेच्छुभैर्या ।  
 हस्तौ युक्तौ क्रमेणामरगुरुभृगुचन्द्रेतैर्भूरिविचः  
 शुराव्याधी क्लीन्द्रप्रभवति नितरां मान्त्रिकः कौशली च ॥

लघेशास्तुखनाथतद्गुणनगौ भाग्येशभाग्यस्थितौ  
 चत्वारः शुभवर्गगाः सुबलिनस्ते लग्नसंबन्धिनः ।  
 अन्योन्याश्रितव्यक्षिता यदि महीपालधिराष्टः सुखी  
 तेजस्वी चतुरन्तयानविपुलश्रीराजचिह्नाङ्कितः ॥ १०८ ॥

*Sloka 108.* If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रहास्तयः स्थानबलाधिकाथेद्विचित्ररत्नाभरणादिसौख्यम् ।  
 खेटद्वये वीर्ययुते विलम्बे तदीयपाके समुपैति सौख्यम् ॥१०९॥.

*Sloka 109.* If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-*Sethanabala*) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective *dasa* periods.

If the planets referred to above occupying a दुःस्थान (Dus-thana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

चन्द्रकर्मगृहाधीशौ लाभस्थानगतेश्चकौ ।

यल्वन्तौ यदि स्यातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

*Sloka 116.* If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लामस्यौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

वाहनी सर्वभाग्याख्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

*Sloka 117.* If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लज्जसंबन्धिनौ यदि ।

जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

*Sloka 118.* If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 first half supra.

शुभवाहनराशीशौ शुभस्वचरसंयुतौ ।

बहुसेनाधिपः श्रीमान् बलिनी यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचस्थे दुःस्थे धर्माधिपेक्षिते ।

सुदुर्वाहनसंप्राप्तिश्चलवाहनत्वापि वा ॥ ११३ ॥

*Sloka 113.* When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. सर्वार्थचिन्तामणि

दुःस्थे विमूढे यदि वाहनेशे भाग्येश्वरेणापि समीक्षिते वा ।

दुर्वाहनी चंचलवाहनी वा लोभाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्यास्तुङ्गोपगंशुभग्रहाः ।

लभाधिपेन संष्टा यानान्ते दुःखमाप्नुयात् ॥ ११४ ॥

*Sloka 114.* If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. सर्वार्थचिन्तामणि

कर्मभाग्यविलग्नेषु स्तोत्रे सौम्यग्रहाः स्थिताः ।

दृष्टेषु वा लभपेन यानान्ते दुःखमाप्नुयात् ॥

जीवे वा सुखपे शुभग्रहयुते लयाक्षपःस्थानगे

सौम्यैर्षे नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःस्थे पापयुतेऽस्तनीचरिणो यानादिभाग्यं न हि

स्वर्षे सर्वबलाधिके चिरसुखं चान्दोलिकारोक्षणम् ॥ ११५ ॥

*Sloka 115.* If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

If the planets referred to above occupying a दुःस्थान (Dus-thana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशौ लाभस्थानगतेक्षकौ ।

बलवन्तौ यदि स्यातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

*Sloka 116.* If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्थौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

पाहनी सर्वभाग्याढ्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

*Sloka 117.* If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लभसंबन्धिनौ यदि ।

जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

*Sloka 118.* If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

\* See sloka 102, first half supra.

शुभवाहनराशीशौ शुभलेखरसंयुतौ ।

चतुसेनाधिपः श्रीमान् बलिनौ यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचस्ये दुःस्थे धर्माधिपेक्षिते ।

सुदुर्वाहनसंभ्राप्तिथलवाहनतापि वा ॥ ११३ ॥

*Sloka 113.* When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava; there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. धर्मनिन्तायाणि

दुःस्थे विमूढे यदि वाहनेशे भग्येश्वरेणापि समीक्षिते वा ।

दुर्वाहनी चथलवाहनी वा लमाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्यास्तुङ्गोपगङ्गुभंग्रहाः ।

लमाधिपेन संदष्टा यानान्ते दुःखभामुयात् ॥ ११४ ॥

*Sloka 114.* If the planets in the 9th, 10th and the 11th bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. नलोपेक्षितानि

कर्मभाग्यविलग्नं पु स्योचे सौम्यग्रहाः स्थिराः ।

दृष्टेषु वा लग्नेन यानान्ते दुःखभामुयात् ॥

जीवे वा सुखे शुभग्रहयुते लग्नाक्षयः स्थाने

सौम्येषु नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःस्थे पापयुतेऽस्तनीचरिषुगे यानादिभाग्यं न हि

स्वर्षे सर्वपलाधिके चिरसुखं चान्दोलिकारोहणम् ॥ ११५ ॥

*Sloka 115.* If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

सशुक्रजीवो गेहेशो भाग्यस्यो भाग्यपे सुखे ।  
केन्द्रत्रिकोणयोर्वाजपे बहुवाहनदेशभाक् ॥ १२३ ॥

*Sloka 123.* If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये धर्मे शुभग्रहाश्रिते ।  
धनेशे केन्द्रभावस्य योगः सिंहासनप्रदः ॥ १२४ ॥

*Sloka 124.* If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

॥. वातकरज

सौम्ये विलग्ने बलपूर्णगृहे धर्मान्विते शोभनखेचरेन्द्रे ।  
स्वोच्चस्थिते वित्तपतौ च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभैः सह घनाधिपे ।  
उच्चगृहे द्वितीयस्य जन्म सिंहासनप्रदम् ॥ १२५ ॥

*Sloka 125.* When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

॥. वातकरज

सौम्येक्षिते धर्मगृहे तु केन्द्रे सवित्तपे शोभनखेचरेन्द्रे ।  
उच्चस्थितो वित्तगृहस्थितश्चेत्सिंहासनप्राप्तिमुदाहरन्ति ॥

लग्नवाहनभाग्येशाः कर्मस्थाः कर्मपस्तनी ।  
लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

*Sloka 119.* If the lords of the 9th and the 4th bhavas be strong and associated with benefic planets, the person born will be opulent and in command of a numerous army.

ॐ जातकरत्र

सौख्याधिपे शोभनस्त्रेचरेण भाग्येश्वरेणापि युतेऽथवा स्वात् ।

सेनाबहुत्वं समुपैति जातो बहुस्वदेशाभरणार्थवानम् ॥

भाग्यस्थिते याहनराशिनाथे सशुक्रजीवे शुभखेटराशौ ।

भाग्याधिपे कोणचतुष्टये वा बहुप्रदेशाभरणार्थवानम् ॥ १२० ॥

*Sloka 120.* If the lord of the 4th bhava be in the 9th, identical with a sign owned by a benefic planet, and in conjunction with Jupiter and Venus, and if the lord of the 9th bhava be in a Kona or a Kendra position, the person born will have ornaments, wealth and vehicles collected from many countries.

कामारिपानसहजतपोलग्न्यथेश्वराः ।

सुताधिपेन संयुक्तास्त्वसंख्याकरदेशमाह ॥ १२१ ॥

*Sloka 121.* If the lords of the 7th, 6th, 4th 3rd, 9th, 1st and the 12th bhavas be in conjunction with the lord of the 5th bhava, the person born will possess lands teeming with numberless mines.

सुखाधिपो देवगुरुः सितो वा चली विलग्नान्नमोपधातः ।

त्रिकोणकेन्द्रोपगतः शुभेशः समेति जातो बहुयाहनानि ॥ १२२ ॥

*Sloka 122.* If the lord of the 4th bhava being Jupiter or Venus occupy the 9th bhava from the Lagna in great strength, and if the lord of the 9th bhava be in a Kendra or Trikona position, the person born will get many vehicles.

सशुक्रजीवो गेहेऽथो भाग्यस्थो भाग्यपे सुखे ।  
केन्द्रत्रिकोणयोर्वाऽपि बहुवाहनदेशभाक् ॥ १२३ ॥

*Sloka 123.* If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये धर्मे तुल्यप्रदायिते ।  
घनेशे केन्द्रभावस्थे योगः सिंहासनप्रदः ॥ १२४ ॥

*Sloka 124.* If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

व. वातकर

सौम्ये विलगने बलपूर्णयुक्ते धर्मान्विते शोभनखेत्रेन्द्रे ।  
खोचस्थिते वित्तपतौ च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥  
भाग्ये शुभेक्षिते केन्द्रे शुभैः सह धनाधिपे ।  
उच्चग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

*Sloka 125.* When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

व. वातकर

सौम्येक्षिते धर्मग्रहे तु केन्द्रे सवितपे शोभनखेत्रेन्द्रे ।  
उच्चमिातो, स्तिगृहमिातशोर्दिसिंहासनप्राप्तिमुदाहरन्ति ॥  
लग्नवाहनभाग्येशाः कर्मस्थाः कर्मपस्तनी ।  
लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥



*Sloka 126.* If the lords of the 1st, 4th and the 9th bhavas be in the 10th, and the lord of the latter occupy or aspect the Lagna, the effect of the yoga will be a throne.

८१. लक्षणम्

भाग्येशलग्नेशचतुर्गनायाः कर्मस्मिता नीचमौढ्यादिहीनाः ।

कर्मक्षेत्रेणापि युते विलग्ने सिंहासनप्राप्तिमुदाहरन्ति ॥

कर्मलग्नसुखाधीशाः कर्मस्थानगता यदि ।

कर्मपो लग्नसंयन्धी सिंहासनपतिर्भवेत् ॥ १२७ ॥

*Sloka 127.* If the lords of the 10th, 1st and the 4th bhavas occupy the 10th bhava and the lord of the last mentioned be some way connected with the Lagna, the person born in the yoga will become the master of a throne.

NOTES.

Some books read, "शुभाधीशाः" in place of "कर्मस्थानगताः".

गुरुशुक्रशुभाधीशाः केन्द्रकोणायगा यदि ।

अनेकयानसम्पन्नो मण्डलाधिपतिर्भवेत् ॥ १२८ ॥

*Sloka 128.* If Jupiter, Venus and the lord of the 9th bhava be in a Kendra or Kona position, or in the 11th bhava, the person born will have an abundance of vehicles and become a monarch.

यानेशकर्मोपगती चलिष्ठी धर्मशट्ठी यदि तद्यती वा ।

परस्परक्षेत्रसमागती वा सिंहासनप्राप्तिकरी भवेताम् ॥ १२९ ॥

*Sloka 129.* If the lord of the 4th bhava and the planet occupying the 10th possess most strength and be aspected by or in conjunction with the lord of the 9th bhava, or if they be each in the other's house, they will pave the way to the attainment of a throne.

तद्वशान्तर्दशाकाले तद्राशिपदशाम्ने ।

तदीयश्रुक्तिसंप्राप्ते सिंहासनपतिर्भवेत् ॥ १३० ॥

*Sloka 130.* The person referred to in the preceding sloka will become the occupant of a throne when, in the main dasa (दशा) of the lord of the 4th bhava, its own antardasa (अन्तर्दश) sets in, and when during the progress of this antardasa, the vidasa (विदश) and within it the upadasa (उपदश) of the lord of the 10th bhava is reached.

शुभोदयेऽथ सुखराशियती सुखाधिपो लग्नगतः शुभर्क्ष ।

अतीव सौख्यं समुपैति नित्यं सपत्नयातो यदि शत्रुभाग्यम् १३१

*Sloka 131.* If the lords of the 9th and the 1st bhava occupy the 4th and the lord of the latter be in the Lagna identical with a benefic Rasi, the person born will always enjoy happiness. But if the lord of the 4th bhava happen to be in the 6th and the other conditions obtain as in the above yoga, he will be overtaken by misfortune—a fate that usually befalls an enemy or a hostile person.

सपत्नमावाधिपतौ तपःस्थे शुभैरदृष्टे षडसंयुते वा ।

स्वकीयभाग्यादिकमल्पकालं ददाति शत्रौ सुखनाथदाये ॥ १३२ ॥

*Sloka 132.* If the lord of the 6th bhava be in the 9th or aspected by benefic planets or possessed of much strength, the person born under the yoga will have to surrender, for some time, during the dasa period of the lord of the 4th bhava, his whole fortune to his enemy.

सुखाधिपे शोभनखेटयुक्ते तदीयदाकान्तभरातिर्न तत् ।

पापान्विते तस्य दशावसाने पुनः स्वभाग्यं समुपैति सर्वम् ॥ १३३ ॥

*Sloka 133.* If, under the conditions set forth in

the previous sloka, a benefic planet be in conjunction with the lord of the 4th bhava, the whole fortune of the person concerned will be with the enemy during the whole of the dasa period of the latter planet. But if the planetary conjunction be malefic, the fortune will return to its former owner at the concluding portion of the dasa of the lord of the 4th bhava.

क्षेत्रस्थाने शुभक्षेत्रे तदीशे शुभसंयुते ।

तत्कारके तथा प्राप्ते बहुक्षेत्रधनान्वितः ॥ १३४ ॥

*Sloka 134.* If the 4th bhava be a benefic Rasi and its lord be in conjunction with a benefic planet and the Karaka of the bhava also holds a similar position, the person born will have much land and wealth.

क्षेत्रेश्वरे नीचसप्तभागे कालाग्निशूलान्तकपट्टिभागे ।

पापान्विते पापसमीक्षिते वा क्षेत्रादिनाशं कथयन्ति तद्व्याः ॥

*Sloka 135.* If the lord of the 4th bhava occupying a depression or an inimical varga has attained any one of the malefic 60th portions of a sign, viz. Kalagni, Sula, or Antaka (kala) and if it be also in conjunction with or aspected by malefic planets, the yoga will lead to the loss of lands and other such sources of livelihood, say the astrologers.

लगाधिपस्य गृहपो यदि शत्रुखेट-

स्तत्पाकभुक्तिसमये गृहभूमिनाशम् ।

यानेशभुक्तिसमये निजगन्धुहानिः

शन्यारमान्दिद्युतभुक्तिरनर्थहेतुः ॥ १३६ ॥

*Sloka 136.* If the planet owning the sign occupied by the lord of the Lagna be an enemy, there will be loss of land and house when, in the dasa period of the planet,

its own भुक्ति (Bhukti) sets in. When the Bhukti of the lord of the 4th bhava in the main dasa referred to approaches, the person concerned will become bereft of some relative; and the Bhukti, in the same dasa, of a planet in conjunction with Saturn, Mars or Mandi will occasion disasters.

चित्तेऽः समुखाधिपो नवमगः सौम्यान्वितः सौम्यमे

नि १०० समुपैति लाभघनर्पा पातालराशिस्थिती ।

तन्नाथः शुभराशिगः शुभयुतो निभेषसिद्धिर्भवेत्

लाभेशः सुखराशिगः शुभयुतो निभेषचित्तप्रदः ॥ १३७ ॥

Sloka 137. If the lords of the 2nd and the 4th bhavas occupy, in conjunction with a benefic planet, the 9th bhava identical with a benefic Rasi, the person born will come by a treasure laid under-ground. Again, if the lords of the 11th and the 2nd bhavas be in the 4th, and the lord of the last-mentioned bhava be in a benefic sign in conjunction with a benefic planet, the acquisition of hidden treasure will be the result. Thirdly, the lord of the 11th bhava occupying the 4th in conjunction with a benefic planet is a giver of wealth concealed underground.

#### NOTES.

This appears in नातकरण.

अर्थव्ययगृहाधीशा नाशगाः पापसंयुताः ।

यावद्भिरशुभैर्युक्तास्तावद्देहालसत्त्वदाः ॥ १३८ ॥

Sloka 138. The lords of the 2nd, 12th and the 4th bhavas occupying the 8th in conjunction with malefic planets occasion languidness in the house which will increase in proportion to the number of evil planets conjoined.

पापेऽहौ वा पापपृष्ठे सुखे गेहसुखातिभाक् ।

नीचेऽस्तौ कुलेऽर्के वा सुखे स्वादगृहो नरः ॥ १३९ ॥

*Sloka 139.* If a malefic planet or Rahu in the 4th bhava be aspected by an evil planet, the person born will be a sufferer in the matter of domestic comforts. If Mars or the Sun occupying the 4th bhava be in depression or in an inimical house, the person concerned will be houseless.

नीचेऽस्तौ वा गेहस्थे कृषाम्न्वादी पतिष्यति ।

सुखे पापे पापभाक् स्वात् सुखे मन्दे सुखक्षयः ॥ १४० ॥

*Sloka 140.* If the planet in the 4th bhava be depressed or eclipsed, the person born will slip into a well or some such reservoir. If there be a malefic planet in the 4th bhava, he will experience misfortunes. If Saturn occupy it, there will be loss of comfort and happiness.

गृहेशे व्ययगे लभादन्यगेहोऽन्यदेशगः ।

रन्ध्रे गृहायभावे वा पृष्ठे ज्ञात्यादिसाद्रहः ॥ १४१ ॥

*Sloka 141.* If the lord of the 4th bhava from the Lagna occupy the 12th, the person born will lodge in a stranger's house in a foreign land; if it occupy the 8th bhava, there will be no house etc., owned or tenanted by him; if the planet be in the 6th bhava, he will lodge in a house of which the master is a paternal relation, such as an uncle, a cousin, etc.

अयत्तौ मन्दिरलामदः स्वात् चतुर्थपक्षत्र पलाधिको वा ।

दुःस्वान्तो दुष्टपलान्वितश्चेदास्तमेहं ग्रहपीडितं वा ॥ १४२ ॥

*Sloka 142.* The lord of the 4th bhava occupying it or any other strong planet therein will easily lead to the

acquisition of a house. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or if the planet occupying the 4th bhava has strength for evil (as an adversary), the house falling to the lot of the person born will be either crazy or haunted.

षट्त्रिभ्ययाष्टमोपेता व्ययवित्तगृहाधिपाः

यावत्पापसमोपेतास्तावद्ब्रह्मविनाशदाः ॥ १४३ ॥

*Sloka 143.* The lords of the 12th, the 2nd and the 4th bhavas occupying the 6th, the 3rd, the 12th and the 8th bhavas from the Lagna, lead to the loss of a house in proportion to the number of malefic planets in conjunction with them.

लग्नत्रिकोणकेन्द्रस्था यावद्बलसमन्विताः ।

तावत्संख्याकगेहानां सामीचीन्यं वदेद्बुधः ॥ १४४ ॥

*Sloka 144.* A wise astrologer may assert the sound condition of as many houses as there are planets in the Trikonas and Kendras from the Lagna.

cf. पराशर

केन्द्रत्रिकोणेषु शुभपदेण युते समीचीनगृहामिच्छिः ।

चतुर्थभावाधिपतौ विलग्राद् व्ययस्थिते जीर्णगृहं समेति ।

त्रिकोणकेन्द्रोपगते बलाढ्ये विचित्रगेहं रुचिरं उदाह्रुः ॥१४५॥

*Sloka 145.* If the lord of the 4th bhava occupy the 12th from the Lagna, the person born will have a dilapidated house; but if the planet be in a Trikona or a Kendra and possess great strength, the house would be lovely and of many hues.

हृत्पी सौम्यसंयुक्ते गेहेशे बलसंयुते ।

गोपुराद्यंशगे चाऽपि समेति ददमन्दिरम् ॥ १४६ ॥

*Sloka 146.* When the 3rd bhava is occupied by a benefic planet and the lord of the 4th bhava is strong,

the person born will possess a strong house; the same will be the case when the lord of the 4th bhava has attained Gopura and other benefic Vargas.

आज्ञाक्रियाक्षेत्रविनाशमाहुराज्ञेश्वरे गेहगते सपाये ।

क्रांशके मृत्युकरादिभागे रन्ध्रेश्वरेणापि युते तथैव ॥ १४७ ॥

*Sloka 147.* If the lord of the 10th bhava associated with a malefic planet occupy the 4th, the astrologers say the person born will become bereft of lands and obedient service. The same effect is produced if the lord of the 10th occupy the 4th in a malefic Navamsa and in such a baneful shashtyamsa as मृत्युकर (Mrityukara) and be at the same time in conjunction with the lord of the 8th bhava.

तृतीये सौम्यसंयुक्ते गेहेशे सवलान्विते ।

लभेद्वे चलसंपूर्णे हर्म्ये प्राकारसंयुतम् ॥ १४८ ॥

*Sloka 148.* When the 3rd bhava is occupied by a benefic planet and when the lords of the 4th and the 1st bhavas are in strength, the person born will be in possession of a mansion with encircling walls.

परावर्ताशके गेहनाथे शुर्विन्दुवीक्षिते ।

गोपुरार्धशके वाऽपि दैविकं गृहमादिशेत् ॥ १४९ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते

जातकपारिजाते द्वादशोऽध्यायः ॥

*Sloka 149.* If the lord of the 4th bhava be in a परावर्ता (Faravatamsa), or being aspected by Jupiter and the Moon has attained Gopura or other भंग (amsa), the astrologer should declare the possession on the part of the person born of a divine abode (Temple?).

Thus ends the XIIth Adhyaya, &c.,

# जातकपारिजाते त्रयोदशोऽध्यायः

## ॥ पञ्चषष्ठभावाध्यायः ॥

### Adhyaya XIII.

THE EFFECTS OF THE 5TH AND THE 6TH BHAVAS.

॥ अथ पञ्चमभावफलम् ॥

पुत्रादेवमहीपपुत्रपितृधीपुण्यानि संचिन्तये-

यात्रामस्तुतस्त्वकर्मभवनेर्दुराटनं रिःकृतः ।

लमाद्यन्धुदिनेशतः पितृमुखं जीवात्मजस्यानतः

पुत्रप्राप्तिरनङ्गवित्तयसितैः स्त्रीसंपदश्चिन्तयेत् ॥ १ ॥

*Sloka 1.* It is from the 5th bhava that an astrologer should think about a person's tutelary deity, sovereign, son, father, intelligence and religious merit. A pilgrimage has to be guessed with reference to the 7th, the 5th, the 2nd and the 10th bhavas. Any wandering to a far-off place should be ascertained from the 12th bhava. The father's happiness may be known with reference to the 1st and the 4th bhavas and the Sun. The acquisition of children is to be determined in connection with Jupiter and the 5th bhava. The wife's accomplishments, the astrologer may predict through the 7th bhava, the lord of the 2nd and Venus.

*cf.* जातराभरण

बुद्धिपन्नवात्मनमन्त्रविद्याविनियोगमस्त्वितिनीतिर्वक्ष्यः ।

सुताभिधाने भवने नराणां होरागमज्ञैः परिचिन्तनीयम् ॥



लग्नादात्मनि पुंग्वेक्षितयुते पुंदेवताराधनं

शुभे शुक्रनिशाकरेक्षितयुते स्त्रीदेवतामिच्छति ।

मानौ भास्करमुख्यमिन्दुसितयोगौंश्चिं कुमारं कुजे

विष्णुं चन्द्रसुते गुरौ शशिधरं शान्यादियोगे परान् ॥२॥

*Sloka 2.* If the 5th bhava from the Lagna be occupied or aspected by a male planet, the person born will adore a male deity. If the 5th bhava be an even Rasi and aspected or occupied by the Moon or Venus, he will prefer to worship a female deity. If the planet aspecting or occupying the 5th bhava be the Sun, the deity worshipped will be the Sun chiefly ; if the Moon or Venus, the goddess गौरी (Gouri) will be adored ; if Mars, it will be Kartikeya ; if Mercury, the object of adoration will be Vishnu ; if Jupiter, it will be Siva. If the 5th bhava be in conjunction with or aspected by Saturn or others, viz., Rahu or Ketu, the person will worship other deities.

#### NOTES.

This sloka appears in ज्ञानकल.

The word आत्मान् (Athman) denotes the 5th bhava. cf. कर्मसिद्धा.

राजाङ्गं सनिकातात्मघी पविष्यत् ॥

लग्नाधिपस्यात्मघौ सपत्ने तदेवमक्तिः सुतनाशहेतुः ।

समानता सौम्यतरे सुहृत्वे तदेवतापारकृपामुवैति ॥ ३ ॥

*Sloka 3.* Devotion to the deity indicated by the lord of the 5th bhava leads to the loss of children when the planet is inimical to the lord of the Lagna. If the lord of the 5th bhava be not inimical but more propitious, the effect would be even. But if there would be friendship between the lords of the 5th and the 1st bhavas, he will, by worshipping the deity indicated by

the lord of the 5th bhava, secure the infinite grace of that deity.

राजस्थाने गुरुबुधशिवरीक्षिते संयुते वा  
वद्राक्षीशे बलवति नृपप्रीतिसम्पत्तिमेति ।

पापाक्रान्ते विगतबलिनि स्यामिनि क्रूरमार्गे

जातो विद्याभिनयगुणधाराजगन्मानहीनः ॥ ४ ॥

*Slaka 4.* If the 5th bhava be occupied or aspected by Jupiter, Mercury and Venus, and if the lord of that bhava be strong, the person born will get into the good graces of his sovereign. But if the 5th bhava be occupied by a malefic planet and its lord being void of strength, occupy a malefic portion of a sign, the person born will be void of learning, education, virtues, intelligence and royal favor.

लभे यानपत्नी सुखे तनुपत्ता दृष्टेऽथवा खेचरैः

संयुक्ते तु चतुष्पदस्य जननं राहुष्वजाम्यामजः ।

गोजन्मार्यसितेन्दुभिश्च महिषी मन्देन दृष्टे युते

जातः पादपुरःसरं तनुपतिर्माने तनौ भोगिराद् ॥ ५ ॥

*Slaka 5.* If the lord of the 4th bhava be in the Lagna and the lord of the latter occupy the 4th and be aspected by or in conjunction with other planets, the birth of a quadruped will take place. If the planets, aspecting or in conjunction, be Rahu or Ketu, the creature born will be a goat; if those planets be Jupiter, Venus or the Moon, the birth will be of a cow; the creature born will be a buffalo if the planet, aspecting or in conjunction with the lord of the Lagna be Saturn. If the lord of the Lagna be in the 10th and Rahu in the Lagna, the creature will come out from the womb with the legs foremost.

विचास्तगौ पंचमयाननाथौ पापेक्षितौ पापसमन्वितौ वा ।  
 पुंसत्रिमासे पुरुषग्रहेन्द्रे जाताः कपिकोरुविडालकायाः ॥ ६ ॥

*Sloka 6.* If the lords of the 5th and the 4th bhavas occupy the 2nd and the 7th severally or conjointly, and be aspected by or in conjunction with a malefic planet and when a male planet is in a Drekkana owned by a male sign, the creatures born will be monkeys, pigs, cats and the like.

तस्मिन्मन्दबुधेक्षिते तु जननं पिण्डाकृतिर्वाक्पतिः  
 साद्विर्बलवीक्षितो यदि महीदेवान्वयो नैव्यकृत् ।  
 एकस्या गुरुराहुभालुतनयाः शुकेन्दुपुत्रेक्षिताः  
 द्यूद्रोऽपि द्विजतैर्यमेति निखिलां विद्यामुपैति द्विजः ॥ ७ ॥

*Sloka 7.* When the Drekkana referred to in the preceding sloka is aspected by Saturn and Mercury, the birth will be something in the form of a lump or a round mass. If Jupiter in conjunction with Rahu be united there and be aspected by a weak planet the person born will be of the Brahmana caste and will stoop to do vile acts not becoming his birth. If Jupiter, Rahu and Saturn be united there and be aspected by Venus and Mercury, the person born though a Sudra will attain to equality with a Brahmin, and as a twice-born will receive instruction in every science.

लग्नाष्टवकलत्रमे शुभपतिग्राप्तेऽथवाऽश्लोकिते  
 चन्द्राद्वा यदि सम्पदस्ति हि तयोर्ज्ञेयोऽन्यथाऽसम्भवः ।  
 पाथोनोदयने रवौ रवितुतो मीनस्थितो दारुहा  
 पुत्रस्यानरातव्यं पुत्रमरणं पुत्रोऽन्येऽन्यच्छति ॥ ८ ॥

**Sloka 8.** A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pices, the latter planet will cause the death of his wife. And Mars in the 5th house in the previous yoga brings about the death of the son.

#### NOTES.

This sloka has been taken from बृहज्जलक (Bṛhat Jataka).

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

**Second interpretation.** If Jupiter, the Master of Benefics (शुभार्तपतिः—Subhanam patiḥ) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

**Third interpretation.** If planets ruling the इष्टस्थानाः (Iṣṭa-sthānas, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

**Fourth interpretation.** If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon, it leads to prosperity. Here शुभपति (Subhapati) is split up into शु (Su) = शुक्र (Sukra), भ (Bha) = राशि (Rasi) and पति (Pati).

**Another view.** If the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to विंशोत्तरी—Vimsottari System).

In all the above interpretations, the planet or planets concerned may take the role of *aspecting* instead of *occupying*.

In the absence of the above yogas, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in Capricorn, such a person will lose many sons who are born.

It may however be asked "Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives?" The answer is, Saturn, as ruler of the 6th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the rulers of bad houses should not be in Subha Sthanas (सुमन्थान) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance; but it is certainly bad for issues and will always kill children.

भौमः पञ्चमभवने जाते जातं विनाशयति पुत्रम् ।

इष्टे गुरुणा प्रथमे सिद्धेन न च सर्वसंहारः ॥

Mars coming into the first portion of the 5th bhava will kill the first son: coming into the middle portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years (Cf. एक त्री नव विरतिः etc., Brihat Jataka—Ch. VIII, sl. 9. According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed *within three years* by Mars.)

चन्द्राक्षयोः सुतकलत्रगृहे स्थापयिष्येति च सहिते तद्वसिष्ठे खः ।

कन्योदये सवित्रि स्वर्गोर्ध्वे भार्यामृतिः सुतमृतिः सुतगे कुजः स्यात् ॥

विलसामे नन्दगृहे न मूर्तिलान्यां वृषा भावगान् गगन्ति ।

स्वापिषीन्पद्मसुन्दरः पुष्टोऽन्धः स्वादये हि भवः ॥

Kalyana Varman, the author of *Saravali* (Saravali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) अमरा (Amaras) a son born to a lawfully married wife; (2) क्षेत्र (Kshetras), one that is born to a wife through a brother or other kinsman of her husband duly appointed

to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रेत (Kreeta), one that has been purchased for purposes of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गुह्यत्वज्ञ (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apavidhha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पौनर्भवे (Punarbhava), a son of a widow remarried; (10) कानीन (Kaneena), the son of an unmarried woman; (11) सहोद (Sahodha), the son of a woman pregnant at marriage; (12) दासप्रभव (Dasiprabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

सुतभवनं शुभमुक्तं शुभदृष्टं वा शुभसंमिहं येषाम् ।

तेषां प्रसन्नः पुंसां पश्यत्यवश्यं न विपरीते ॥

एकतमे गुरुवर्गे शुभराशावैरसौ भवेत्पुत्रः ।

छात्राच्चन्द्रादथवा बलयोगाद्वीक्षितेऽपि वा सौम्यैः ॥

संख्या नवांशतुल्या सौम्यांशे तावती सदा हृष्टा ।

शुभदृष्टे तद्विगुणा रिष्टा पापांशकेऽथवा दृष्टे ॥

सौरसं सौराण्यो युषदृष्टो गुरुकुनार्कदग्धीनः ।

क्षेत्रनपुत्रं जनयति बौधोऽपि गणो रविनदृष्टः ॥

मान्दं सुतरामिन्दुर्निरीक्षिते यदि शनैश्चरेण युतम् ।

दत्तकपुत्रोत्पत्तिः कीतश्च युषस्य चैवं स्यात् ॥

सप्तमभागे कौणे सौरयुते पञ्चमे सदा भवने ।

कृत्रिमपुत्रं विन्द्याच्छेषग्रहदर्शनान्मुक्ते ॥

वर्गे पञ्चमराशौ सौरे सूर्येण वाऽल संयुक्ते ।

लोहितदृष्टे वाच्यो जातस्य सुतोऽयमप्रभवः ॥

चन्द्रे भौमांशगते धीर्ये मन्दावलोकिते भवति ।

गूढोत्पन्नः पुत्रः शेषग्रहदर्शनाभावे ॥  
 तस्मिन्नेव च भौमे शनिवर्गस्थे निरीक्षिते रविणा ।  
 पूरुषस्य भवति पुत्रोऽपविद्ध इति कृष्णमुनिवचनात् ॥  
 शनिवर्गस्थे चन्द्रे शनियुक्ते पञ्चमे सदा भवने ।  
 शुक्ररविभ्यां दृष्टे पुत्रः पौनर्भो भवति ॥  
 चूडा यदार्कसत्त्वात्कालावतत्सैव पंचमे भवने ।  
 रविदृष्टेऽप्यथ सहिते कानीनः संभवति पुत्रः ॥  
 वर्गे रविचन्द्रमसोः सुतगेहे चन्द्रसुपर्णयुक्ते ।  
 शुकेण दृष्टमात्रे पुत्रः कथितः सहोदय ॥  
 पापैर्वलिभिर्युक्ते पापसं पञ्चमे सदा राशौ ।  
 नातोऽपुत्रः पूरुषः सौम्यग्रहदर्शनातीते ॥  
 शुक्रनवाग्ने तस्मिन् शुकेण निरीक्षिते त्वपत्यानि ।  
 दासीप्रभवानि वदेष्वन्द्रादपि केचिदाचार्याः ॥  
 सितशशिवर्गे क्षीस्थे ताभ्यां दृष्टेऽप्यपि संयुक्ते ।  
 प्रायेण कन्धकाः स्युः समराशिगणेऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an औरत (Auraza) son.

The number of sons that a person may have is that signified by the number of benefic Navamsas that have elapsed in the 5th bhava. This number will be doubled if the bhava be also aspected by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be

doubled if the bhava be also aspected by malefics. Also *Of*. XII—46, 47, *infra*.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetraj) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तक (Dattaka) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रीटक (Kreeta) son.<sup>4</sup>

If the 5th house with Saturn in it be in the Saptamsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अध्यात्मज (Adhamaprabhava).

If the Moon should occupy in the 5th house an amsa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गूढोत्पन्न (Gudhotpanna).

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apavidhha) class; so declares sage Karuna.

The son of a person will be पौनर्भव (Pounarbhava) when, in his nativity, the Moon is in the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasamsa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कनैज (Kaneena).

If the 5th house belong to a Varga of the Sun or the Moon and be occupied by the Moon or the Sun respectively and if the bhava be at the same time aspected by Venus, the native will have a son of the सहोदर (Sahodha) class.



If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दाम्पत्यवन् (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even. Otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, viz. :—

शुक्लेन्दुनीकशिशैः सरुलेखिमिथ्य द्वाभ्यां कलजमवने च तथैकतेन ।  
एषां गृहेऽपि च गणेऽयं विद्योक्तिं वा सन्ति स्त्रियो भवनवर्गसंग्रहभावाः ॥

एवं कुरीर्नाशो लग्नाचन्द्राद्भवेच्च बलयोगात् ।

शशिरविजयोः कलत्रे भार्या पुंसां पुनर्भूः स्यात् ॥

भवनाधिपसत्तुल्या भवन्ति नार्यो गिरीशनाद्याऽपि ।

एकैव रविकुन्तशे गुरुभुषयोश्चापि जामित्रे ॥

मायेण चन्द्रसितयोर्वेगे शुक्रेऽयथापि जामित्रे ।

रहे वा बहुपत्न्यो भवन्ति शुक्रे विशेषेण ॥

गुरुशुक्रयोः श्ववर्णा रविकुन्तशशिभातुर्जैर्मन्त्यूनाः ।

शुक्रे गेहयाप्रायश्चन्द्रेऽपि कदन्ति केतुमात्सर्याः ॥

पुत्रस्यानपती तु वा नयमपे लग्नात्कलत्रेऽथवा

शुभमर्त्ते ग्रशिशुक्रवीक्षितयुते पुत्रीजनो जायते ।

पुंसर्गे पुरुषग्रेहेक्षितयुते जातस्तु पुत्राधिको

जीवात्पञ्चमराशितश्च तनयप्राप्तिं वदेदेशिकः ॥ ९ ॥

*Sloka 9.* When the lord of the 5th bhava or of the 9th from the Lagna occupies the 7th bhava or an even Rasi and is aspected by or in conjunction with the Moon or Venus, a good number of daughters would be born. If the two planets referred to above occupy a male varga and be aspected by or in conjunction with male planets, the number of children born will contain a majority of sons. The question of obtaining issues, an astrologer must propound, with reference to Jupiter and the 5th bhava.

## NOTES.

अ. कवदीपिका

पुंराशंसो बीशो पुंगहेन्दैर्द्युक्ते दृष्टे पुंगहे पुं प्रसूतिः ।

स्त्रीराश्यंसो स्त्रीप्रदैर्द्युक्तदृष्टे स्त्रीणां जन्म स्यात्पुनर्हि सुतेश्च ॥

If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Balabhadra takes नीराश्वमराशे, occurring in the last var of the sloka to mean "from the 5th place reckoned from Jupiter" and quotes the following :

नीवस्थितस्य राशे. पञ्चममे पापसंयुक्ते ।

पुत्रविनाशं विन्यात् सौम्यश्रेयं तु शुभमं खल ॥

This as well as the next six slokas are in अष्टावक्र.

शुकेन्दुवर्गे सुतमे विलगाच्छुक्रमेण चंद्रेण पुत्रेश्च दृष्टे ।

पापैर्युक्ते बहुपुत्रशाली दान्यारदृष्टे सति पुत्रहीनः ॥ १० ॥

*Sloka 10.* If the 5th bhava from the Lagna be a varga of Venus or the Moon and be aspected or occupied by either of them, and if at the same time no malefic planets be in the bhava, the person born will have many

children. But if Saturn and Mars should aspect the 5th bhava, he will be bereft of children.

पौत्रप्राप्तिरनङ्गमे सुतशृङ्खलसौम्यस्य राक्षस्यंके  
तच्चाथे शुभखेटवीजितपुते केन्द्रत्रिकोणेश्चवा ।  
स्वक्षेत्रोपगते तु पुत्रशृङ्खले आतोऽप्युपुत्रो भवेत्  
पुत्रेशाश्वपतिः स्वमांशकगतो यद्येकपुत्रं वदेत् ॥ ११ ॥

*Sloka 11.* A person will have a grandson if the 7th place from the 5th bhava be in the Rasi and Amsa of a benefic planet, or if the lord of the 7th place aforesaid be aspected by or in conjunction with a benefic planet and occupy a Kendra or a Trikona. If the lord of the 5th bhava be in स्वक्षेत्र (Swakshetra), the person born will not have many sons. If the planet owning the Navamsa occupied by the lord of the 5th bhava be in its own Navamsa, the astrologer may give out that the person concerned will have but one son.

पुत्रस्ये मदनधिपे वित्तनयो जायाविहीनोऽथवा  
पुत्रादष्टमशत्रुरिःकशृङ्गः पापाः कुलध्वंसकाः ।  
राहो नन्दनराशिगे तदधिपे दुःस्थानगे पुत्रहा  
पुत्रस्ये वलुपे तनी सुतपती शृङ्गाति दद्यात्तमजम् ॥ १२ ॥

*Sloka 12.* If the lord of the 7th bhava be in the 5th, the person born will have no children or be bereft of a wife. Malefic planets in the 8th, the 6th and the 12th places from the 5th bhava bring the family to extinction. Rahu occupying the 5th bhava and the lord thereof in a दुःस्थान (Dusthahana) will cause the death of children. If the lord of the Lagna be in the 5th and the lord of the latter in the 1st bhava, the person concerned will adopt a son.

## NOTES

For the 1st पद (Pada) of this sloka compare the following from कलदापिस्तु

दारिद्र्ये सुतये ज्ञानद्वयनिर्गोऽपुत्रोऽभवा ॥

दुःखौ विलग्नसुतपौ समुपैति पुत्रं

दत्तात्मजं च ह्यमलेचरपीक्षितौ चेत् ।

तद्भाषराशिपुतकारकवर्गमूलात्

गृह्णाति दत्तजनयं परतस्त्वखेटात् ॥ १३ ॥

*Sloka 13.* If the lords of the 1st and the 5th bhava occupy a दुःस्थान (Dusthahana) and be aspected by a benefic planet, the person born will have a legitimate son as well as a son by adoption. Find the vargas of the planet occupying the Rasi representing the 5th bhava and also those of the Karaka of the same. Find again which of the several Rasas to which these vargas belong are unoccupied by planets; from some one of the class of people indicated by these Rasas will the person concerned adopt a son

केन्द्रत्रिकोणगृहगः सुतपः शुभर्धे

सौम्यान्वितो यदि सुतं समुपैति चाल्पे ।

भोगीशसुक्तगुत्तराशिपुक्तिजातः

स्वल्पायुरेति फणिभुक्तिभवधिरायुः ॥ १४ ॥

*Sloka 14* If the lord of the 5th bhava in conjunction with a benefic planet be in a Kendra or Trikona position in a benefic Rasi, the person born will have a son in his early years. If the lord of the 5th bhava be in conjunction with Rahu, the son born in the Bhukti (भुक्ति) of the former will be short-lived while the one born in the भुक्ति (Bhukti) of Rahu in the same yoga will attain long life.

पुत्रस्थानपवित्तपौ भवचलौ पापेक्षिते पुत्रमे  
 जातोऽनेककलत्रवानपि सुताभावं समेति ध्रुवम् ।  
 तज्जाया यदि पुत्रयोगजनित्वा सौम्येन वा पञ्चमास्त्र  
 पष्ठेऽनेन निरीक्षिते सुतवती जरणे संजायते ॥ १५ ॥

*Stoka 15.* If the lords of the 5th and the 2nd bhava be weak and if malefic planets aspect the 5th bhava, the person born even when he has many wives will certainly have no children. But if his wife be born under a yoga which makes a son possible and if the 5th bhava be aspected by a benefic planet or the lord of the 6th place from the 5th bhava, she will become the mother of a son by a paramour.

NOTES.

With this, compare XIV—16 *infra*.

पुत्रस्थाने तदीशे वा गुरौ वा शुभवीक्षिते ।  
 शुभग्रहेण संयुक्ते पुत्रप्राप्तिर्न संशयः ॥ १६ ॥

*Stoka 16.* If the 5th bhava, its lord or Jupiter be aspected by or in conjunction with a benefic planet, the person born will undoubtedly have a son.

NOTES.

*cf.* कलत्राधिकार

सुस्थो विलम्बशशिः सुतमेशजीवाः सुस्थाननायशुभदृष्टियुते सुतर्क्षे ।  
 लयात्मपौ यदियुतौ च मिथः सुहृदौ क्षेत्रे परस्परगतौ यदि पुत्रसिद्धिः ॥

~ If Jupiter and the lords of the 5th house reckoned from the *Lagna* and the *Moon* be well-placed and when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (*i.e.* other than the 6th, 8th or 12th), or if the lords of the *Lagna* and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

cf. also the following from उत्तरपाराशर

उत्तुङ्गान्योन्यमित्रस्वगृहमुपगतौ स्यान्मनुत्सुन्य दुष्टं  
 पुत्रस्थानाधिनायः सुतकृदपि च तौ बहुपत्न्योऽनपत्यः ।  
 शुक्रार्कभ्यां समेतौ यदि सृजतनयो मृभिनेनापन्न्यः  
 राहोर्योगेय दृष्टौ भवति बहुसुतः स्वामिनाल्लोभुमेन ॥  
 पुत्रेशो रविशुक्राभ्यामपुत्रत्वकरो युतः ।  
 सभौमो हतपुत्रः स्वात्कृते राहुगान्धर्वौ ॥  
 सहितौ बन्धगतामलपुत्रत्वं सशुभोपि चेत् ।  
 अन्योन्योच्चसुहृत्स्वकीयगृहगौ देवैश्चपुत्राभितौ  
 दृष्टौ शोषनमध्यगौ यदि शुभेनैतौ शुभस्य नगौ ।  
 नातः पुत्रयुतो बृहस्पतिसमः पुत्रश्च वक्ता भवेत्  
 भर्तानेन जनस्य मन्त्रिषु वरो विद्वान्कर्णन्द्रामयीः ॥  
 भीकृत्तद्भावनार्थौ व्यपदिष्टनिभनान् श्रीन विहाय स्थितौ चे-  
 दन्योन्यस्त्रोचमिषस्वगृहमुपगतौ वीक्ष्यमागौ स्वभावम् ।  
 बुद्ध्या श्रीर्जन तुल्यः न भवति हि तथा वाक्पण्डित्यकरश्च  
 स्वातां पूर्वैरिदंैर्यदि न सुभिलितौ वाक्पुत्रवानन्दकारी ॥  
 धीभावेऽशुबौ परस्परसुदृष्टद्वन्द्वस्वभावस्थितौ  
 रन्ध्रादिष्वयवर्जितौ शुभयुतौ दृष्टौ शुभैर्वा तथा ।  
 भावेऽशौ यदि वीक्षितः स्वभवेन निःसीमबुद्धिर्मवे-  
 देन चेद्गुरुत्तयापि सुधामाधुर्यवाक् सत्यवाक् ॥  
 लग्नेऽपुत्रमावस्थे पुत्रेऽप्ये चल्संयुते ।  
 परिपूर्णशले जीवे पुत्रमाप्तिर्न संशयः ॥ १७ ॥

*Stoka 17.* When the lord of the 1st bhava, occupies the 6th and the lord of the latter possesses strength and Jupiter also is in full strength, there will undoubtedly be a son.

पुत्रस्थानगते जीवे परिपूर्णबलान्विते ।

लगाधिपेन संदृष्टे पुत्रप्राप्तिर्न संशयः ॥ १८ ॥

*Sloka 18.* When Jupiter occupies the 5th bhava in full strength and is aspected by the lord of the Lagna, a son will undoubtedly be born.

वैशेषिकांशके जीवे पुत्रेष्टे च तथा स्थिते ।

शुभनाथेन संदृष्टे पुत्रे तत्प्राप्तिमादिशेत् ॥ १९ ॥

*Sloka 19.* When Jupiter has attained a Vaisheshikamsa and when the lord of the 5th bhava is also in a Vaisheshikamsa, and when the lord of the 9th bhava aspects the 5th, the astrologer may declare the birth of a son.

दशमे शीतगुर्धने भृगुजः पापिनः सुखे ।

तस्य सन्ततिविच्छेदो भविष्यति न संशयः ॥ २० ॥

*Sloka 20.* If the Moon be in the 10th bhava, Venus in the 7th and malefic planets in the 4th, the family of the person born under this yoga will not continue after him-

NOTES.

cf. होतारज

दशमे भवने चन्द्रः सप्तमे भवने सितः ।

पापैः पातालस्थैश्च वैशस्यकरो नरः ॥

Also

लग्नादशमे चन्द्रे सप्तमसंस्थे भृगोः पुत्रे ।

पापैः पातालस्थैर्विशलेता भवेज्जातः ॥

Also कलदापिना

सुखस्तदशमस्थितैरशुभकाम्यशीतांशुभि-

र्व्यपादतनयोद्धेष्वशुभगेषु वंशसतयः ।

मदे कपिविद्रौ मतौ गुरुसञ्चिस्मृतिभैः

सुते शक्तिभिर्नैषनश्यततत्पुत्रपौत्रैरपि ॥

The following four yogas lead to family extinction: (1) the 4th, the 7th and the 10th houses in any nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th, the 5th and the first houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

पञ्चाष्टमस्थो लघ्वेशः पापयुक्तः सुताधिपः ।

दष्टो वा शत्रुनीचस्थैः पुत्रहानि वदेद्बुधः ॥ २१ ॥

*Sloka 21.* If the lord of the Lagna occupy the 6th or the 8th bhava and the Lord of the 6th be either in conjunction with malefic planets or aspected by inimical or depressed planets, the astrologer should say the person born under the yoga will lose children.

लग्नसप्तमधर्मन्त्यराशिगाः पापखेचराः ।

सप्तराशिवर्गस्था वंशविच्छेदकारिणः ॥ २२ ॥

*Sloka 22.* If malefic planets be in the 1st, 7th, 9th and the 12th bhavas and occupy the vargas of inimical signs, they will cause the extinction of the family.

#### NOTES.

The following yogas leading to the same effect are from *राशिचक्र*.

लग्नान्त्यपुत्राष्टमगाशिशुक्ला पापग्रहा वंशविनाशहेतुः ।

शुभेक्षरे चन्द्रविद्यारिणे वंशस्य विच्छेदकरोऽप्यहीनः ॥

पुत्रेक्षरे हीनपदपरिणे लग्नेक्षरे चन्द्रमुनेन युक्ते ।

पापग्रहा रिक्तपुत्राष्टमस्थाः वंशस्य विच्छेदकरोऽप्यहीनः ॥

विनाशो लग्नार्धे मन्त्रीने नन्दमने भूमिपुत्रे दानौ वा ।

पापग्रहा चन्द्रपुत्राष्टमार्धे वंशस्य विच्छेदकरोऽप्यहीनः ॥

दासस्थिते सौमपुत्रे सशुके वापेपुत्रे देवपुत्री सुनन्द्ये ।



रन्ध्रे शशाङ्कात् सक्षिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥

पापे विलम्बे सुखे शशाङ्के लग्नेश्वरे पञ्चमराशिमुक्ते ।

वैविध्यादिने यदि लग्नार्थे वंशस्य विच्छेदकरोऽत्र जातः ॥

चन्ध्या वृद्धा कृशा चाला रोगिणी पुष्पवर्जिता ।

कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

*Sloka 23.* Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलघेश्वरेशु पुत्रस्थानाधिपेषु च ।

सर्वेषु षलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

*Sloka 24.* When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from Parasara.

पुत्रस्थानं गते पापे तदीये नीचराशिगे ।

शुभरहितविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

*Sloka 25.* When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. पालद्विषका

नीचराशिभूतोपगते सुतेशे रिःकारिन्प्राधिपसंयुते वा ।

सुतस्य नाशः कथितोऽत्र तद्वैः शुभरहिते सुतभे सुतेशे ॥

If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

**गुरुलभहिमांशूनां षष्ठमस्थैरशोभनैः ।**

**शुभदृग्योगरहितैर्वक्तव्या त्वनपत्यता ॥ २६ ॥**

*Sloka 26.* When malefic planets occupy the 5th place from Jupiter, Lagna and the Moon and are neither associated with nor aspected by benefic planets, childlessness must be pronounced.

**पुत्रस्थानगते पापे तदीशे पापमध्यगे ।**

**सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २७ ॥**

*Sloka 27.* When a malefic planet occupies the 5th bhava and its lord is between two malefic planets and is neither aspected nor associated with a benefic planet childlessness must be pronounced.

#### NOTES.

*cf.* पञ्चमोपिका

लभामरेद्वयशशिनां सुतभेषु पापैर्युक्तेक्षितेष्वन शुभैर्युक्तेक्षितेषु ।

पापोमयेषु सुतभेषु सुतेश्वरेषु दृग्म्यानगेषु न भवन्ति सुताः कथञ्चित् ।

When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dusthanas (i.e., 6th, 8th and 12th), the person concerned can have no issues whatever.

**पापमध्यगते जीवे पुत्रेशे बलवर्जिते ।**

**सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २८ ॥**

*Sloka 28.* If Jupiter be between 2 malefic planets and the lord of the 5th bhava be without strength and

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥

पापे विलम्बे मुखगे शशाङ्के लम्बेश्वरे पञ्चमराशिभुक्ते ।

बलैर्विहीने यदि लग्नायां येनस्य विच्छेदकरोऽत्र जातः ॥

वन्ध्या धृद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।

फर्कशा स्फूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

*Sloka 23.* Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलभेशदरिद्रपुत्रस्थानाधिपेषु च ।

सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

*Sloka 24.* When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from *Thamara*.

पुत्रस्थानं गते पापे तदीशे नीचराशिगे ।

शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

*Sloka 25.* When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. कलदीपिका

नीचारिमूढोपगते भुवने रिःकारिन्ध्याधिपसंयुते वा ।

सुतस्य नाशः कथितोऽत्र तद्वैः शुभैरदृष्टे भुवने भुवने ॥

## ॥ पुत्राभावहेतुः ॥

*The cause of childlessness.*

पापग्रहेण संष्टे देवशापात् सुतक्षयः ।

पद्माधिपयुते दृष्टे विप्रशापात् सुतक्षयः ॥ ३२ ॥

*Sloka 32.* When Jupiter occupying the 5th bhava is seen by a malefic planet, the loss of issues results in consequence of a deity's curse. If Jupiter be in conjunction with or aspected by the lord of the 6th bhava, the loss of children is due to the curse of Brahmins.

### NOTES

With this and the next four slokas compare the following from जलकरभ.

सप्तानुग्रहे गुरौ सितयुते देवस्य शापाद्देव

भीमे पठपसंयुते त्वत्त्रिभान्तोऽख्येशयुष्मातृकः ।

भ्रात्रेशेन तदीयशापकरणात्पित्रादिशापं तथा

भान्येशोऽपियुते मदेभ्यस्युते सापत्तिशापान्भुतिः ॥

पुत्रेशोऽप्यहिंसंयुते सुतग्रहे केत्वाहियुक्ते तथा

पुत्रात्पुत्रग्रहेऽपवा गुरुयुते सर्पादिशापान्भुतिः ।

श्रीधरं रविनन्दनं हरिहरं रुद्रं कुमारं ततः

सेतुस्नानफलाद्भुजद्रमशिलासंस्थापनात्पुत्रम् ॥

युतेशे कुजसंयुक्ते रिपुनाथेन वीक्षिते ।

शुभदृष्टिविहीने च रिपुदोषात् सुतक्षयः ॥ ३३ ॥

*Sloka 33.* If the lord of the 5th bhava be in conjunction with Mars and aspected by the lord of the 6th bhava and is devoid of benefic aspect, the loss of issues should be traced to the wrong done to enemies.

मातृस्थानगते पापे सुतेऽशे मन्दसंयुते ।

व्ययनाशगते पापे मातृदोषात् सुतक्षयः ॥ ३४ ॥

*Sloka 34.* If a malefic planet be in the 4th bhava, and the lord of the 5th be in conjunction with Saturn and the 8th or the 12th bhava be occupied by a malefic planet, the loss of issues is in consequence of offence against the mother.

नवमे पापसंयुक्ते मन्दयुक्ते सुताधिपे ।

त्रिकोणे मान्दिसंयुक्ते पितृदोषात् सुतक्षयः ॥ ३४ ॥

*Sloka 35.* If a malefic planet occupy the 9th and the lord of the 5th bhava be in conjunction with Saturn and if Mandi be in a Trikona position, the loss of children should be ascribed to offence against the father.

राहुकेतुयुते दृष्टे पञ्चमे चलवर्जिते ।

तदीशे वा तथा ग्राहे सर्पदोषात् सुतक्षयः ॥ ३६ ॥

*Sloka 36.* If the 5th bhava be occupied or aspected by Rahu or Ketu, or if the lord of the bhava be similarly placed, the loss of children is brought on by offence against a serpent.

गुरुपुत्रेशदारेद्यभूमिजाः संयुता यदि ।

दुर्देवपीडया पुत्रीपुत्रनाशं वदेद्बुधः ॥ ३७ ॥

*Sloka 37.* If Jupiter, the lord of the 5th bhava, the lord of the 7th and Mars be together in one bhava, a wise astrologer may declare the loss of sons and daughters to arise from trouble caused by evil deities.

पुत्रस्थानगतः कश्चित् परिपूर्णचलान्वितः ।

अदृष्टः पुत्रनाशधेत् तदा दत्तादयः सुताः ॥ ३८ ॥

*Sloka 38.* If there be a planet in the 5th bhava

possessing full strength and the lord of the 5th be unasspected by any planet, then the person concerned will have sons by adoption and other ways.

#### NOTES.

There are two other readings, viz.—

(1) मन्दः पुत्रनाथेन and (2) मन्दः पुत्रनाथश्चेत्.

पापक्षेत्रगते चन्द्रे पुत्रेशे धर्मराशिने ।

दत्तपुत्रस्य सम्प्राप्तिर्लेशस्तु त्रिकोणमः ॥ ३९ ॥

*Sloka 39.* If the Moon be in a malefic Rasi and the lord of the 5th bhava be in the 9th, and if the lord of the Lagna be in a Trikona, there will be a son by adoption.

युग्मोदये पुत्रनाथश्चतुर्थस्थानमोऽपि वा ।

मन्दांशकसमारुहो दत्तपुत्रो भविष्यति ॥ ४० ॥

*Sloka 40.* When the rising sign is an even Rasi and the lord of the 5th bhava occupies the 4th or has attained a Navamsa of Saturn, there will be a son by adoption.

युग्मांशे भातुर्जांशे वा पुत्रेशोऽर्केन्दुजान्वितः ।

दत्तपुत्रस्य सम्प्राप्तिस्तस्मिन्योगे भविष्यति ॥ ४१ ॥

*Sloka 41.* If the lord of the 5th bhava in conjunction with the Sun and Mercury be in a Navamsa owned by an even Rasi or by Saturn, there will be a son by adoption.

मन्दांशे पुत्राराशीशः स्वराशौ गुरुमार्गयौ ।

पूर्वं दत्तसुतप्राप्तिः परं नार्याः पुनः सुतः ॥ ४२ ॥

*Sloka 42.* If the lord of the 5th bhava occupy a Navamsa of Saturn, and Jupiter and Venus be in their

own signs, the person born will first take a son by adoption and then have a son from his wife.

मन्दांशकस्थिताः खेदाः शुक्लपक्षवलाधिकाः ।

गुरुर्द्यदि सुतस्थाने दत्तपुत्रेण सन्ततिः ॥ ४३ ॥

*Sloka 43* If the planets predominating in the light half of a month be in a Navamsha of Saturn, and Jupiter occupy the 5th bhava, the family of the person born will be continued in the line of the son taken for adoption.

विलग्नस्थे धरायुनी निघनस्थे दिवाकरे ।

सुखे वा शुभसंदष्टे पुत्रः कालान्तरे भवेत् ॥ ४४ ॥

*Sloka 44.* When Mars is in the Lagna, and the Sun occupying the 8th or the 4th bhava is aspected by a benefic planet, the person born will have a son late in life.

#### NOTES.

cf. धोरास्त

भौमे विलग्नयाते चाष्टमराशिसंस्थिते दिनेशमुते ।

सुखे चाल्पमुत्तर्क्षे पुत्रः कालान्तरे भवति ॥

Also कलदीपिका

सुखे चाल्पमुत्तर्क्षे निघनगे मन्दे कुजे लग्नगे

लग्नाष्टम्ययौः शनीद्वयकधिरैश्चाल्पात्मनर्क्षे मुते ।

चन्द्रे लाभगते गुरुस्थितमुतस्थाने मवापे भवे-

ल्लग्नेऽनेकलग्नान्तिते तनयभाक् कालान्तरे यन्नतः ॥

When the Sun is posited in a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet, and there are more

planets stationed in the Lagna; the person concerned will have a child late in life and that too, after a great effort.

अल्पमुतर्त्त is thus explained by मन्नेभर in his पल्लविषिका.

संज्ञां चाल्पमुतर्त्तमित्यभिवृषधीसिंहभानां विदुः ॥

The signs Vrischika, Vrishabha, Kanya and Simha are termed Childless Rāse. (vide also Adhyaya XVI, 29 and 43 *infra*.)

लग्ने दिनेश्वतनये रन्ध्रस्थानगते गुरौ ।

पञ्चमे दुर्बले रिःके भौमे कालान्तरे सुतः ॥ ४५ ॥

*Sloka 45.* When Saturn is in the Lagna, Jupiter in the 8th, Mars in the 12th, and the 5th bhava is weak, the person born will have a son late in life.

cf. होमराज

लग्ने दिनकुशतनये अष्टमसंस्थे गुरौ च यदि भौमे ।

पञ्चमोऽल्पमुतर्त्तं पुत्रः कालान्तरे भवति ॥

Also पताशर

लग्ने मन्दे गुरौ रन्ध्रे व्यये भौमसमन्विते ।

शुभदृष्टे स्वतुष्टे वा पिरात् पुत्रकृषेति सः ॥

पुत्रान् पञ्चमभात् तृतीयभवनाद्भ्रातृन् कलत्रात् स्त्रियो

दासीश्च क्षितिराशितः स्वभवनादासाश्च मित्राणि च ।

याताश्चैव नवांशकान् शुभदृष्टा हत्वा तथा रोपयेद्

व्योमव्योमकरिर्विभज्य तु तथाभूताश्च पुत्रादयः ॥ ४६ ॥

*Sloka 46.* An astrologer may ascertain the number of sons from the 5th bhava; of brothers from the 3rd; of wives from the 7th; of servant-maids from the 4th; and of menials and friends from the 2nd. Multiply the elapsed Navamsas (in minutes) in each bhava by the benefic aspect on it (in Rupas) and set down the result. Divide this by 200 (which is the number of minutes in



one Navamsha). The quotient represents the number of sons, brothers etc.

## NOTES.

See also next sloka.

cf. गवे.

पुत्रपात्रोपयुक्तांशतुल्या संख्या शुभांशके ।  
द्विधा शुभेक्षिते द्विधाः पापांशे पापवीक्षिते ॥

Also तावत्तु

संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।  
शुभदृष्टे तद्वद्विगुणा द्विधा पापांशकेऽप्यत्र दृष्टे ॥

Also

यावत्संख्या ग्रहाणां सुतभयनगता पूर्णदृष्टिगता वा  
तावत्संख्या प्रसूतिर्भवति बलश्रुताः पुंमहाः पुत्रजन्म ।  
पुत्री शुक्रस्तु चन्द्रो हिमसुतरविना गर्भहानि करोति  
केचिच्चन्द्राद्विचार्य मुनिवरकथितं तद्विचिन्त्यं नवांशे ॥

Also उदयभारत

सुतगृहांकसमाधि च संततिर्भवति वाऽप्य नवांशसमेऽपि वा

Also वैष्णवतन्त्र

सन्तानभावार्द्धममानसंख्या सत्सन्ततिः सत्स्थरे सुतस्ये ।  
मीचोच्चमित्रारिगृहस्थितानां दृष्टिः शुभानां शुभमर्भकानाम् ॥

Also कलदीपिका

अशत्रुनीचारिनवांशकैः सुते सुतेशयुक्तैरपि दैत्यपाविधैः ।  
सुतक्षेत्रैर्वा गुरुभादिनांशकात् सुते फलैः पुत्रमितिर्विचिन्त्यते ॥

The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posted along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamshas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsha occupied by the Sun-

पुत्रं सौदर्यं कलत्रमुदर्यं यानं च राशिं विना  
 सखिप्ताः शुभस्वेष्टस्त्वलहताः पृथ्या विभक्ताः क्रमात् ।  
 व्योमाकाशकराप्तपुत्रसहजस्त्रीदासदासीसुहृद्  
 संख्याः पापनमोगस्त्वलभवाः पुत्रादिनाशप्रदाः ॥ ४७ ॥

*Sloka 47* Leaving out the figures indicating the number of signs in the bhavas to be mentioned below, multiply the degrees, minutes, etc. in each, converted into minutes, by the figure (in Virupas) representing the benefic aspect and divide the products by 60 and again by 200. The results arrived at in respect to the 5th, the 3rd, the 7th, the 1st and the 4th bhavas respectively represent the number of sons, brothers, wives, menials whether male or female, and friends that the owner of the horoscope is to have. The figures got similarly from malefic aspect on the several bhavas above-mentioned indicate the number of sons and others that will be lost.

पुत्रस्थानपलपस्फुटयुते राश्यंशकोणे गुरौ  
 पुत्राप्तिः सखिवेन्दिनस्फुटयुते राश्यंशसंख्याः सुताः ।  
 धीधर्माविनिनायकस्फुटचयप्राप्तांशसंख्याऽथवा  
 धीधर्मक्षितिगस्फुटैक्यभवने सातांशतुल्याः सुताः ॥ ४८ ॥

*Sloka 48.* Add the correct figures for the lords of the 5th and the 1st bhavas, and find out the Rasi and the amsa the sum represents. When Jupiter passes through this and its triangular positions, there is a possibility of a son being born. Again, take the sum of the figures for Jupiter, the Moon and the Sun, and ascertain the Rasi and the Navamsas the sum represents. The number of the Navamsas obtained give the number

of issues of the person concerned. Two more alternative methods for ascertaining this number are: (1) add the figures of the lords of the 5th, the 9th and the 4th bhavas and ascertain, as in the above case, the number of past Navamsas in the Rasi found. This will be the number required: (2) add the figures of the planets if any in the 5th, the 9th and the 4th bhavas. The number of children will be the number of elapsed Navamsas in the Rasi found.

### NOTES.

The following from कलद्रुपिका gives a clue to ascertain when conception may be possible:

बलपुत्तौ स्वगृहांशेष्वर्कसितावपवयवर्क्षगौ पुंताम् ।

स्त्रीणां वा कुजचन्द्रौ यदा तदा संभवति गर्भः ॥

Conception (of a birth) may take place when, the Sun and Venus in the case of males, Mars and the Moon in the case of females, being possessed of strength pass through their Rasis or Navamsas identical with an अपचय (Apachaya) place.

जीवाचन्द्रमसो विलम्बभवनात् पुत्रप्रदं पञ्चमं

तसाद्धर्मगृहं च तत्पतिदशाभुक्तौ सुतार्तिं वदेत् ।

पुत्रस्थानपकामपस्फुटपुते यचारका तदशा

तत्स्वेदान्वितवीधकग्रहदशाभुक्तिश्च पुत्रप्रदा ॥ ४९ ॥

*Sloka 49.* The 5th and the 9th bhavas from Jupiter, the Moon and the Lagna are child-producing. During the dasa and bhukti of the lord of a child-producing bhava, the astrologer may predict the accession of a child. Add the figures for the lords of the 5th and the 7th bhavas, and ascertain the star indicated by the total. Its dasa yields a son. The dasa as well as its bhukti of a planet which either aspects or is in conjunction with

the lord of the 5th or the 7th bhava will prove to be child-producing.

### NOTES.

This as well as the next one are in जलकरज.

The following additional information from कन्दोपिक्ता about (Putrabbhava) पुत्रभाव will be found to be interesting :

जीवेन्दुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके

स्त्रीणां क्षेत्रचलं वदन्ति सुतदं मिश्रे प्रयासात्फलम् ।

भास्वन्दुकगुहस्फुटैक्यभवनेऽप्योनांशकेऽप्योनये

पुंसां बीजचलं सुतप्रदमिदं मिश्रे तु मिथं वदेत् ॥

Add together the figures representing the positions of Jupiter, the Moon and Mars or the sum of female characters. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i.e., Rasi male and Ansa female, or vice versa), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong, and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

पञ्चमालच्छिनः स्फुटादिपुहतं भातुस्फुटं शोधये—

जीत्वा तत्र तिथिं सिते शुभतिथौ पुत्रोऽस्वयत्नादपि ।

कृष्णे नास्ति सुतलियेर्बलवशाद्वाद् द्वयोः पक्षयोः

दशं छिदतिथौ च निष्टिकरं न स्यात् स्थिराख्ये सुतः ॥

Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that

one has to divine the possibility of the native being blessed with issues. During an Amavasya, a \*Chhidra (chhidra) tithi, the विशिष्ट (Vishti) Karana or any one of the गिर Karanas, there will be no issue at all.

\*Chhidra Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi), and (6) चतुर्दशी (Chaturdasi). These six are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the Lunar month at the rate of 2 Karanas for each Tithi. Four of these viz., (1) Chatushpatha, (2) Nagava, (3) Kumbhaghna and (4) Sakuna are called (Sthira) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the 2nd half of Krishnapaksha Chaturdasi. The other seven viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garaja, (6) Vanija and (7) Vishti or Bhadra are called Chara or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half Tithis of the lunar month beginning with the latter half of Suklapaksha Prathama.

८. कालमकारिका

छुल्लप्रतिपदन्तर्धार्द्वारभ्य ऋणाः कृताम् ।  
 धवादिसेजाः विष्टयन्ताः सप्तप्याहुर्मानेपिणः ॥  
 सर्वे च बाह्वे चैव कील्वं तैल्लं तथा ।  
 गरजो वणिजो विष्टिः सप्तमे ऋणाः कृताम् ॥  
 चतुर्थ्यामपरे विष्टिरष्टम्यां पूर्वभागतः ।  
 भृकाद्व्यां परे विष्टिः पूर्वे पूर्णेषुपर्वणि ॥  
 तृतीयायां परे कृष्णे सप्तम्यां पूर्वभागतः ।  
 द्वादश्यामपरे विष्टिश्चतुर्दश्यां तु पूर्वतः ॥  
 शकुनं चतुष्पदं नागं किंस्तुमं च तथैव च ।  
 स्थिराणि ऋणान्धेय चतुर्दशपरार्धतः ॥  
 छुल्लप्रतिपदन्तर्धार्द्वारभ्यं योजयेत्कृताम् ।  
 विष्ट्यां चतुष्पदे नागे किंस्तुमे शकुले तथा ॥  
 वर्जयेच्चतुष्पदमणि दारुणान्धेषु साधयेत् ।  
 चतुर्दशी चतुर्थी च षष्ठी च द्वादशी तथा ॥  
 अष्टमी नवमी चैव पक्षच्छिद्राः प्रकीर्तिताः ॥

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौष्ट्यसुक्तमन्त्रैः ।

पष्ठ्यां गुहाराधनमत्र कार्यं यनेचतुर्थ्यां किञ्च नागराजम् ॥

रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रावणनं च ।

चतुर्दशी चेद्यदि रुद्रपूजां स्याद्द्वादशी चेत्स्मृतमन्नदानम् ॥

तृप्तिं पितृणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतिथ्यन्तात् ।

पञ्चत्रिभणेष्वपि नागराजं स्कन्दं च संयेत हरिं क्रमेण ॥

Should however the result happen to be one of the chhidra (छिद्र) Tithis, the विष्टि (Vishti) Karana or a स्थिर (Stthira) Karana alluded to in the previous sloka), one ought to worship God Krishna by means of the Purusha Suktā mantras to ward off the barrenness threatening the family. If the Tithi disclosed be Shashti, he ought to worship God Subrahmanya, if it be Chaturthi, he ought to propitiate the lord of serpents if it be Navami, he ought to arrange for the reading of Ramayana and hear that story, if it be Ashtami, he ought to observe the Sravana Vrata (by fasting); if it be Chaturdasi, he must worship God Siva by Rudraparayana; if it be Dwadasi, he must propitiate the Gods by liberal feeding; if it be Amavasya or Pournami, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz. after कृष्णपक्षमासी. Generally, in the dark half of a month to whichever of the three divisions a Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being Nagaraja in the first division (viz 1—5 Tithis), Skanda in the second (next 5 Tithis i.e. 6—10) and Hari in the third (or last 5).

पुत्रेशो विपुनीचमोऽक्षमयमो रिःफाष्टमारिस्तित-

स्मृत्पुत्रगृहस्थिनोऽपि यदि सा दुःस्थानपक्षमासी ।

पुत्राभावनिदानमेव कथयेत् तन्मेवराकाशे च-

मोर्षेर्दिवतभृहैरपि सृष्टेः सन्तानदत्तुं वदेत् ॥

If at a birth the lord of the 5th house be pointed in its immu-  
cal or depression sign or be eclipsed (by the Sun & rays) or occupy

any of the दुःस्थानानि (Dusthānās, viz., the 6th, the 8th or 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

द्रोहांच्छमुसुपर्णयोर्नहि सुतः शापारिपतृणो रवे-  
 रिन्दोर्मातृसूवासिनीमंगवतीकोषान्मनो दोषतः ।  
 स्वग्रामस्थितदेवतागृहरिप्रज्ञात्युत्पदोपात्कुने  
 शापाद्दालकृताद् निलाक्षयतः श्रीविष्णुकोषाद्भुवे ॥  
 पार्षपसुरप्रियद्दिनगुरुद्रोहात्कलाद्वद्रुम-  
 च्छेदोद्विगुरौ तपा सति भूमौ पुष्पद्रुमेच्छेदनात् ।  
 सात्त्वीगोकुलमातदोषवरातो यस्यादिकामेन सा  
 मेन्दोश्चत्विर्वपाद्गुपा पितृपतैः प्रेतैः पिशाचादिभिः ॥  
 स्वर्गानौ सुतगे सुतेरासहिते सर्पस्य शापात्तया  
 केतौ मातृगणशापतश्च गृहिके प्रेतोत्पशापं वदेत् ।  
 शुकेन्दु गृहिकान्वितौ यदि वपुर्गोहसिमाहुः सुते  
 नीलो वायं शिखी सर्पोन्दिरिह वैष्ण्वेवहत्याश्रुतैः ॥

If the planet in question happens to be the Sun, the person concerned becomes senseless owing to injury done to God Śiva and Garuda, and the consequent curse of the Mānes; If the Moon, it will be due to the displeasure and anger of the mother, a Suman-gali or other venerable woman or Goddess Bhagavati owing to her feelings having been hurt; In the case of Mars, it will be due to some fault done to the village deity, to God Kartikēya, to an enemy, or one's dayadins; if the planet be Mercury, the senseless-ness will be due to curses made by youngsters or to the killing of the shawns (eggs of fishes and similar creatures) or to the wrath of God Vāhnu; If Jupiter be such planet, it will be due to some

harm done to the hereditary Brahmin family-priest or the destruction (cutting asunder) of a tree full of fruits; if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow-kind or a sinful deed to people that ought to be reversed; if Saturn be the planet under advancement, it will be due to the destruction of an *Asvattha* (Aswattha) tree or on account of Yama's ire or through departed Spirits, Goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed Spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the son-lessness will be on account of the murder of a Brahmin.

एवं हि जन्मसमये बहुपूर्वनन्मकर्माग्निं दुरितमस्य वदन्ति तज्ज्ञाः ।

तत्तद्दोक्तपदानशुभक्रियाभिखदोषशान्तिमिह शंसन्तु पुत्रसिद्धये ॥

Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुस्नानं कीर्तनं सत्कथायाः पूजां शंभोः श्रीपतेः स्तूतानि ।

दानं श्राद्धं कर्मनागप्रतिष्ठां कुर्यादेतेः प्राप्नुयात्सन्ततिः ॥

A holy bath in Rameswaram, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity, these are the various modes recommended by which one can attain progeny.



पुत्रस्थानपकारकेक्षकपुत्रा दुःस्थानपा दुर्बला

दुःस्थास्तत्परिपाकभुक्तिसमये पुत्रस्य नाशं वदेत् ।

चत्वारो बलशालिनो यदि शुभास्तत्पाकभुक्त्यन्तरे

पुत्रार्तिं सुप्तसम्पदः प्रभुजनश्रीतिं च कुर्वन्ति ते ॥ ५० ॥

*Stoka 50* If the lord of the 5th bhava, its Karaka, the planet aspecting that bhava, and the one occupying it, own a दुःस्थान (Dustthana) or be weak or be posited in a दुःस्थान (Dustthana), the astrologer may predict the loss of a son during the dasa or bhukti of any one of those planets. But if these four planets be strong and benefic, in their dasa, bhukti and antara, they lead to the acquisition of children, their prosperity and the favor of men in power.

#### NOTES.

cf. फल्गुश्रीक

लग्नात्पुत्रपतिनीयदशापहारे पुत्रेक्षकस्य सुप्तस्य च पुत्रसिद्धिः ।

पुत्रेशराशिमयत्रा यमकण्ठकर्त्तृ जीवे गते तनयसिद्धिरिषांशमे वा ॥

The acquisition of a son should be expected during the Dasa or Apahura of any one of the 6 planets, viz., the lord of the Lagna, the lord of the 7th, the lord of the 5th, Jupiter, the planet aspecting the 5th house or the one occupying the 5th house, or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha, Yamakantaka.

लग्नाधीशः पुत्रनाथेन योगे स्वीये स्वर्गे चारगत्या समेति ।

पुत्रमाप्तिः स्वात्तदा लग्नाथः पुत्रस्य वायाति भीराक्षमे वा ॥

Find when the lord of the Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the acquisition of a son is possible.

विष्मकामात्मननायकानां योगात् सप्तमीय दशां महाख्याम् ।  
मुनस्य तद्वीर्यकल्पनीनां दशापहारेषु सुतोद्भवः स्यात् ॥

Add the figures of the following three planets: (1) Lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house; during the course of the Maha Dasa represented by the Asterism and in the Apahara of any one of the following, viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the acquisition of a son may be predicted.

सुतपतिगुरोरथवा तद्युक्तराश्यसप्तविधानां वा ।  
चलमहितस्य दशायापहारे वा सुतप्राप्तिः ॥

Find which of the following is strong. (1) The lord of the 5th house (2) Jupiter, (3) (4) (5) & (6) The lords respectively of the Rasi and Navamisas occupied by (1) & (2). During the Dasa or Apahara of this strong planet, acquisition of a son is possible.

जीवे तु जीवात्ममनाधर्माशकत्रिकौगणे पुत्रजननिर्भेद्युगाम् ।  
अथान्यसारेण च जन्मकालतो निरूपयेत्सन्ततिज्ञसं युवः ॥

Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Ansa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at birth time of the native.

जन्मनेक्षप्रनाथस्य भ्रष्टुरक्षाधिपस्य च ।  
स्फुटयोगं गते जीवे त्रिकौणे वा सुतोद्भवः ॥

Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the acquisition of a son is possible.

**पुत्रेशकारकयुतेक्षकखेचराणां**

**तत्कालजस्फुटयुतांशकराशियाता ।**

**वागीशमानुतनयी यदि गोचरेण**

**जातस्य पुत्रजनिमृत्युकरी भवेताम् ॥ ५१ ॥**

*Sloka 51.* If at any time Jupiter or Saturn moving in their several orbits arrive at the Rasi and Navamsha indicated by the total of the figures then for (1) the lord of the 5th bhava, (2) its Karaka, (3) the planet occupying that bhava and (4) the one aspecting the same, they will cause the birth or death respectively of a son to the person concerned.

**पितृस्थानेश्वरौ सौम्ये कारके शुभसंयुते ।**

**भावे वा शुभसंयुक्ते पितृसौख्यं विनिर्दिशेत् ॥ ५२ ॥**

*Sloka 52.* When the lord of the 5th bhava is benefic and its Karaka or the bhava itself is associated with an auspicious planet, the astrologer may announce the happiness of the father.

NOTES.

It is not clear whether by the word पितृस्थान, the 5th or the 9th bhava is meant. Paramara says "पितापि निम्नो नवमे सुतर्ह्ये" The opening sloka of the present Adhyaya gives पितृ as पित्र्य or ascertainable from the 5th bhava. I accordingly interpret पितृस्थान as the 5th bhava here being germane to the Adhyaya bearing on the 5th bhava. The slokas 52-57 occur in रत्नविजितानाम् under the 9th bhava. So पितृस्थान must mean the 5th as well as the 9th bhava.

**पारावतादौ तत्रार्थे कारके च तथा स्थिते ।**

**स्वोच्चमित्रांशके वाऽपि पितृदीर्घापुरादिशेत् ॥ ५३ ॥**

*Sloka 53.* When the lord of the 5th bhava has attained a Paravathamsa or other higher Vaiseshikamsa and the Karaka of the bhava occupies a similar position

or be in its own, exaltation or friendly *amśā*, the astrologer may announce long life to the father.

**करनीचशिकस्थे वा भावनाथे च कारके ।**

**मन्दमांघ्र्यसंयुक्ते पितृदुःखं विनिर्दिशेत् ॥ ५४ ॥**

*Sloka 54.* When the lord of the 5th bhava and its Karaka is in a malefic or depression *amśā* and is in conjunction with Saturn, Mandi or Rahu, the astrologer may announce the father's unhappiness.

**सौम्ये तदीश्वरे वाऽपि नीचमूढारिराशिमे ।**

**करपटुचंशके वाऽपि पितृदुःखं विनिर्दिशेत् ॥ ५५ ॥**

*Sloka 55.* If the lord of 5th bhava, even when benefic, be in depression, eclipsed or in an inimical sign; or in a malefic *Shashtyamsa*, the astrologer may pronounce the father's unhappiness.

**पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ।**

**पितृजन्मवृत्तीयर्धे जातः पितृवशानुगः ॥ ५६ ॥**

*Sloka 56.* A person will have the characteristics of the father when born in a Lagna corresponding to the 10th bhava of his father. He will be dutiful to his father when his rising sign corresponds to the 3rd bhava in the father's horoscope.

**पितृपद्याष्टमे जातः पितृशत्रुर्भविष्यति ।**

**तद्भावे विलग्नस्थे पितृश्रेष्ठो भवेत् सुतः ॥ ५७ ॥**

*Sloka 57.* When the rising sign corresponds to the 6th or the 8th bhava in the father's horoscope, the person concerned will be at variance with the father. But if the lord of the 6th or the 8th bhava in the father's horoscope occupy the Lagna in that of the son, the latter will be superior to his father.

लगादायतपस्थिताः शनिमहीपुत्रागवो भृत्युदा-  
 स्तातस्यार्कजभृत्यौ निघनदौ बालस्य रन्धास्तगौ ।  
 माने वा यदि पञ्चमे कुजरबिच्छायाकुमारेन्दवः  
 सद्यो मातुलतातबालजननीनार्शं प्रकुर्वन्ति ते ॥ ४८ ॥

*Sloka 58.* Saturn, Mars and Rahu in the 11th or the 9th bhava from the Lagna occasion the father's death; Saturn and Mars in the 8th or the 7th bhava bring about the death of the child. Mars, the Sun, Saturn and the Moon in the 10th or the 5th bhava bring about forthwith the death of the maternal uncle, the father, the child and the mother respectively.

## NOTES.

cf. सर्वार्थचिन्तानि

लामे शुभे वा यदि मन्दमौमौ कणीन्द्रयुक्तौ पितुरस्त्यपायः ।  
 लग्नाब्धुमे कर्मणि भूमिपुत्रे पापेक्षिते मातुलमृत्युमाहुः ॥  
 मन्देन युक्ते यदि पुत्रमृत्युं चन्द्रे हि तन्मातुर्मृतिं सपापे ।  
 पितुर्मृतिर्वितरनायकेऽथ न संशयः पापदशा समेते ॥

This sloka appears in शातकम्.

I should think that the three planets viz., Saturn, Mars and Rahu should all be posited in one or other of the two bhavas or in both to bring about the effect. Two alone will not be able to produce the fateful effect. Similar remark applies to the yoga given in the 2nd part of the sloka.

सबले पितृभावेशे लभ्येतेन्दुजचतुर्यपाः ।  
 दुर्बला यदि तन्मातुर्गर्भतो मरणं विदुः ॥ ५९ ॥

*Sloka 59.* If the lord of the 5th bhava be strong, and the lords of the 1st and the 4th bhavas and the Moon be weak, the mother of the person born will die

नवमादष्टमाधीशो नवमात् खरपोऽथवा ।

शनिर्वेधिषु यः क्रूरः संभवेत् पितृमृत्युदः ॥ ६० ॥

**Sloka 60.** When Saturn being the lord of the 8th bhava or खर (Khara), both reckoned from the 9th bhava, happens to be malefic in वेध (Vedha) positions, the planet will cause the death of the father.

#### NOTES.

A knowledge of गोचरफल (Gocharaphala—effect of transits) is a condition precedent to the understanding of the term वेध (Vedha) used in the sloka.

It is a well-known theory that the movements of planets in the zodiac from moment to moment signify good or evil. This is the basis on which the Transit System rests. As the physical and mental qualities and the chief events in the life and career of the native could be foretold by a reference to the position of the planets and the Lagna at the time of birth, similarly, any changes in the prospects and conditions of life of the individual at any required time may be ascertained by a reference to the person's Janma Rasi (जन्मराशि) and the configuration of planets at that time. Thus it is said that when the Sun during his transit comes through the 3rd, the 6th, the 10th and the 11th houses reckoned from the house occupied by the Moon at birth, success, ruin of enemies, gains of labour and pecuniary gains respectively are the results to be predicted. But there is one thing to be noted in this connection. These results will happen only if the corresponding वेध (Vedha) sign in each case is left unoccupied by any planet at the time of consideration. If there should be a planet in the Vedha position, he tries to nullify the original effect that would otherwise result, may, even bring about a quite contrary effect should be happen to be strong at that time.

What these वेध (Vedha) positions are, will be clear from the following slokas from मान्यविरचिते

रविः <sup>१२ ७ ३ ६ ११ ४ १० ५ २ ११</sup> पुरो वा गीताख्यसदान्वयशुभगैः ।

शशी <sup>० १ ६ २ ४ ११ २ १० ४ ११</sup> मायान्वगोचयोरसना शुभशुभगैः ॥

कुनः <sup>1 2 12 3 4 5 6 7 8 9 10 11</sup> पुराख्यगोविधतीर्षदानसमुत्तैः ।

मुचः <sup>2 3 4 5 6 7 8 9 10 11 12</sup> ख मिब गोसिन्धुस्वोयदानाख्यमुत्तैः ॥

जीवः <sup>1 2 3 4 5 6 7 8 9 10 11 12</sup> कायत्सामूतो गोस्योनखदुत्तैः ।

गुणो <sup>8 7 1 10 9 12 11 5 11 1 3 6</sup> हंसपुनर्धर्षो रामाप्यमोर्तैः यदैः ॥

कुनवत्पादरविमौ न वेधः पितृपुत्रयोः ॥

For the benefit of the readers, the वेध (Vedha) positions have been indicated in the table subjoined :

Vedha वेध signs reckoned from the house of the Moon.

Planets	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	3	9	3	6	12	7	8	10	4	5	11
Moon	3	1	9	3	6	12	2	7	10	4	8	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	3	5	11	4	3	6

There is no वेध (Vedha) between the father and the son. Consequently, (1) the Moon and Mercury, (2) the Sun and Saturn do not affect each other through Vedha.

Take for example the nativity referred to in p. 657. The Moon at birth is in Meena. Suppose it is required to find out if the Sun's transit through Makara in January—February 1933 will prove propitious. Makara happening to be the 11th from Meena (the Janma Rasi), the Vedha sign for the Sun is the 5th from Meena, that is, Kataka. This is not occupied by any planet. So the good effects, viz., pecuniary gain, due to the Sun's transit thro' Makara

the 11th house from the Moon will happen in their entirety. Similar is the case with the other planets.

दिनेशस्थितराश्यंशप्राणितः कोणमे रवौ ।

पितृमृत्युर्मातृमृत्युरिन्दुस्थांशर्क्षयोर्पलात् ॥ ६१ ॥

*Sloka. 61.* Examine the strength of the Rasi as well as the amsa occupied by the Sun. Find the stronger of these two. When the Sun occupies a Kona position from thence, the father's death may be expected. By a similar process ascertain whether the Rasi or the amsa occupied by the Moon is stronger. The mother's death may be predicted with reference thereto, i. e. when the Sun passes through the Kona of the amsa or Rasi that is stronger.

भानुस्थितांशपारुढनवांशद्वादशांशम् ।

गते चन्द्रे मवेन्मृत्युर्मातापित्रोर्यथाक्रमम् ॥ ६२ ॥

*Sloka. 62.* Find the lord of the Navamsa occupied by the Sun. Find next the Navamsa and Dwadasamsa occupied by the planet found. When the Moon passes through the Navamsa and Dwadasamsa found, the deaths respectively of the mother and father will take place.

दुष्टस्थानगते भानौ सिद्धान्त्यद्वादशांशके ।

जातधेज्जननात्पूर्वं पितृमृत्युं प्रयच्छति ॥ ६३ ॥

*Sloka. 63.* If, when the Sun occupies a दुष्टस्थान, a person has his birth in the Dwadasamsa of Simha or Meena he must have caused the death of his father prior to coming into the world.

NOTE.

For the same effect the following is another yoga quoted in ज्ञानरत्नम्.



क्षीणे शशाङ्के तनुभावायुके मृदान्विते मन्दगृहे मुरेडधे ।

त्रिकोणगे पापलैगैश्च सर्वैः प्रागेन पुत्रस्य मृताद्विनाशः ॥

मार्ताण्डे गुलिकस्फुटादपहृते राशित्रिकोणे शनौ

रोगं तज्जनकस्य देवसचिवे मृत्युस्तदंशोपगे ।

आदित्ये यमकण्टकस्फुटयुते तद्राशिकोणे गुरौ

रोगं तन्नचनांशकेऽमरगुरौ तातस्य नाशं वदेत् ॥ ६४ ॥

*Sloka. 64.* Subtract the figures for the Sun from those for Mandi. The result will indicate a certain Rasi and amsa. When Saturn passes through the Kona of the Rasi found, the father of the person concerned will fall ill; death will supervene when Jupiter passes through the amsa found already. Add the figures for Yamakantaka to those for the Sun. The result will give a certain Rasi and a Navamsa. When Jupiter passes through that Rasi or its Trikona, the father of the person concerned will fall ill; and he will die when Jupiter passes through the amsa found.

#### NOTES.

This sloka appears in जालकरस्य. The 3rd पद there reads thus:

आदित्ये यमकण्टकस्फुटयुते राशित्रिकोणे शनौ ॥

केन्द्रे चरेऽर्के चन्द्रे वा पितरौ न दहेत् सुवः ।

केन्द्रे द्विदेहगौ तौ चेत् मृत्युदाहौ द्विकालगौ ॥ ६५ ॥

*Sloka. 65.* When the Sun or the Moon occupies a Kendra in a moveable sign, the son will not burn the father's or mother's corpse himself. If the Sun or the Moon occupying a Kendra be in a dual sign, the death and burning will not be in the same period of time.

६५. सर्वार्थचिन्तामणि

केन्द्रे चरेऽर्के यदि वा शशाङ्के मृतो दहेत्पितरौ न तत्र ।

द्विदेहगौ यदि तौ न केन्द्रे तयोर्मृतिं वा दहनादिकालः ॥

अदृश्ययातौ पितृमातृनार्थौ पित्रोर्मुखादर्शनदौ भवेताम् ।

पुत्राधिपोऽदृश्यगृहोपगधेत् पुत्राननादर्शनदोऽन्त्यकाले ॥ ६६ ॥

*Sloka. 66.* If the lords of the 9th and the 4th bhavas be in the invisible part of the zodiac, it will not be the good fortune of the person concerned to see the face of his parents in their last movements. - If the lord of the 5th bhava be in the invisible portion of the hemisphere, the person concerned will not see his son's face at the moment of his death.

दुःस्थे बुद्धिस्थानपेऽदृश्यगे वा जातो मन्दप्रायबुद्धिं समेति ।

केन्द्रे कोणे सौम्यवागीशयुक्ते वीर्यपिते बुद्धिमानिह्नितः ॥ ६७ ॥

*Sloka. 67.* If the lord of the 5th bhava occupy a दुःस्थान or be in the invisible portion of the hemisphere, the person born will have a rather dull understanding. But if the planet in question be associated with Mercury or Jupiter in a Kendra or Kona position and have strength, the person born will be intelligent and capable of shrewdly guessing the thoughts of others (by their gestures and other expressive signs)

त्रिकालज्ञो भवेज्जीवे स्वांशे मृदंशसंयुते ।

गोपुरार्धशके वाऽपि शुभांशे शुभवीक्षिते ॥ ६८ ॥

*Sloka. 68.* A person becomes cognisant of the past, the present and the future when Jupiter is (1) in his own Navamsa and has attained the benefic Shash-tyamsa मृदु (Mridu); or (2) has attained Gopura and other higher Vais'eshukamsas and (3) occupies a benefic Navamsa and is aspected by a benefic planet.

इन्द्रोर्गी पञ्चमे पापे सपापे च रसातले ।

क्रूरपृथ्वंशसंयुक्ते शुभदृग्योगवर्जिते ॥ ६९ ॥

*Sloka. 69.* When malefic planets occupy the 5th and the 4th bhavas and when the former bhava is in a malefic Shashtyamsa without being aspected by or in conjunction with benefic planets, the person born will suffer from heart-disease.

अन्नदानपरो नित्यं पञ्चमेशे शुभांशके ।

शुभस्वेचरसंयुक्ते भूमिजे केन्द्रमाश्रिते ॥ ७० ॥

*Sloka. 70.* When the lord of the 5th bhava is in a benefic amsa and Mars occupying a Kendra is in conjunction with benefic planets, the person born will ever devote himself to the duties of hospitality and the relief of the hungry and the famished.

॥ अथ षष्ठभावफलम् ॥

रोगारिण्यसनक्षतानि वसुधापुत्रारितश्चिन्तये-

दुक्तं रोगकरं तदेव रिपुगे जीवे जित्तारिर्भवेत् ।

पण्डोऽग्नीशुबुधौ विधुन्तुदयुतौ लग्नेशसम्बन्धिनी

लिङ्गस्यामयकृद्गुणेन हथिरः यष्टे सलग्नाधिपः ॥ ७१ ॥

*Sloka 71.* An astrologer ought to divine diseases, enemies, bad habits and hurts that a person may have, from the 6th bhava and Mars. What relates to diseases has been treated already (*Vide Adhyayas V. & VI*). When Jupiter is in the 6th bhava, the person concerned will overcome his enemies. If the lord of the 6th bhava and Mercury be in conjunction with Rahu and connected in some way with the lord of the Lagna, the person concerned will be impotent. Mars occupying the 6th bhava together with lord of the Lagna will produce damage to the organ of generation by an ulcer.

## NOTES.

अनिरुद्ध

अरिपयनादरिचोरस्तविघ्नकेशानाभ्युदरदेशान् ।

मधुरादिषड्वर्गशान् ग्रहराशुदितान्बन्धेत्प्रातः ॥

For the 2nd part, cf. गर्ग quoted by मन्मथ in his होतारक.

क्षमेहे शुभमेहे वा गच्छे गुरुमित्रहा ।

शत्रुमेहेऽरिणा दृष्टः शत्रुपीडां ददाति सः ॥

पत्नीपण्डत्वमेति क्षतभवनगते कामपे सासुरेज्ये

भीमे मन्देन दृष्टे रिपुभवनगते शत्रुभार्याम्रपैति ।

सौम्यैर्दृष्टे युते वा न भयमरिजनाच्छत्रमे जन्मलगात्

पापैः शत्रुक्षतादिघ्नभयविपुलं जायते लाञ्छनं वा ॥ ७२ ॥

*Sloka 72.* If the lord of the 7th bhava occupy the 6th in conjunction with Venus, the person born will be impotent in regard to his wife. If Mars occupying the 6th bhava be aspected by Saturn, he will have a liaison with an enemy's wife. If the 6th bhava be either aspected or occupied by benefic planets, there is no danger to be dreaded from enemies; if aspected or occupied by malefic ones, there will be a good deal of hurt or other damage inflicted by an enemy, danger from ulcers or some mark of ignominy put upon the person concerned.

पृष्टे भास्वति लग्नायकरिषी नीचारिगे दुर्बले

जातस्तत्पितृवर्गशत्रुसहितो लग्नेशमित्रग्रहे ।

दृष्टस्थानगते निजोन्मसुहृदां वर्गोपयाते सति

ह्यतीनां बहुलं वदन्ति ह्यनयाः शत्रुघ्नानावभाक् ॥ ७३ ॥

*Sloka 73.* If the Sun occupying the 6th bhava identical with the planet's depression or unfriendly

sign, be inimical to the lord of the Lagna and have no strength, the person<sup>2</sup> born will have to associate with the enemies of his<sup>3</sup> father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

शत्रुस्थानगतोऽग्निर्निचमृहगो वक्रं गतो वाऽस्तगो-

ऽनेकशतिजनो बहुक्षततनुः पद्माधिपो वा तथा ।

‡ पद्मस्थानगतेषु भास्करमुखव्योमाटनेषु क्रमात्

तत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

*Stoka 74.* If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचरास्योरिपतिवत्प्राप्तेश्चका दुर्बला

गोविचक्षयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।

ते सर्वे बलशालिनो यदि ह्युभा गोविचमश्वादिर्क

राजात्रं सकलोपदंशसहितं रोमारिनाशं वदेत् ॥ ७५ ॥

*Stoka 75.* If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामम्बरचारिणामतिशुभौ केन्द्रत्रिकोणायगी

द्रावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणाम् ।

एकोऽपि प्रबलो यदि ग्रणरिपुक्लेशादिकिञ्चित्फलं

यत्तत्कारकवर्गमूलमखिलं मोदं प्रमादं तु वा ॥ ७६ ॥

*Sloka 76.* If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a *Kendra*, *Trikona* or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the *Karakas* will be belied or replaced by happiness.

पापे लग्नगते सपत्नययुते देहवर्णं देहिनां

पुत्रस्ये पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।

धर्मस्ये सति मातुलस्य सहजे तस्यानुजस्य ग्रणं

लाभस्ये तु तदग्रजस्य निधने जातो शुदार्तो भवेत् ॥ ७७ ॥

*Sloka 77.* A malefic planet in conjunction with the lord of the 6th bhava in the *Lagna* afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

यत्र स्यान्गतोऽग्निर्नीचगृहगो वक्रं गतो वाऽस्तगो-

ऽनेकज्ञातिजनो बहुसूततनुः पद्माधिपो वा तथा ।

१ पृष्ठस्यानगतेषु भास्करमुखव्योमाटनेषु क्रमात्

तत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

*Sloka 74.* If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचरास्ययोरिपतितत्प्राप्तेश्चका दुर्बला

गोवित्तक्षयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।

ते सर्वे बलशालिनो यदि शुभा गोवित्तमञ्चादिकं

राजान्नं सकलोपदंशसहितं रोगारिनाशं वदेत् ॥ ७५ ॥

*Sloka 75.* If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामम्बरधारिणामतिशुभौ केन्द्रत्रिकोणायगौ

द्वावेतौ बलशालिनौ यदि लघुव्याप्यादिनाशं नृणाम् ।

एकोऽपि प्रबलौ यदि व्रणरिपुक्लेशादिकिञ्चित्फलं

यत्तत्कारकवर्गमूलमखिलं मोदं प्रमादं तु वा ॥ ७६ ॥

*Sloka 76.* If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc., will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नपयुते देहव्रणं देहिनां

पुत्रस्ये पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।

धर्मस्ये सति मातुलस्य सहजे तस्यानुजस्य व्रणं

लामस्ये तु तदग्रजस्य निधने जातो गुदार्तो भवेत् ॥ ७७ ॥

*Sloka 77.* A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder



brother ; and lastly, if the malefic planet appear in the 8th associated with the lord of the 6th, the person concerned will suffer from pain in the anus.

NOTES.

This sloka as well as the next one are in *अतस्तत्*.

भानुर्मुद्दि शशी मुखेऽवनिमुतः कण्ठे तु नाभेरध-  
न

शान्द्रिः क्षरिनामयं प्रकुस्ते नेत्रामयं भार्गवः ।

मन्दो वातमहिश्च केतुरुदरव्याधिं मुधक्षेत्रगो

लपेशः शशिजेन वीक्षितमुतो मुग्रघणं गच्छति ॥ ७८ ॥

*Sloka 78.* If the planet capable of producing the ulcer be the Sun, it will break out in the head ; if the Moon, in the face ; if Mars, in the neck ; if Mercury in the lower part of the navel ; if Jupiter be in such a position, there will be exemption from ailments. If Venus be similarly situated, the consequence will be sore-eyes. Saturn as well as Rahu in the position above described produce flatulence, and Ketu, disease of the stomach. The lord of the Lagna aspected by or associated with Mercury and occupying a sign belonging to the same planet (in the 6th bhava) generates an ulcer in the privities.

cf. पराशर

पष्ठाधिपोऽपि पापश्रेष्ठे वाऽप्यष्टमे स्थितः ।

तदा म्रणो भवेद्देहे कर्मस्थानेऽप्ययं विधिः ॥

एवं पित्रादिमावेशास्तत्कारकमंयुताः ।

अष्ठाधिपंयुताद्यापि पष्ठाष्टमयुता यदि ॥

तेषामपि म्रणं वाक्यमादित्येन शिरोमणम् ।

इन्द्रुना न मुखे कण्ठे भौमेन क्षेत्रे नाभिषु ॥

गुण्या नागिकायां च भृगुणा नवने पदे ।  
शनिना राहुणा कुक्षौ केतुना च तथा भवेत् ॥

लग्नादियत्राश्रितः फणीशः शुकेतिनस्तत्तुचिन्हमेति ।  
मन्दादिशुक्ते रिपुराश्रिताथे तुरङ्गवधादिभयं वदन्ति ॥ ७९ ॥

*Sloka 79.* A person has a mark or mole in that part of the body which corresponds to the order from the Lagna of the Rasi which Rahu occupies being aspected by Venus. (*Pade Adhyaya 3, slokas 76—78*). If the lord of the 6th bhava be in conjunction with Saturn and Rahu, astrologers say, danger is to be dreaded from horses, cows, etc.

पापग्रहेण संदष्टे बलहीनेऽरिनायके ।  
पापान्तरगते वाऽपि शत्रुपीडा भविष्यति ॥ ८० ॥

*Sloka 80.* When the lord of the 6th bhava is without strength and aspected by a malefic planet or is between two malefic planets, there will be trouble] from enemies.

शत्रुस्थानाधिपे दुःस्थे नीचमूढारिराश्रिते ।  
लग्नेशे बलमंशुक्ते शत्रुनाशं वदेद्बुधः ॥ ८१ ॥

*Sloka 81.* When the lord of the 6th bhava is in a दुःस्थान (Dustthana) and is depressed, eclipsed or in an inimical sign, and the lord of the Lagna is possessed of strength, a wise astrologer should divine the destruction of all enemies.

#### NOTES.

In this connection compare what the author of *वज्रपाशा* says about this bhava :

पष्ठेशारौ तु दुःस्पावशुभतरयुतौ वीक्षितौ वा शुभैश्वे-  
 च्छर्तुर्नवाय दृष्टौ यदि शुभमिलितौ शत्रुवृद्धिर्भुवीह ।  
 एवं चेदष्टमेशो न भवति हि रुग्ण रोगमुक्तः शुभैश्वेत्  
 दृष्टौ पष्ठाष्टमेशावशुभतरयुतौ कुन्तलङ्गासिवातम् ॥

पष्ठाष्टमेशविधुरादयविषाः समेता दृष्टा मियो वनपमीलितपापमुक्तौ ।  
 तदृष्टमुक्तिषु भवन्ति हि मेहकुल्बूकूरजगन्धरसमीरणमुल्यरोगाः ॥  
 एवं स्थिते दिनक्रेऽपि पुरा पदुक्तास्ते संभवन्ति हि भिषग्भिरसाध्यरोगाः ।  
 दृष्टाश्च ते हि गुरुणा भृशुणा युताब्धेत् शान्ता भवन्ति सहसैव समस्तरोगाः ॥

पष्ठेशे गोपुरांशादौ दिवाकरनिरीक्षिते ।  
 लग्नेशे बलसम्पूर्णे ज्ञातीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते  
 त्रयोदशोऽध्यायः ॥

*Sloka 82.* When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the 'lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

# जातकपारिजाते चतुर्दशोऽध्यायः

॥ सप्ताष्टमनवमभावाध्यायः ॥

Adhyaya XIV.

THE EFFECTS OF THE 7TH, 8TH AND THE 9TH BHAVAS,

॥ अथ सप्तमभावफलम् ॥

यात्रापुत्रकलत्रसौख्यमखिलं संचिन्तयेत् सप्तमात्  
उक्तं पुत्रसुखासुखागमफलं सर्वं च यत्तद्भवेत् ।

जारः कामगते सिते मदनपे साहिध्वजे वा तथा  
कामे जीवयुतेक्षिते शुभगृहे जातो न जारो भवेत् ॥ १ ॥

*Sloka 1.* It is from the 7th bhava that an astrologer can divine all about any journey a person may undertake, his sons, his wives and his enjoyment. What has been said in regard to son's worldly comfort or misery as the effect accruing from the preceding bhavas may also be predicted from this bhava. When Venus is in the 7th bhava or the lord thereof is in conjunction with Rahu or Ketu, the person born will become an adulterer. But this effect does not follow when the 7th bhava is a benefic sign and is also occupied or aspected by Jupiter.

cf. जातकामरग

रणाङ्गं चापि वणिकक्रियाश्च जायाविचारागमनप्रयाणम् ।  
शास्त्रप्रवीणैर्हि विचारणीयं कलत्रभावे किल सर्वमेतत् ॥

पष्ठेशारौ तु दुःस्पावशुभतरयुतौ वीक्षितौ वा शुभैश्वे-  
 च्छत्रुर्निवार्य दृष्टौ यदि शुभमिलितौ शत्रुवृद्धिर्भुवीह ।  
 एवं चेदष्टमेशो न भवति हि रुग्ण रोगमुक्तः शुभैश्वेत्  
 दृष्टौ पष्ठाष्टमेशावशुभतरयुतौ कुन्तलङ्गासिधातम् ॥

पष्ठाष्टमेशविधुराश्यभिषाः समेता दृष्टा मिथो घनपमीलितपापमुक्तौ ।  
 तदृष्टमुक्तिषु भवन्ति हि मेलकृच्छ्रकूरव्रणन्वरसमीरणमृल्यरोगाः ॥  
 एवं स्थिते दिनक्षेत्रेऽपि पुरा यदुक्तास्ते सम्भवन्ति हि विषग्भिरसाध्यरोगाः ।  
 दृष्टाश्च ते हि मुख्या भृगुणा युताश्चेत् शान्ता भवन्ति सहसैव समस्तरोगाः ॥

पष्ठेशे गोपुराद्यादी दिवाकरनिरीक्षिते ।  
 लग्नेश्च बलसम्पूर्णे ज्ञातीनामपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते आतकपारिजाते  
 त्रयोदशोऽध्यायः ॥

*Sloka 82.* When the lord of the 6th bhava has attained a Gopura or other higher Vaisheshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

चक्षुः कामपमार्गैरिगृहीतप्रान्तान्निहाय स्थितै-

रन्योन्यस्य (बिलग्नतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोद्यमैः ।

पश्यद्भिः स्वगृहाणि वा क्षिप्रगृहान्त्येकां मिषक्षेत्रगै-

रप्येतैरिगैरक्षितपुर्तैरेस्तु बह्वजः त्रियः ॥

वित्तास्तारिपभार्गवास्तनुगताः पापान्विताः कामुकः

पापव्योमचरान्वितौ तनुरिगुस्थानाधिर्षा चैतया ।

कामस्ये रिगुविचलप्रपद्यते पापे परस्त्रीरतः

पापारातिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

*Stoka 3.* When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

८६. सर्वविधित्तानधि

लग्नास्थिता वित्तकलत्रशुनाथाः मशुका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमार्गी शुभेक्षितश्चेत् तथा भवेच्च ॥

लग्नारिषी पापयुधौ यदि म्याज्जातः परस्त्रीषु रतः कुमार्गी ।

लग्नेश्वरे शत्रुकुटुम्बनाथे पापैर्युते वा यदि दारराशौ ॥

जातः परस्त्रीषु रतः ॥

जारः कर्मघनास्तपा दशमगाः पुत्रादिकारग्रहाः

दुःस्था भीशुरुकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।

Also भागकरज

शुभतिपदानुद्वाहं मार्गापतिमृषदविगुडक्षीरम् ।

आगमनं सखिदासि मृत्राशयं च नष्टवनम् ॥

दुःस्थे कामपती तु पापग्रहमे पापेक्षिते तद्युते

तज्जायामवनस्य मध्यमफलं सर्वं शुभं चान्यथा ।

कामस्थानपत्नी भित्तेन सहिते पापक्षये कामधीः

सौम्यर्धे शुभखेटवीक्षितयुते जातः सितच्छत्रवान् ॥ २ ॥

*Slok : 2.* If the lord of the 7th bhava occupying a दुःस्थान (Dustthana) be in a malefic house and aspected by or associated with a malefic planet, the effect of the 7th bhava would be but mediocre. If these conditions be reversed, the effect of the bhava would be wholly auspicious. If the lord of the 7th bhava be in conjunction with Venus and occupy a malefic sign, the person born will be lustfully inclined ; if it be in a benefic sign and associated with or aspected by a benefic planet, the person concerned will get a white umbrella which is the emblem of royalty.

NOTES.

This and the next three slokas are in प्रलम्भम.

उत्तरभागात्

मित्रस्त्रोक्षपस्मरालयगतौ श्रीभार्गवयुतपौ

दृष्टौ वा मिलितौ शुभेन शुभयोर्मैत्र्यं गतौ यत्न तु ।

एकं तस्य कलत्रनुत्तमगुणं सौन्दर्यमन्यादृशं

सौख्यं चाभिक्रमोगन्तातकमिदं पापं मुकीर्तिर्भवेत् ॥

दुःस्थानस्थौ तु तौ चेदशुभपरिगता पापदृष्टौ कलत्र-

द्वन्द्वं भौमेन दृष्टावय यदि मिलितौ प्राक्कलनस्य हानिः ।

स्वादेवान्यत्कलत्रं रिपुभयनगतौ मौढ्यनीचं गतौ चेत्

कल्लिनां कामिनीनां स भरति दयितः कामशुके तु कामी ॥

चक्षुः कामपमार्गवैररिमृतिप्रान्तान्विहाय स्थितै-

रन्योन्यस्य- (मिदग्रतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोत्तमैः ।

पश्यद्भिः लग्नाणि वा स्त्रियमुशन्त्येकां मियक्षेत्रमै-

रप्येतैररिगैरीक्षितमुत्तरैस्तु बहुजः स्त्रियः ॥

वित्तास्तारिपमार्गवास्तनुगताः पापान्विताः कामुकः

पापव्योमचरान्वितौ तनुरिपुस्थानाभिपौ चेत्तथा ।

कामस्ये रिपुवित्तलपपधुते पापे परस्त्रीरतः

पापारातिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

*Stoka 3.* When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

८. सर्वार्थनिस्तान्नि

लग्नस्थिता वित्तकलत्रशुनायाः मशुका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमारी शुभेक्षितश्चेत् तथा भवेच्च ॥

लग्नारिषौ पापयुतौ यदि न्याज्जान, परस्त्रीषु रतः कुमारी ।

लग्नेश्वरे शत्रुकुटुम्बनाथे पापैर्युते वा यदि वारराशौ ॥

जातः परस्त्रीषु रतः ॥

जारः कर्मधनास्तपा दशमगाः पुत्रादिकारग्रहाः

दुःखा धीशुरुकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।



जीवज्ञौ यदि वा निशाकरसितौ कामे बहुस्त्रीरतः

शुके मन्मथराशिगे बलवति स्त्रीणां बहुर्ना पतिः ॥ ४ ॥

*Sloka 4.* If the lords of the 10th, the 2nd and 7th bhavas occupy the 10th bhava, the person born will have intrigues with women other than his wife. If the lords of the 5th, the 9th and the 7th bhavas which are the initiatory planets in respect to an offspring be in a दुःस्थान (Dustthana) and if the 5th bhava be aspected by a malefic planet, the person concerned will be childless. If Jupiter and Mercury or the Moon and Venus be in the 7th bhava, the person will be addicted to many women. If Venus occupying the 7th bhava be strong, the person concerned will have many wives.

cf. मर्मापिन्तामणि

कर्मेशयितेशकलव्रनाथ मानस्यता नारमुदाहरन्ति ॥

धीधर्मनाथौ सकलव्रनाथौ दुःस्थानगौ हीनबलौ शुभेन ।

दृष्टे सुते दारबहुत्वयोगे त्वपुत्रयोगे मुनयो वदन्ति ॥

शुक्रारौ मदगौ कलव्ररहितौ धर्मात्मजस्यौ तथा

शत्रुस्थानगतौ निशाकरसितौ यद्येकपुत्रो भवेत् ।

लग्नास्तन्ययोगेषु पापखचरेभिन्दौ सुते दुर्बले

वन्ध्यास्त्रीपतिरेव जातमनुजो जायाभिहीनोऽथवा ॥ ५ ॥

*Sloka 5.* If Venus and Mars be in the 7th bhava, the person born will be bereft of a wife. The same effect will follow if the planets be in the 9th and the 5th bhavas. If the Moon and Venus occupy the 6th bhava, the person concerned will have only one son. If malefic planets occupy the 1st, the 7th and the 12th bhavas, and the Moon occupying the 5th be weak, the person born will either have a barren wife or be wifeless.

## NOTES.

cf. शोराख

लक्ष्मन्त्यमदगैः पापैः क्षीणे धीस्थे निराकरे ।

पुत्रभायाविहीनस्य जायते नन्म निश्चितम् ॥

Also माराकला

युने कुनभार्गवयोर्जातः प्रत्यो भवेद्विक्ल्वदारः ।

धीवर्मस्त्रितयोर्वा परिवर्त्य पण्डितैरेवम् ॥

लक्ष्मन्त्यमदनस्यैः पापैः क्षीणे निराकरे धीस्थे ।

श्रीहीनो भवति नरः पुत्रैश्च विवर्जितो नन्म ॥

Also चन्द्रोदयिका

दारेण सुतये प्रणष्टनितोऽपुत्रोऽथवा धीश्वरो

युने वा निधनेश्वरोऽपि कुरुते पत्नी विनागं भुवम्

क्षीणेन्दौ सुतये व्याख्यातमुगैः पापैरदारात्मजः

श्रीसंगाद्धननाराणं मदगयोः स्वर्गान्ध्रान्बोर्बदेत् ॥

If the lord of the 7th house be in the 5th, the native will lose his wife or become son-less. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 7th and malefics should occupy the 12th, the 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

चन्द्रोदयः सितरथी मदनोदयस्यौ

चन्द्रोदये समग्रहे ललनाकृति स्यात् ।

पुंराशिने पुरुषभावयुतं कलत्रं

स्त्रीपुंग्रहेक्षितयुते सति मिश्ररूपम् ॥ ६ ॥

*Stoka 6.* If Venus and the Sun be in the 7th or the 1st bhava, the person born will have a barren wife. If the house occupied by the Moon be an even sign, his wife will have the proper female form; if it be a male Rasi, the wife will have a masculine form; if the house

in which the Moon is be either occupied or aspected by both male and female planets, she will be of a mixed aspect.

भौमांशे वा भौमराशौ विलम्बात् कामस्थाने जन्ममे वा वधूनाम् ।  
जाया दासी नीचमूढग्रहांशे दुष्टा वा स्थायौवने मर्द्वीना ॥७॥

*Sloka 7.* If the 7th bhava from the Lagna in the case of males, or the 1st bhava in the case of women, be either in Mars' house or amsa and if the planet owning the amsa of the 7th bhava be either weak or eclipsed, the woman concerned will be a servant-maid or will become vicious in her youth, and will be abandoned by her husband.

शुभांशराशौ यदि सद्गुणाढ्या शुभेक्षिते चारुतरं कलत्रम् ।  
चन्द्रांशके दुर्बलचन्द्रराशौ जाता पतिव्री सवले तु साध्वी ॥ ८ ॥

*Sloka 8.* If the 7th or the 1st bhava adverted to in the preceding sloka be in the Rasi or amsa of a benefic planet, the wife will be virtuous; if aspected by benefic planets also, she will be amiable all the more. If the bhava be in the Rasi or amsa owned by the Moon without strength, the woman will cause the death of her husband; but if the Moon be strong, she will be a faithful wife.

अकांशे कुलटा निजोद्यगृहमे साध्वी शुभालोक्षिते  
लग्ने शीतकरेऽथवा मदनमे नीचारिमूढान्विते ।  
पापज्यालविहङ्गपाशनिगलद्रेकाणमागान्विते  
सन्ध्यंशे विगतव्रता च विधया जातस्य जाया भवेत् ॥ ९ ॥

*Sloka 9.* If the Moon occupying the 1st or the 7th bhava be (1) in a Navamsa belonging to the Sun,

the wife of the person born will be unchaste ; (2) in its own or exaltation house and aspected by a benefic planet, she will be virtuous ; and (3) in its depression or inimical house or in a state of eclipse or in a malefic Drekkana termed सर्व-Śarpa, पक्षि-Pakshin, पास-Pasa, or निगद-Nigada, (*Vide supra* Adhyaya 6, sloka 55) or in a position forming the ऋषमन्त्र-Riksha sandhi, the wife will become either incontinent or widowed.

कामस्ये तनुपे शुभप्रदयुते सर्वशजामृच्छति

क्रूरक्षे मदगे विलस्रमणे दुर्वशजातादनाम् ।

वर्ण रूपगुणाकृतिं च सकलं यच्चदृग्दोक्तं वदेत्

दुर्व्यापारकरग्रहाकृतिनरप्रीतिं प्रयात्यङ्गना ॥ १० ॥

*Sloka 10.* If the lord of the Lagna be in the 7th bhava and in conjunction with a benefic planet, the person born will get a wife born of a good family. But if the 7th bhava occupied by the lord of the Lagna be a malefic sign, the wife will be a base-born woman. Her hue, form, attributes, features etc. the astrologer should declare from those prescribed for the sign constituting the 7th bhava. The woman finds pleasure in the man whose features are in conformity with those of the planet impelling her to evil courses.

पापप्रकाशसंयुक्ते फलत्रे द्रष्टचारिणी ।

रप्यौ वन्द्या तु शीतांशी क्षीणे तु व्यभिचारिणी ॥ ११ ॥

*Sloka 11.* When the 7th bhava is occupied by a malefic or an invisible subsidiary planet (उपग्रह-Upagraha *vide* Adhyaya 3 sloka 6), the wife will be wicked. If the Sun occupy it, she will prove barren ; if it be the waning Moon, she will be unfaithful.

कुजे तु म्रियते मन्दे दुर्मगा राहुसंयुते ।

परदारोऽरतिस्त्राया निषेकामावकोऽसुतः ॥ १२ ॥

*Sloka 12.* If the 7th bhava be occupied by Mars, the wife will die ; if by Saturn, she will be disliked by her husband ; if by Rahu, the husband will take to women not his own, and will find no delight in his wife and will have no child by her because of the absence of cohabitation with her.

धूमे विवाहहीनः स्यान्निप्रयते कर्मके सति ।

परिवेषे तु दुःशीला केतौ वन्ध्या सती भवेत् ॥ १३ ॥

*Sloka 13.* If the 7th bhava be in धूम (Dhuma), the person born will have no marriage ; if it be in कर्मक (Karmuka), he or his wife will die ; if in परिवेष (Parivasha) the wife will be ill-behaved ; if in Ketu, she will be barren but virtuous.

काले विदारः पापे तु गर्भस्रावेण संपुता ।

सुशीला स्त्रीमद्यता च पूर्वमाणे सुधाकरे ॥ १४ ॥

*Sloka 14.* If the 7th bhava be in काल (Kala), the person born will be wifeless. If a malfic planet be in that bhava, the wife will have miscarriage. If it be occupied by the Moon getting full, she will be virtuous and bring forth children.

बुधे सुपुत्रा वागीशे शुण्युक्ता सुपुत्रिणी ।

शुके सौभाग्यसंयुक्ता श्रीमती च चलान्विते ॥ १५ ॥

*Sloka 15.* If Mercury be in the 7th bhava, the wife will bear good offspring ; if Jupiter, she will be virtuous and have excellent progeny. If the 7th bhava be occupied by Venus in strength, the wife will enjoy a happy wedded life and will be highly prosperous.

स्त्रीपुत्रये बलिनि शोभनखेटदृष्टे  
 पष्ठाधिपेन सहिते सति वीक्षिते वा ।  
 जारेण पुत्रजनितमभ्युपैति जाया  
 तस्या धवो बहुकलत्रपुत्रोऽप्यपुत्रः ॥ १६ ॥

*Stoka 16.* If the lord of the 7th or 7th bhava possessing strength and aspected by a benefic planet be in conjunction with or aspected by the lord of 6th, the wife will acquire a son by a paramour. Her husband, though he may be possessed of many wives, will be childless.

NOTES.

See XIII.—15 *supra*.

नीचे गुरी मदनगे सति नष्टदारो  
 मीने कलत्रभवने रविजे तथैव ।  
 मन्दारराशिनवभागगते सुरेज्ये  
 जारो भवेदिनसुतारसमन्विते वा ॥ १७ ॥

*Stoka 17.* When Jupiter occupies the 7th bhava in depression, the person born will lose his wife. If Saturn occupy the 7th bhava identical with Meena, the effect will be the same. If Jupiter occupy a Rasi or Navamsa owned by Saturn or Mars, the person concerned will have intrigues with other women. The effect follows also when Jupiter is in conjunction with Saturn or Mars.

NOTES.

*First half.* For this and some more vaguea relating to loss of wife, cf. कलत्रविवेक.

शुकेः कृत्रिकगे मदे मृगवधूः रामे वृषस्थे गुपे  
 मीनाशस्त्वथ नीचगे सुरगुरौ घृणाधिरुद्धे तथा ।

नमित्रे शक्ने शनौ सति तथा भौमेऽपवा खीष्टति-  
अन्द्रक्षेत्तमयोर्मदेऽर्किऋजयोः पत्नी सती शोभना ॥

When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die soon). The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Cancer, the wife of the person concerned will be of a good disposition and fortunate.

अस्ते वास्तपतावसङ्गहमुते दृष्टेऽन्यसन्मध्यगे  
नीचारातिगृहेऽर्किकान्त्यमिहते मूयात्कञ्च्रक्षुतिम् ।  
कामे वा सुतभाग्ययोर्विकलदारोऽसौ सपापे भृगौ ॥

If the 7th house or its lord be associated with, aspected by, or posited betwixt malefics, or be in depression or inimical sign or be eclipsed by the Sun's rays, one ought to predict loss of wife. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife.

कलत्रनाथे रिपुगीचस्तस्ये मूढेऽपवा पापनिरीक्षिते वा ।  
कलत्रमे पापयुतेऽपदृष्टे कलत्रहानि प्रवदन्ति सन्तः ॥

If the lord of the 7th occupies an inimical or depression sign or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

*Latter half.* According to Mantreswara, it is Venus (and not Jupiter) if in a Varga of Mars or Saturn that makes the native immoral.

शुके वा कुममन्दवर्गसहिते दृष्टे परकीरतः ॥

When Venus is in a Varga (Varga) of Mars or Saturn, or has the aspect of these planets, the person born will have a liaison with other people's wives.

सप्तमे वाष्टमे पापे व्ययस्ये घरणीसुते ।

अद्वये यदि तन्नाथे कलत्रान्तरभागमवेत् ॥ १८ ॥

*Sloka 18.* If a malefic planet occupy the 7th or the 8th bhava and Mars be in the 12th, and if the lord thereof be invisible, the person born will have another wife.

#### NOTES-

The following sloka from *कलदीपिका* gives some more yogas for having two wives:

भौमाकर्कस्ते भृगुनशशिमोदरहीनोऽमुतो वा

ह्रीवेऽस्तं वा भवति भवगौ द्वौ ग्रहौ श्रीद्वयं स्यात् ।

द्वन्द्वर्क्षो मरुपतिसितौ नख जायाद्वयं स्यात्

नाभ्यां युक्तेर्मगननिलयैर्दरसंख्यां वदन्तु ॥

If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; when there is a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases through the number of the planets in conjunction with those two viz., the lord of the 7th and Venus.

सुपक्वजातं प्रथमं कलत्रं लभेश्वरो दारपसंयुतवेत् ।

दिनेशकान्त्याभिहतसदानीं सुरुपहीनां सुतरां वदन्ति ॥ १९ ॥

*Sloka 19.* If the lord of the Lagna be in conjunction with that of the 7th, the person born will get a mature excellent wife. If the lord of the Lagna in the above position be at the same time obscured by the Sun, the wife will be entirely devoid of good features.



विचे पापबहुत्वे च कलत्रेशे तथा स्थिते ।

पापग्रहेण संदृष्टे कलत्रत्रयमागमवेत् ॥ २० ॥

*Sloka 20.* When there are several malefic planets in the 2nd bhava and the lord of the 7th is likewise there aspected by a malefic planet, the person born will have three wives.

ॐ. मन्मथमिन्नाशनि

विचे पापबहुत्वे तु कलत्रे वा तथास्थिते ।

तदीशे पापसंदृष्टे कलत्रत्रयमागमवेत् ॥

केन्द्रत्रिकोणे दारेसे स्त्रीयमित्रसखगणि ।

कर्माभिपेन वा दृष्टे बहुस्त्रीसहिती भवेत् ॥ २१ ॥

*Sloka 21.* When the lord of the 7th bhava occupying a Kendra or Kona is in its own, exaltation, or friendly sign or is aspected by the lord of the 10th bhava, the person born will be associated with many wives.

कलत्राधिपतौ केन्द्रे शुभग्रहनिरीक्षिते ।

शुभांशे शुभराशौ वा पत्नी व्रतपरायणा ॥ २२ ॥

*Sloka 22.* When the lord of the 7th bhava is in a Kendra and is aspected by a benefic planet or is in a benefic Navamsa or Rasi, the wife will be devoted to the observance of vows.

दाराधिपे सोमद्युते सपापे नीचारिवर्गे रिपुनाशभावे ।

पापान्तरे पापदृष्टा समेते जाया पतिमी कुलनाशिनी स्यात् ॥

*Sloka 23.* If the lord of the 7th bhava be Mercury in a depression or inimical varga and associated with a malefic planet, and if it also occupy the 6th or the 8th bhava, in the midst of two malefic planets and aspected

by a malefic planet, the wife will kill her husband and ruin his family.

NOTES.

This as well as slokas 25, 26, 27, 28, 29, 30, 31, 32, 34, 37, 38, 39, 40, 41, 45 & 46 are in *मल्लोक्त*.

The same effect is ascribed to a different *varga* in *होतर*

शनिदुर्गो मदनी मदनाधिषो निषनगोऽपि विदुष्यमोऽप्या ।

मरणमेति तदा स्मरलवतस्त्वथ रविर्विषदा मनिता भवेत् ॥

शुभांशे शुभसंदष्टे नपि जाया कुवंशजा ।

पापारूढे पापवर्गे तस्य जाया कुवंशजा ॥ २४ ॥

*Sloka 24.* If the lord of the 7th bhava occupy a benefic Navamsha and be aspected by a benefic planet, the wife will be of a good family. But if the lord of the bhava be in a malefic varga already occupied by a malefic planet, the wife will be base born.

कामस्याने सख्येते सितपुत्रलचरैर्दारिसंख्यां यदन्ति

स्त्रीष्वप्योमवाप्तो न भवति गणने शुक्रयुक्तग्रहैर्वा ।

जायाधीशे सितार्थे सति धनभवने शुक्रतंयुक्तसंख्या

शुक्रान्तेऽशुक्राम्बरनवधूतलभो जायते या ॥ २५ ॥

*Sloka 25.* If the 7th bhava be occupied by a planet, the number of wives is declared by astrologers to be the number of planets in conjunction with Venus. Out of the above number, any planet that occupies its Swakshetra or exaltation is to be omitted. If the lord of the 7th bhava occupy the 2nd, identical with a sign owned by Venus, the number of wives will be the number of planets associated with Venus; or it may be that the person concerned may get as many new brides as there are planets in conjunction with Venus and the lord of the 7th bhava.

दारेशेन कुटुम्बपेन सहिता यावद्गृहा दुर्बलाः

वत्संख्याककलत्रनाशनकरा दुःस्थाननाथा यदि ।

यावन्तो बलशालिनः शुभकरास्तत्तल्यजायामुखं

कुर्वन्त्येकवियधरो बलयुतो यद्येकदारो भवेत् ॥ २६ ॥

*Sloka 26.* How many weak planets there may be that are in conjunction with the lord of the 7th or of the 2nd bhava and are at the same time the lords of the 6th, the 8th or the 12th bhava (दुःस्थान-Dustthana), so many will be the wives to be destroyed by them. The more there are benefic strong planets associated with the lords of the two bhavas above named, the more will be the wives with whom the person born will live happily. If a single planet possessing great strength be associated with the lord of the 7th or of the 2nd bhava, the person concerned will have but one wife.

NOTES.

८१. कलशपिका

स्त्रीसंख्यां पदैर्गहिर्मृत्तिमसत्सेटैश्च सज्जिः स्थिति

धुनेरो सखे शुभे सति बधूः साध्वी सुपुत्रान्विता ।

पापोऽपि खगृहं गतः शुभकरः पत्न्याश्च कामस्यितो

हित्वा पञ्चयसरन्ध्रपान्मदभगाः सौम्यास्तु सौख्यावहाः ॥

It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these, the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he shall be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

Also cf. \*जलकर

स्वर्गे कलत्राधिपतौ कुटुम्बनाथे यदा त्वेककलत्रमात्रं स्यात् ।

ताभ्यां समेतैर्हनायकैर्वा कलत्रसंख्यां प्रवदन्ति सन्तः ॥

लग्नानङ्गपतिस्फुटैक्यगृहगे जीवे विवाहं वदेत्

चन्द्राधिष्ठिततारकावधपयोरैक्यांशके वा तथा ।

जीवे मित्रनवांशके बलयुते यद्येकदारान्वितः

सांशे द्वित्रिकलत्रवान् बहुवधूनाथः सतुह्नांशके ॥ २७ ॥

*Sloka 27.* Add together the figures for the lords of the Lagna and the 7th bhava. Find the Rasi, etc., indicated by the result. When Jupiter traverses the Rasi, etc., above found, the astrologer may predict a person's marriage. The time of marriage may also be determined in the same way in respect to the total of the figures for the ruler of the stars occupied by the Moon and the lord of the 7th bhava. If the Navamsa occupied by Jupiter belong to a friend, the person concerned will have but one wife. If the amsa in question be Jupiter's own, the number of wives will be 2 or 3. If the amsa be that of Jupiter's exaltation, the person concerned will be the lord of many wives.

#### NOTES.

According to कलत्रविज्ञान the probable time for marriage is thus ascertained:

शुक्रोऽस्त्रो वा तनुनाथपांशकत्रिकोणमायाति तदा विवाहः ॥

The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit transits through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna.

कलत्रसंस्थस्य कलत्रहृद्वैशागमे वाऽथ कलत्रपथे ।

यदा विलगाधिपतिः प्रयाति कलत्रैवं तत्र कलत्रलाभः ॥

The acquisition of a wife may happen during the dasa period

of the planet (1) posited in the 7th house, or (2) aspecting the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi signifying the 7th house.

कलत्रनाथस्थितभांशकेशयोः सितक्षपानायकयोर्वलीयसः ।

दशागमे यूनपयुक्तभांशकत्रिकोणमे देवगुरौ करग्रहः ॥ २८ ॥

*Sloka 28* Of the two planets that are the lords respectively of the Rasi and Navamsa occupied by the lord of the 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the Trikona of the Rasi and amsa occupied by the lord of the 7th bhava. Again, find the stronger of the two planets Venus and the Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found in the same manner as in the above case.

शुक्रोपेतकलत्रराशिपदशाभुक्तिर्विवाहप्रदा

लमाद्विचपतिसराशिपदशाभुक्तौ च पाणिग्रहः ।

कर्माप्तिर्भचनाविनायकदशाभुक्तौ विवाहः क्रमात्

कामेदोनेन युतः कलत्रगृहगतत्पाकशुक्तौ तु वा ॥ २९ ॥

*Sloka 29.* If the lord of the 7th bhava be associated with Venus, its Dasa and Bhukti may lead to marriage. Failing that, the Dasa and Bhukti of the lord of the Rasi occupied by the planet owning the 2nd bhava may have marriage-producing efficacy. The Dasa and Bhukti of the lords of the 10th and the 9th bhava come next in order. Lastly, note the planet associated with the lord of the 7th bhava or the one occupying it. During the Dasa and Bhukti of one of these, marriage may take place.

## NOTES.

It is, perhaps, implied here that each succeeding alternative is to be resorted to when the preceding one is found to be not promising because of the weakness, etc., of the planet concerned.

सौम्यघ्नोमचरः स्थितः शुभगृहे चादी ददाति धियं

पापार्थं शुभस्वेचरो यदि दशमघ्न्ये विवाहादिकम् ।

क्ररः पापगृहोपगो यदि फलं पाकापसाने तथा

सौम्यार्थं यदि सर्वकालफलदः सौम्यान्वितः शोभनः ॥३०॥

*Slaka 30.* If the planet powerful for producing marriage be benefic and in a benefic house, it will bring on the happy event at the commencement of its Dasa. If the planet, being itself benefic, should occupy a malefic house, the marriage and other such happy events will take place in the middle of its Dasa. If the planet and the house it occupies be both malefic, the event in question will happen at the end of its Dasa. But if the planet in question occupy a benefic house and be in conjunction with a benefic planet at the same time, its influence for good will prevail during the whole of its Dasa period.

लग्नेश्वरस्थितनर्वाशपविस्त्राशी

चन्द्रे पुरन्दरगुरौ च कलत्रलाभम् ।

कामेशशुक्रगृहमेऽमरमन्त्रिणीन्दौ

केन्द्रेऽथवा गुरुगुप्ते सति गोचरेण ॥ ३१ ॥

*(Slaka 31.* Astrologers say that the acquisition of a wife may take place when the Moon and Jupiter in their progress arrive at the 2nd place from the lord of the Navamsa occupied by the lord of the Lagna at the birth of the person concerned. The same event may also happen when Jupiter reaches a sign occupied by

the lord of the 7th bhava or Venus. A third possibility is when the Moon and Jupiter occupy a Kendra.

यत्संख्याकमजादिकाममचनं तद्वत्सरे वा नृणां

साष्टाब्दे कृतमौलिकर्मपरतः कल्याणकालो भवेत् ।

लग्नादस्ताविलभनायकपुत्रश्वेत्त्रांशके संभवा

या सा भर्तृमनःप्रसादकरणी भर्ता तथैव स्त्रियाः ॥ ३२ ॥

*Sloka 32.* An auspicious time for men's marriage (other than what has been mentioned before) occurs in the year of their life indicated by the number made up of 8 and the figure denoting the order from Mesha of the sign representing the 7th bhava: this year being in the nature of things subsequent to the investiture with the sacred thread generally preceding marriage (in the case of the twice-born class). Add the figures for the lords of the 7th and the 1st bhavas and find out the Rasi and amsa indicated by the sum total. The girl born in the Rasi and amsa thus found is the one to win the heart of the person concerned. The husband-elect must equally prove acceptable to the wife.

कामान्वितेषुकथियश्चरराशिजाता

चन्द्रादतीव सुमया च पतिप्रिया स्यात् ।

स्त्रीजातके च पतिरिष्टकरो वधूनां

दिग्देशजा मृगशुक्रादयलाधिपस्य ॥ ३३ ॥

*Sloka 33.* Note the planets occupying or aspecting the 7th bhava from the Moon. A girl born in a sign belonging to any one of these planets will be highly fortunate as a wife and enjoy her husband's favor. A husband determined similarly in the case of a female horoscope will prove acceptable. The direction of the

7th, the 4th or the 8th bhava in the horoscope of a person may cause the death of his wife. If Mars occupy the same position in respect to the horoscope of the wife to be selected, the planet will prove injurious to the husband.

क्रूरव्योमचरः स्त्रीणामष्टमस्थो विलग्नतः ।

नीचानिपापवर्गेषु यदि मृत्युकरः पतेः ॥ ३५ ॥

*Sloka 25* If a malefic planet occupying the 8th bhava from the Lagna in a female horoscope be in depression, inimical or malefic vargas, it proves fatal to the husband.

धूनकुडुम्यगतौ यदि पापौ दारवियोगजदुःखकरौ तौ ।

तादृशयोगजदारयुतश्चेज्जीवति पुत्रधनादिद्युतश्च ॥ ३६ ॥

*Sloka 26* If there be malefic planets in the 2nd as well as in the 7th bhava, they cause distress by bringing about a bereavement of the wife. If the person concerned be joined in wedlock to a woman born in a yoga such as has been described above, he lives possessed of children, wealth and other blessings.

कलत्राशित्रितयेऽथवा स्यात् तदीशसंयुक्तभराशिकोणे ।

कलत्राशिर्यदि पुत्रशाली तदन्यराशिर्यदि पुत्रहीनः ॥ ३७ ॥

*Sloka 27* If the जन्मराशि (Janmarasi) of the wife be included in the triad designated कलत्राशि (Kalattrasi) or in the triangular signs of the Rasi occupied by the lord of the 7th bhava in the horoscope of the husband, the latter will have sons. If the जन्मराशि (Janmarasi) of the wife be other than those that have been enumerated, he will have no issue by her.



## NOTES.

For कलत्रराशिचित्तम्, Cf. सारथ्यविस्तारणि

कलत्रनायस्त्रितमे तदीयं राशि कलत्रस्य विदुर्महान्तः ।

तस्योचनीनं यदि वा कलत्रराशि तदंशत्रितये तदीयम् ॥

Great astrologers have recognised the Rasi occupied by the lord of the 7th bhava in the husband's horoscope as the जन्मराशि (Janmarasi) of his wife. The exaltation and the depression signs of the lord of the 7th bhava in the male horoscope as well as the Rasi of the 7th bhava form the constituent parts of the triad representing the जन्मराशि (Janmarasi) of the कलत्र (Kalatra) or wife.

काठिन्योरुकुचा मदे दिनकरे कामाधिपे केन्द्रगे

जीवेन्दुवसितान्विते गुरुकृचा शुष्कस्तना भूमिजे ।

लम्पापीनपयोधरा सगुलिकलायामुताद्विध्वजे

धूमादौ विपमाकृतिस्तनवती दुःस्थेऽथवा कामये ॥ ३८ ॥

*Sloka 38.* If the Sun be in the 7th bhava, the wife will have breasts exceedingly strong. When the lord of the 7th bhava occupies a Kendra in conjunction with Jupiter, the Moon, Mercury or Venus, she will have a broad and swelling bosom; if Mars appear in the 7th bhava, her bosom will be shrunken. If the 7th bhava be occupied by Mandi, Saturn, Rahu or Ketu she will have fat pendent breasts. If Dhuma and other invisible planets be in the 7th bhava or if the lord thereof occupy a दुःस्थान (Dustthana), her breasts will be ill-shapen.

वन्ध्यासंगमिनेऽस्तगे समवभूकेलिं निशानायके

भूपुत्रे तु रजसलज्जनरतिं वन्ध्यावभूमेति वा ।

देव्यामिन्दुसुते तु विप्रचरित्तां उद्विजे सिते गर्भिणीं

नीचस्त्रीरतिमर्कजोरगशिखिप्राप्तेऽथवा पुष्पिणीम् ॥ ३९ ॥

*Sloka 39.* If the Sun be in the 7th bhava at a

person's birth, the object of his love and dalliance will be a barren woman; if the Moon, a woman of the same class as himself; if Mars, it will be a woman in menstruation or a barren wedded wife; if Mercury, a courtesan; if Jupiter, a woman of Brahmanic extraction; if Venus, he will have a liaison with a woman already *enceinte*. If the planet occupying the 7th bhava be Saturn, Rahu or Ketu, the object of his affections will be a low-born female or one in her periods.

क्रीडागारमिने वनं सुखगते चारुखगेहं विधौ  
भूपुत्रे सति कुट्यमिच्छति बुधे जातो विहारस्थलम् ।  
जीवे देवगृहं सिते तु सलिलं मन्देस्थया पञ्चगे  
केतौ माधवशङ्करप्रियसुतस्थानं वधूसङ्गमे ॥ ४० ॥

*Sloka 40.* If the Sun occupy the 4th bhava the person born will preferably have the society of his wife in a pleasure house in a forest region; if it be the Moon, a fine room in his own residence; if Mars, a snug place enclosed by walls; if Mercury, a theatre or similar place of public entertainment; if Jupiter, a temple; if Venus, a retreat in water; if Saturn, Rahu or Ketu, the favourite haunt of the deity हरिहरपुत्र (Hariharaputra) described as the offspring of Siva and Vishnu conjoined.

शुक्राग्नि मदनस्थितेऽवनिमुते कामाधिपे पञ्चमे  
जायारिष्टमुपैति सप्तमगते भानी कलत्रार्थवान् ।  
दुःस्त्री कामकुटुम्बपौ सभृगुजौ दुश्चिन्त्यपार्तौ तु वा  
तत्तत्तल्याककलत्रदा बलपुत्री वित्तास्तपौ दारवान् ॥ ४१ ॥

*Sloka 41.* If Mars occupy a Navamsa owned by Venus in the 7th bhava, and if the lord of that bhava be in the 6th, the person born will suffer bereavement

in the death of his wedded wife. If the planet occupying the 7th bhava be the Sun, he will be blessed with wife and wealth. If the lords of the 2nd and the 7th bhavas be associated with Venus in a *दुःस्थान* (Dustthana) or in the 3rd bhava, he will have the ill-luck to lose so many wives ; but if the lords of those bhavas be strong, his wife will continue alive during his life-time.

जातः समेति भगवुम्बनमस्तनाथे

शुक्रेण वीक्षितपुते भृगुमन्दिरे वा ।

एवं कुटुम्बमवननाधिपतौ तथा स्वाद्

दारक्ष्यगे दशमपे ससिते तथैव ॥ ४२ ॥

*Sloka 42.* If the lord of the 7th bhava be aspected by or associated with Venus, or occupy a house owned by the latter, the person born will be so extravagantly fond of his wife as to indulge in भगवुम्बन (Bhagachumbana.) The effect is the same when the lord of the 2nd bhava is in the same position as that described for the lord of the 7th in the preceding case ; or when the lord of the 10th occupies the 7th in conjunction with Venus.

कामेश्वरो देवगुरुः सितो वा समं भगं चारुतरं तरुण्याः ।

इक्षं भगं सप्तमराशिनाथे शनीन्दुवारासुतमध्यपाते ॥ ४३ ॥

*Sloka 43.* When Jupiter or Venus is the lord of the 7th bhava, the *puendum muliebre* of a young woman would be lovely and symmetrical. It will be narrow if the lord of the 7th bhava be betwixt the the planet Saturn, the Moon and Mercury.

दीर्घं समेति भगमस्तपतौ जलक्षे तत्कारके जलगृहोपगते तथैव ।

सार्द्रं भगं मदनगे भृगुवीक्षितेऽङ्गे गुह्यं त्वनार्द्रमुपपाति यधू सपापे ॥

*Sloka 44.* Its space will be ample if the lord of

the 7th bhava or its कारक (Karaka) be in a watery sign. It will be moist if the Moon occupying the 7th bhava be aspected by Venus; but if the Moon in the position described be associated with a malefic planet, it will be void of moisture.

लभेशस्वनवाशिनाथगृहमे जीवे समेति स्त्रियं

नीचारातिनवांशके सति मृतस्त्रीको विदारोऽथवा ।

लभे कामपतिस्फुटादपहृते राशित्रिकोणे गुरी

लभे सप्तमराशिपस्फुटहृते जीवे मृतिं योषितः ॥ ४५ ॥

[Stoka 45. A man is joined to a woman when Jupiter is in a Rasi belonging to the planet owning the Navamsa occupied by the lord of the Lagna at his birth; but if the Navamsa in question belong to the depression sign of the lord of the Lagna or to its enemy, the person concerned will lose the wife that he marries or have no wife at all. Subtract the figures for the Lagna from those for the lord of the 7th bhava. The difference indicates a certain Rasi. When Jupiter occupies this Rasi or its Trikona, astrologers say that the death of the person's wife will take place. The same event may happen when Jupiter is in a Rasi indicated by the excess of the figures for the Lagna over those for the lord of the 7th bhava

लभात्कामपकारकौ शुभकरी वीर्याधिके सप्तमे

पत्या साकमुपैति मृत्युमबला पापैरशुक्तेक्षिते ।

कामान्छिद्रदशापहारसमये शुकाष्टवर्गोदिते

राशौ भातुमुते फलत्रमरणं जीवे तदशान्विते ॥ ४६ ॥

Stoka 46. If the lord as well as the Karaka of the 7th bhava from the Lagna be propitious and occupy the

7th place from the Lagna and if this 7th place be predominant in strength and unaspected by or unassociated with malefic planets, the wife dies simultaneously with the husband. Her death will occur during the period of the *dasa* or अपहार (Apahara) of a *रिद्र* (Chidra) planet (*vide* Adhyaya 5, slokas 52-53) with reference to the 7th bhava, when Saturn occupies the Rasi ascertained to be fatal to the wife through the Ashtakavarga of Venus (*vide* Adhyaya 10) and when Jupiter is in a Navamsa owned by this fatal Rasi.

मदनमवननाथे पारिजातादिवर्गे  
सुरगुरुषुतदृष्टे शोभनस्थानयाते ।

दधिमधुघृतघृतक्षीरपक्वोपदंशैः

सह शुचिरुचिरार्घं चारुकान्तामुपति ॥ ४७ ॥

*Sloka 47.* If the lord of the 7th bhava attaining a पारिजात (Parijatha) or a higher varga occupy a benefic place and be aspected by or associated with Jupiter, the person born will have at his meals food of a refined and excellent sort accompanied by such appetizing substances as curd, honey, clarified butter, sauce, milk and seasoned condiments ; and he will in addition be blessed with a charming helpmate.

॥ अथाष्टमभावफलम् ॥

आयुर्दायिमनिष्टहेतुमृदयन्मोमाशुरीशार्कजै-

रुक्तात्संफलयेत्तथापि निधनप्राप्तं प्रवक्ष्ये पुनः ।

अल्पायुर्नर्यमोऽथवा रिपुगते पापान्विते रन्ध्रे

लभेक्षेन युते तु तत्र विपले जातोऽल्पजीवी नरः ॥ ४८ ॥

*Sloka 48.* From what has been said already, it is

possible to ascertain the allotted period of a person's life as affected by the untoward events due to the positions of the lords of the 1st, the 10th and the 8th bhavas and of the planet Saturn; but as it crops up again in connection with Nivā (Nidhana) or the 8th bhava now under treatment, it is to be dealt with once more. If the lord of the 8th bhava being associated with a malefic planet occupy the 12th or the 6th bhava, the person concerned will be short-lived. The same effect is produced when the lord of the 8th bhava being weak happens to be associated with the lord of the Lagna in one of the two bhavas above-named (*vis.* the 6th or the 12th).

#### NOTES.

For things to be deduced from the 8th bhava, *rule* the following from (1) जलदत्तः.

रन्ध्रस्थानान्जीवनं शुण्देशं क्षीरं क्षौद्रं मृत्रकुच्छादिरोगम् ।

भेदं दण्डं मारणं तस्य हेतुः क्लेशे मासं वामरं क्षेयमथ ॥

(2) वापदाभाज

नद्युत्तारात्यन्तवैषम्यदुर्गं शस्त्रं जायुः सद्गुणं चेति सर्वम् ।

रन्ध्रस्थानं सर्वदा कल्पनीयं प्राचीनानामाज्ञया नानरुहैः ॥

स्वसे रन्ध्रपती चिरायुर्दयच्छिद्राधिपौ पशुगौ

रिःकस्यौ यदि वा समेति मनुजो जातधिरायुर्वलम् ।

ज्यापारोदयरन्ध्रराशिपतयः केन्द्रत्रिकोणायमा

दीर्घायुर्विबलाः समानुत्तनया यद्यल्पमायुर्भेदेत् ॥ ४९ ॥

*Sloka 49.* When the lord of the 8th bhava occupies its own house, the person born will be long-lived. If the lords of the 1st and the 8th bhavas occupy the 6th or the 12th bhava, then too will the person born enjoy prolonged vital energy. The lords of the 10th,

the 1st and the 8th bhavas in a Kendra, a Trikona or the 11th bhava lead to long life. But if they be weak and in conjunction with Saturn, the astrologer may declare life to be short.

NOTES.

This as well as stanzas 52, 53, 54, 55, 56, 60 & 63 are found in *आप्तकरण*.

कर्णेशरन्धतनुषा षलशालिनधे-

ज्जातधिराधुरिननन्दनयोगहीनाः ।

द्रावप्यतीव षलिनौ यदि मध्यमाधु-

रेफो षली लघूतराधुरनाधुरन्याः ॥ ५० ॥

*Sloka 50.* If the lords of the 10th, the 8th and the 1st bhavas be all of them strong and unassociated with Saturn, the person born will be long-lived. If even two of them be strong, the person concerned will have medium life. If only one of them be strong, his life will be shorter than in the preceding case. If none of them be strong, he will have no period of life worth mentioning.

रन्धाधिपे पापगृहोपगते दुःस्थानगे पापगुप्तेऽन्यमायुः ।

शुभान्विते शोभनराक्षिगुक्ते शुभेक्षिते रन्धगते विरायुः ॥ ५१ ॥

*Sloka 51.* If the lord of the 8th bhava being in conjunction with a malefic planet occupy a malefic sign or *दुःस्थान* (Dustthana—8th, 8th or 12th), the life of the person concerned will be short. But if the planet owning the 8th bhava be associated with or aspected by a benefic one or occupy a benefic sign or the 8th bhava itself, the life of the person born will be long.

नाशस्ये तनुपेक्षया निधनपे पापेन युक्तेक्षिते

मृदेऽक्षयगतेऽथवा रिपुगृहे जातो मत्तायुर्भवेत् ।

दीर्घायुर्निजतुल्ये शुभयुते केन्द्रत्रिकोणेश्चवा

रन्ध्रे रन्ध्रपतौ चिरायुरुदयं याते विलम्बाधिपे ॥ ५२ ॥

*Sloka 52.* If the lord of the Lagna be in the 8th bhava or if the lord of the latter bhava in conjunction with or aspected by a malefic planet become invisible by its too great proximity to the Sun or be in the 6th bhava, the person born will be void of vitality. But if the lord of the 8th place from the Lagna be in its exaltation or in conjunction with a benefic planet or in a Kendra or a Trikona or in the 8th bhava itself, the person born will be blessed with long life. The same will be the case when the rising sign is occupied by its lord.

लम्बादन्त्यगृहाधिपे बलवति स्वर्क्षे चिरायुः सुखी

लमेशो यदि रन्ध्रपथ बलिनौ केन्द्रस्थितौ चेत्तथा ।

आधानोदयरक्षितोऽष्टमगृहान्मेघुरणं जन्मभं

शुक्रज्ञामरचन्दितेक्षितयुतं यथाधुरारोग्यमाप् ॥ ५३ ॥

*Sloka 53.* If the lord of the 12th bhava from the Lagna occupy a स्वर्क्ष (Swakshetra) and be strong, the person born will live long in comfort. The same effect follows when the lords of the 1st and the 8th bhavas are strong and occupy a Kendra. If Venus, Mercury or Jupiter occupy or aspect the Moon's place or the 10th from the sign of conception or birth or from the 8th bhava, the person concerned will enjoy health and long life.

रन्ध्रेशे रिपुरन्ध्ररिःकगृहगे तत्पाकशुक्ती मूर्ति

मन्दाक्रान्तगृहेशपाकसमये रन्ध्रेशशुक्ती तथा ।

पाके रन्ध्रगृहाधिपस्य तदनुक्रान्तस्य शुक्ती तु या

खेदानां बलदुर्बलेन सकलं संचिन्त्य यत्तद्वदेत् ॥ ५४ ॥



*Sloka 54.* If the lord of the 8th bhava occupy the 6th, the 8th or the 12th bhava, the astrologer may predict the demise of the person concerned (1) during the dasa and bhukti of the lord of the 8th bhava; or (2) during the dasa of the planet owning the Rasi occupied by Saturn when the bhukti of the lord of the 8th bhava is in progress; or (3) during the dasa of the lord of the 8th bhava when the bhukti of the planet next in order to the रज्य (Randhrapa-lord of the 8th bhava) is taking place—the question of “which of the three alternatives is to be chosen as applicable to any particular case” depending upon a nice balancing of the strength and weakness of the several planets concerned.

लघ्वेऽथ निधनारिः फगृहगे साही सकेतौ तु वा

होरारन्ध्रपसंयुतग्रहदशा जातस्य मृत्युप्रदा ।

तत्संवेदान्वितराशिनायकदशा नाशप्रदा देहिनां

खेटानां प्रथमागतस्य फगिनिः पाकापहारे क्रमात् ॥ ५५ ॥

*Sloka 55.* If the lord of the Lagna occupy the 6th, the 8th, or the 12th bhava in conjunction with Rahu or Ketu, the fatal dasa to the person born is that of the planet which is associated with the lord of the Lagna or of the 8th bhava. (If there be no planet so associated) the dasa of the planet owning the Rasi occupied by the lord of the Lagna or the 8th bhava will prove fateful. The death of the person concerned will occur during the bhukti and apahara of Rahu in the fatal dasa when Rahu takes precedence of other planets in ripening that portion of the fatal dasa.

न्यापारन्ध्रतनुनाथशून्यराणां

मध्ये विधुन्तुदयुतो विचलग्रहो यः ।

तत्पाकमुक्तिसमये मरणं नराणां

तद्युक्तवीक्षकनभोगदशान्तरे वा ॥ ५६ ॥

*Sloka 56.* If out of the lords of the 10th, 8th and the 1st bhavas and Saturn the weak one be associated with Rahu, death will usually take place during the dasa and bhukti of this weak planet; or during the dasa and antara of the planet aspecting it or associated with it.

नाशे नाशपतौ तु लग्नपदशाशुक्तौ समेत्यामयं

लग्ने लग्नपतौ तु लग्नपदशाशुक्तौ शरीरार्तिमाक् ।

पश्चादामयनाशनं तनुसुखं मोदश्च संजायते

रन्ध्रेशे बलसंयुते तनुपतेदपि मृतिर्देहिनाम् ॥ ५७ ॥

*Sloka 57.* If the lord of the 8th bhava occupy the same, the person born will suffer from ailment during the dasa and bhukti of the lord of the 8th bhava. If the Lagna be occupied by its lord, the dasa and bhukti of the latter will bring on bodily suffering; but the person concerned will survive in each case, regain health and be happy. If the lord of the 8th bhava be strong, the dasa that brings on death is that of the lord of the Lagna.

जातस्य जन्मसमये बिबले बिलग्रे

लग्नेशरन्ध्रपतिपाकमतीव कष्टम् ।

पश्चादतीव सुखमेति बिलग्रनाये

वीर्यान्विते निधनपस्य मृतिर्दशायाम् ॥ ५८ ॥

*Sloka 58.* If, at the birth of a person, the 1st bhava be void of strength, he will have much difficulty in tiding over the dasa periods of the lords of the Lagna.

and the 8th bhava. Surviving this, he will have exceeding happiness. In the case in which the lord of the Lagna is strong, the death of the person concerned will occur during the dasa of the lord of the 8th bhava.

देहेषे च विनाशये षड्युते केन्द्रत्रिकोणस्थिते

तद्युक्तग्रहपाकशुक्तिसमये रोगापवादः फलम् ।

रन्ध्रेशस्तनुपथ खेचरशुक्ती केन्द्रत्रिकोणस्थितौ

रन्ध्रस्थानगतस्य पाकसमये मृत्युं समेति ध्रुम् ॥ ५९ ॥

*Sloka 59.* If the lord of the Lagna identical with the lord of the 8th bhava be strong and occupy a Kendra or Trikona position, the person born will suffer from disease or be exposed to public censure during the dasa of the planet if any, associated with the lord aforesaid of the Lagna and the 8th bhava. If the lords of the Lagna and the 8th bhavas occupy a Kendra or Trikona in conjunction with another planet, the person will surely have his demise during the dasa of the planet if any occupying the 8th bhava.

नोषेदष्टमखेचरो यदि तनुप्राप्तेन संचिन्तयेत्

मन्दे लग्नगतेऽथवाऽष्टमगते तत्पाकशुक्ती मृतिः ।

रन्ध्रेशोदयनायकौ सखचरौ युक्तग्रहो दुर्बलो

यत्तस्य खेचरस्य पाकसमये शुक्ती च मृत्युं वदेत् ॥ ६० ॥

*Sloka 60.* But if there be no planet in the 8th bhava (in the case considered in the latter part of the previous sloka), the death of the person concerned should be divined by means of the planet occupying the Lagna. The event will happen during the dasa of the last-mentioned planet when Saturn arrives in its progress through the orbit at the Lagna or the 8th bhava. If, the

lords of the 1st and the 8th bhavas be in conjunction with other planets, then find out which of the associated planets is weak ; and it is during the dasa and bhukti of this weak planet that the astrologer should declare as probable the death of the person concerned.

लमात्पञ्चमराशिपेन सहितव्योमादनानां दशा

संख्यामानुहतावशेषगृहमे मृत्युं दिनेष्टे सति ।

पुत्रेष्टे न वियक्षरेण सहितः खान्देन संबिन्तयेत्

लमेष्टेन युतान्दमंगविहृतं संक्रान्तिपूर्वं दिनम् ॥ ६१ ॥

*Sloka 61.* (i) Find the aggregate number of years (according to ऋद्धशा-Ududasa) of the planets associated with the lord of the 5th bhava. Divide this by 12. The remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. But if such lord of the 5th bhava is not associated with any other planet, then the aggregate number of years according to ऋद्धशा (Udu dasa) of the lord of the 5th bhava should be divided by 12 and the remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. Again, add together the ऋद्धशा (Udu dasa) periods of the lord of the Lagna and the lord of the 5th bhava or the planet associated with the lord of the 5th bhava as the case may be and divide the sum by 30. The result will indicate the day of the person's demise counted from the Sankrama day of the month.

त्रिकोणे केन्द्रे वा यदि पितृतनुशेषपतयो

दशामृक्ती खेषामनुमरणमाहुर्मुनिगणाः ।

समीमे मन्दाख्ये फणिशुभि तु वेन्दौ निघनमे

त्वपसारस्तस्मान्मरणमथवेन्दौ कश्चनौ ॥ ६२ ॥

*Sloka 62.* If the lords of the 9th, 1st and 4th bhavas should occupy a Kendra or Trikona, the sages say the mother of the person born will follow; the father in death during the dasa and bhukti or one of these planets (which one of them ? should be determined from other sources). If the Moon in the 8th bhava be associated with Mars, Saturn or Rahu, the person concerned will become liable to epilepsy, and death will result from that disease. The same consequences follow if the Moon on the wane be associated with the above mentioned planets.

## NOTES.

*Cf.* V—86 *supra*.

*Cf.* सर्वार्थसिन्धुमणि

शुक्लेशभाष्येशविलम्बनायादिकोणगाः केन्द्रगताश्च सर्वे ।

शुक्लौ यदा सत्परिपाककाले पित्रा महेष्टानुवृत्तिं च मातुः ॥

रन्ध्रे शशाङ्गे कणिनामयुक्ते हीने लपसारयुतः सपन्दे ।

तत्र स्थिते हीनबले शशाङ्गे विशाण्वीडा मन्त्रा च बीडा ॥

भौमाहिमन्त्रान्यतमेन युक्ते क्षीणे शशाङ्गे निधनस्थितेऽपि ।

दुःस्थे लपसारभयानुवृत्तिः स्यात् विशाण्वनाया लपसा वृत्तिः स्यात् ॥

चन्द्रे विचगतेऽथवा निधनमे जातो षड्रस्वेदवान्

कर्मस्थानगते कुजे शुभयुते दुर्गन्धदेहो भवेत् ।

पापे रन्ध्रगते तु पापसहिते रोगप्रमादाकरः

सौम्यव्योमवृद्धेऽतिशोभनयुते जातः समोदः शुक्लौ ॥ ६३ ॥

*Sloka 63.* When the Moon is in the 2nd or the 8th bhava, the person born will be liable to excessive perspiration. If Mars occupying the 10th bhava be associated with Mercury, the person's body will emit foul smell. When a malefic planet occupying the 8th

bhava is associated with another malefic planet, the person born will suffer from a multitude of diseases and distractions. But if the planet occupying the 8th bhava be benefic and be associated also with a benefic planet, the person concerned will live in ease and comfort.

शीर्षोदये चरमादिषु वित्तपस्य

लग्नाधिपस्य भुजगस्य दशापहारे ।

शृष्टोदये सति तदीयदशाणपस्य

तदीक्षितादिसहितस्य मृतिं वदेद्वा ॥ ६४ ॥

*Sloka 64.* When a person is born with a शीर्षोदय रसि (Seershodaya Rasi) for the rising-sign, his death will occur in the dasa and apahara of the lord of the 2nd, 1st or of Rahu according as the शीर्षोदय (Seershodaya) rising sign is moveable, 'immoveable or of a dual kind. If the Lagna be a प्रष्टोदय (Prishtodaya) Rasi, the death will happen during the dasa and apahara of the lord of the Lagna-drekkana if the Lagna be a moveable sign; if it be an immoveable one, the event will take place during the dasa and apahara of the planet aspected by the lord of the Lagna-drekkana; if a dual Rasi, during the dasa and apahara of the planet in conjunction with the lord of the Lagna-drekkana.

॥ अथ नवमभावफलम् ॥

भाग्यप्रभावगुरुधर्मतपःशुभानि संचिन्तयेन्नवमदेवपुरोहिताभ्याम् ।

भाग्येशदेवसचिवौ शुभधर्मयातौ भाग्ये शुभग्रहयुते समुपैति भाग्यम् ॥

॥ *Sloka 65.* It is with reference to the 9th bhava and Jupiter that an astrologer should think of a person's fortune, power, father or other such elderly person,

good works, strict observance of duty and general welfare. When the lord of the 9th bhava and Jupiter are in auspicious vargas and the 9th bhava is occupied by a benefic planet, the person born meets with good fortune.

## NOTES.

cf. जातकामरण

धर्मकृत्यायां मनसः प्रवृत्तिर्भाग्योपपत्तिर्विमलं च शीलम् ।  
तीर्थप्रयाणं मणयः पुराणैः पुण्यालये सर्वमिदं प्रदिष्टम् ॥

जातकम्.

शुभभवनाद्गुरुभाग्यं पितृपौत्रादयातवः प्राप्तिम् ।  
ऊरुस्थानं स्थान्तं सहभोक्तुं दानयोगमपिविद्यान् ॥

Slokas 65-87 are also found in जातकम्.

पापारिनीचरयितुस्तकरा नभोगा

भाग्यस्थिता यदि यशोधनधर्मदीनाः ।

पापोऽपि तुङ्गनिजमिश्रगृहोपगक्षेद्

भाग्ये तु भाग्यफलदः सततं नराणाम् ॥ ६६ ॥

*Sloka 66.* If the planets occupying the 9th bhava be malefic, hostile, depressed or eclipsed, the persons born in the yoga will be void of good name, wealth or moral worth. Even a malefic planet in the 9th bhava, if in exaltation, in swakshetra or in a friendly house, invariably does good to the men concerned.

सौम्यसामिपुतेक्षितं नयमभं भाग्यप्रदं प्राणिनां

सद्राशीशसमेतराशिरमणो भाग्यस्य कर्ता भवेद् ।

भाग्येशः परिपायको भवति तत्पुत्रेश्वरो बोधक-

स्तुङ्गसर्धगृहोपग यदि विरं भाग्यं प्रकुर्वन्ति ते ॥ ६७ ॥

*Sloka 67.* The 9th bhava occupied or aspected by a benefic planet or its own lord secures happiness to

the persons concerned. The planet owning the Rasi occupied by the lord of the 9th bhava is the author of the good fortune mentioned above. It is the lord of the 9th bhava that matures the same. The lord of the 5th place from the 9th bhava is its awakener. If these planets be in exaltation or in their own signs, they produce long-lasting happiness.

भाग्यस्य दशवर्गजोचमवनखांशस्थिते पञ्चके

भाग्यं श्रीविपुलं समेति नृपतिस्तत्स्वामियुक्तेक्षिते ।

चत्वारो बलशालिनो नवमगा भाग्यं प्रयच्छन्ति ते

तुल्लांशगताः स्वदेशविभवं त्वन्यत्र चान्यांशगाः ॥ ६८ ॥

*Sloka 68.* If there be in the 9th bhava five planets occupying an exaltation house, a swakshetra, an उच्छांश (Uchchamsa) or a swakshetramsa in connection with any of the 10 Vargas (*vide* Adhyaya 1, sloka 39), and if they be at the same time associated with or aspected by the lord of the 9th bhava, the person born will have good fortune abounding in wealth and glory and will become a lordly personage. Four such planets similarly placed in the 9th bhava and possessing strength are capable of yielding good fortune to the person concerned. This good fortune, they give in the country of one's birth if they occupy a position of exaltation, swakshetra or an amsa belonging to either of these two. If they be in any other amsa, the good fortune will crop up to the person concerned in a foreign country.

भाग्ये तत्पतिशोभनेक्षितयुते भाग्ये समेति ध्रुवे

धर्मे पापयुते भृगौ शशिनि वा जातो गुरुस्त्रीरतः ।

हृदयेऽर्केण गुरो नृपः क्षितिश्च वा मन्त्री बुधेनार्थवान्

शुकेणाम्यपतिः सुखी तु शशिना मन्देन चोद्गदिमाक्षः ॥ ६९ ॥



*Sloka 69.* When the 9th bhava is occupied or aspected by its lord or a benefic planet, the person born does assuredly become possessed of good fortune. If the Moon or Venus be in the 9th bhava associated with a malefic planet, the person concerned will become addicted to women belonging to venerable elders. If Jupiter (in the 9th bhava ?) be aspected by the Sun, the person concerned will become a lordly person ; if aspected by Mars, he will be a minister ; if by Mercury, he will be wealthy ; if by Venus, he will command cavalry ; if by the Moon, he will be happy ; and lastly if aspected by Saturn, he will come into possession of camels and such other riding animals.

NOTES.

For the second quarter of the sloka, cf. गतगत

चन्द्रे सप्ताये यदि भर्मासौ शुभोः सुते वा युद्धारमाभी ।

धर्माधिपत्यांशपत्नी तथैव शुके तथा साहशरमाभी ॥

विद्वान् पारणमोत्तुरङ्गधनवानिन्द्रार्कदृष्टे सुरी

सेनायाहनरसवान् नवमगे जीवे कुजार्कक्षिते ।

विद्यापादविनोदविद्यविपुलः सूर्येन्दुजालोकिते

शुक्रादित्यनिरीक्षिते विनयवाक् जीवे सप्तास्त्रानगे ॥ ७० ॥

*Sloka 70.* If Jupiter occupying the 9th bhava be aspected by both the Sun and the Moon, the person concerned will be wise and in possession of elephants, cows, horses and wealth ; if by the Sun and Mars, he will have an army, vehicles and precious stones ; if by the Sun and Mercury, he will amuse himself with learned discussions and have abundance of wealth ; if by the Sun and Venus, he will be polite in his address.

मन्दादित्यनिरीक्षिते गुणनिधिः ब्राह्मो बहुग्रामवान्  
 जीवे चन्द्रकृजेक्षिते पृथुपशाः सेनासुखश्रीयुतः ।  
 तारेक्षेन्दुजवीक्षिते गृहसुखधेयार्थशय्यासनः  
 शुकेन्दुप्रविलोक्षिते वितनयः शूरो धनी कर्मकृत् ॥ ७१ ॥

*Sloka 71.* If Jupiter occupying the 9th bhava be aspected by the Sun and Saturn, the person concerned will abound in moral excellence and be wise and in possession of many villages; if by the Moon and Mars, he will have extensive fame, command an army and enjoy ease and wealth; if by the Moon and Mercury, he will be blest with domestic happiness, valuable property, bedding and furniture; if by the Moon and Venus, he will lack children, though brave, active and wealthy.

चन्द्रादित्यसुतेक्षिते तु गुणवान् वादी विदेशं गतो  
 जीवे शुक्रपुधेक्षिते नवमगे विद्याधिको जायते ।  
 सर्वव्योमचरेक्षिते नरपरो राजा बहुद्रव्यवान्  
 सौम्याः स्वायरविचराज्यफलदाः सर्वे तपःस्नानगाः ॥७२॥

*Sloka 72.* If Jupiter in the 9th bhava be aspected by the Moon and Saturn, the person concerned will be meritorious and become an expounder of the law in a foreign land; if by Mercury and Venus, he will surpass in learning. If all the other planets aspect Jupiter in the 9th bhava, he will be a great personage, a king, in possession of much valuable property. All the benefic planets when found together in the 9th bhava are capable of securing, to the person subject to their influence, dominion and wealth lasting for a long time.

भाग्यस्ये चशिनि प्रभाकरसुतशारेक्षिते भूपति-

स्तुङ्गज्योमचरे सपःखलमते भूपः शुभालोक्षिते ।

सेन्दौ शिगमकरे तु सत्र चनिको नेत्रामपार्श्वो भवेद्

दुःखी पादरतः कुजेन सहिते भानी नृपालमिवः ॥ ७३ ॥

*Sloka 73.* If the Moon occupying the 9th bhava be aspected by Saturn, Mercury and Mars, the person born will be a king; the same thing happens when a planet in its exaltation in the 9th bhava is aspected by a benefic one. If the Sun in conjunction with the Moon occupy that bhava, the person born will be wealthy but afflicted with Ophthalmia. If the Sun and Mars be together in the 9th bhava, the person concerned will be ill at ease, disputatious, but liked by kings.

भानी सेन्दुसुते सपक्षपट्टलो दुःखी रुगार्थः सदा

पागीक्षेन युते विष्टमिवकरो जातः स्वयं विष्टवान् ।

रोगी शुक्रयुते रवौ चनियुते रुग्णः पिता दुश्चिरुद्

चन्द्रे सावगिनन्दने तु जननीदन्ता धनस्यागवान् ॥ ७४ ॥

*Sloka 74* If the Sun and Mercury appear in conjunction in the 9th bhava, the person born will have numerous enemies, will be unhappy and always suffering from some ailment. If the Sun in the 9th bhava be associated with Jupiter, the person born will be wealthy and do what will please a father. If the planet in conjunction with the Sun in the 9th bhava be Venus, the effect of it on the person born will be to make him sick. But if the Sun and Saturn occupy the 9th bhava together, the person concerned will be ailing as a father and that from a stomachic complaint. If there be the Moon and Mars associated together in the 9th bhava,

the person born will perpetrate matricide and will have to renounce his wealth.

वाग्मी शास्त्रकलापवान् नवमगे चन्द्रे सतारासुते

सेन्दौ मन्त्रिणि घोरघीर्नरवरः श्रीमान् गुरुस्थानगे ।

तारेद्ये कुलटापतिः सभृगुजे सापन्नमाहप्रियः

चन्द्रे मन्दयुते विधर्मगुणवान् माता कुलप्रच्युता ॥ ७५ ॥

*Sloka 75.* If the Moon and Mercury be together in the 9th bhava, the person affected by the yoga will be eloquent and conversant with many sciences. If Jupiter occupy the 9th bhava in conjunction with the Moon, the person born will be firm-minded, illustrious and prosperous. When the Moon and Venus are in the 9th bhava, the person concerned will have a strumpet for his wife and will be in favour with his step-mother. If the Moon in the 9th bhava be associated with Saturn, the person born will be void of all religious merit and his mother will be cast out of his family.

शास्त्री भोगसुखी कुजे पुष्ययुते सेज्ये धनी पूजितः

शुक्रेण दिवधूपतिः सह कुजे यादी विदेयं गतः ।

भौमे भानुसुतान्विते नवमगे पापी परस्त्रीरतः

सौम्ये सामरवन्दिते पद्मतिर्विद्वान् धनी पण्डितः ॥ ७६ ॥

*Sloka 76.* If Mars and Mercury be together in the 9th bhava, the person born will be learned in the sacred books and devoted to pleasure and ease ; if Mars combine with Jupiter in that bhava, the person concerned will be wealthy and respected. The effect of Mars being associated with Venus in the 9th bhava is that the person born will have two wives and will be an ex-

pounder of law in a foreign land. If the planet combining with Mars in the 9th bhava be Saturn, the influence of the yoga on the person born is to make him wicked and addicted to women not his own. When Mercury and Jupiter are found together in the 9th bhava, the person born will be keen-witted, wise, wealthy and learned.

## NOTES.

For the 2nd var. cf. first quarter of sloka 5, *supra*.

प्राप्तो गीतरतिप्रियः सद्युगुजे चन्द्रात्मजे पण्डितः  
सौम्ये मन्दयुते तु रोगतनुको विचाधिकोऽसत्यवाक ।  
जीवे शुक्रयुते चिरापुरधिरुभीमान् समन्दे गुरौ  
रोगी रमयनः सितेऽसितयुते भूपालतुल्यो भवेत् ॥ ७७ ॥

*Sloka 77.* When Mercury and Venus combine in the 9th bhava, the person born will be wise, devoted to music and pleasure, and learned; when Mercury and Saturn are found together in that bhava, the person concerned will be sickly, surpassing in wealth, but untruthful; when Jupiter and Venus occupy the 9th bhava together, their influence on the person born will be to make him long-lived and exceedingly prosperous; when Jupiter and Saturn are in conjunction in the 9th bhava, the person born will suffer from disease and will be rich in jewels; when Venus is associated with Saturn in that bhava, the person born will become a king's compeer.

रवीन्दुभीमा नवमोपगता यदि क्षताद्गः पिष्टमाह्वीनः ।  
हिंसो विकर्मा रविचन्द्रसौम्या रवीन्दुजीवाः सुखसाहसाल्यः ॥ ७८ ॥

*Sloka 78.* If the Sun, the Moon and Mars combine in the 9th bhava, the person born will become an or-

phan and have an impaired limb; if three planets occupying the 9th bhava be the Sun, the Moon and Mercury, the person born will be cruel and engaged in forbidden acts; if the Sun, the Moon and Jupiter be found together in the 9th bhava, the person will enjoy much ease and will be rich in vehicles.

चन्द्रार्कौ ससितौ वधुकलहकृद्राजप्रियो वित्तहा

भाग्यस्यौ रविशीतगू शनिपुतौ भृत्यो विरोधी सताम् ।

रव्यारौ सद्युधौ तु तत्र सुमगः क्रुद्धो विवादप्रियः

सेज्यौ देवपितृप्रियः सुतवधूवित्तान्वितो जायते ॥ ७९ ॥

*Sloka 79.* When the 3 planets in the 9th bhava are the Sun, the Moon and Venus, the person born will be a royal favourite and lose his wealth by engaging in quarrels for women. If the Sun, the Moon and Saturn be associated together in the 9th bhava, the effect on the person born will be that he will have to serve as a menial and become obnoxious to good people. If in that bhava the Sun, Mars and Mercury be united, the person born will be lovely, but ill-tempered and quarrelsome. If the combination in the 9th bhava consist of the Sun, Mars and Jupiter, the person concerned will evince love to Gods and the Manes and will be blessed with children, wife and wealth.

सूर्यारौ ससितौ विवादनिस्तः कोपी वधूदूषकः

छायाद्यनुपुतौ विमन्पुरधनो साधुः पितृमरिक्तः ।

धर्मस्यौ रविचन्द्रजौ गुरुपुतौ राजप्रियो वित्तवान्

साङ्ख्यौ राजसमः सभानुवनयो पापी परस्त्रीपतिः ॥ ८० ॥

*Sloka 80.* If the Sun and Mars appear in conjunction with Venus in the 9th bhava, the effect of the

yoga on the person born will be to make him disputatious, irritable and rakishly inclined to the seduction of women. If the Sun and Mars be associated with Saturn, the person born will be friendless indigent and will become a parricide. If the planets in the 9th bhava be the Sun, Mercury and Jupiter, the person born will be a royal favourite and own large wealth. If the Sun, Mercury and Venus be together in that bhava, they will make the person born equal to a king; if the planet combining in the 9th bhava with the Sun and Mercury be Saturn, the person born will be wicked and addicted to women not his own.

जीवार्कौ सितसंयुतौ परवधूतक्तो धनी पण्डितः

सार्कौ जीवदिवाकरी यदि विटस्वामी तपःस्नानगौ ।

आदित्यासितभार्गवा नवमगा हीनो नृपैर्दण्डितो

बाल्ये तप्तमनाः सुखी च परतश्चन्द्रारशीतांशुजाः ॥ ८१ ॥

*Stoka 81.* The Sun and Jupiter combining with Venus in the 9th bhava make the person born rakish, wealthy and learned. If the same two planets become associated with Saturn in the 9th bhava, the person born will become a notorious libertine. When the Sun, Venus and Saturn appear together in the 9th bhava, the person born will become a vile convict. The Moon, Mars and Mercury conjoined in the 9th bhava give birth to one who, though afflicted in childhood, will become happy in later life.

देवाराधनतत्परो नवमगैश्चन्द्रारयागीश्वरैः

जातो नष्टकलत्रवान् क्षततनुः शुक्लेन्दुभूतन्दनैः ।

शुद्धो मातृहरो महीपतिसमश्चन्द्रारस्यार्थत्मजैः

आचार्यो धनवान् विभूश्च रजनीनाथज्ञदेवार्चितैः ॥ ८२ ॥

*Sloka 82.* If the Moon, Mars and Jupiter be together in the 9th bhava, the person born will devote himself to divine worship. The combination in the 9th bhava of the 3 planets the Moon, Mars and Venus will make the person concerned bereft of his wife and subject him to accidents resulting in bodily hurt; if the Moon, Mars and Saturn be the trio planets in the 9th bhava, the person born will be of a base disposition, lose his mother but will become a king's peer; the Moon, Mercury and Jupiter appearing in the चतुर्थ (Bhagya-9th) make the person born a teacher and a wealthy lord.

मातुः सपत्नीजनको विशुः स्यात् चन्द्रशुक्रा नवमोपयाताः ।  
पापी विवादप्रियशुद्धिशुको जातः शुभारश्मिशुभार्कपुत्राः ॥ ८३ ॥

*Sloka 83.* When the Moon, Mercury and Venus are together in the 9th bhava, the effect will be that the person born will become subject to the control of his step-mother's father. If the Moon, Mercury and Saturn be the three planets in the 9th bhava, the person born will be wicked and inclined to pick quarrels.

चन्द्रामरेज्यौ ससितौ महीपः सार्कात्मजौ सद्गुणकर्मशीलः ।  
मन्दशुक्रा नरपालतुल्यः कृपिक्रियाविचपरो गुरुस्याः ॥ ८४ ॥

*Sloka 84.* The Moon and Jupiter in the 9th bhava combining with Venus make the person born a king; the same two planets associated with Saturn in that bhava make him inclined to virtuous acts. The three planets Saturn, Mercury and Venus in the 9th bhava give the person born a status equal to a king's and convert him into a money-making farmer.



राजप्रियो माण्डलिकः सजीवी भाग्यस्थितौ भूसुतचन्द्रपुत्रौ ।

शास्त्री सशुक्रौ चपलश्च भीरुः समानुजौ वादपरोऽसमर्थः ॥ ८५ ॥

*Sloka 85.* Mars and Mercury combining with Jupiter in the 9th bhava make the person born a ruler of a province. The same planets combining with Venus in the same bhava will make him conversant with Sastras, but fickle-minded and cowardly. If those two planets again be associated with Saturn in the 9th bhava, the person born will be captious and incompetent.

ख्यातो विद्वान् धर्मवान् जीवसौम्यौ धर्मस्थाने दानवाचार्ययुक्तौ ।  
विद्यावाग्मी सासितौ धर्मयाता जातः श्रीमान् जीवशुक्रचन्द्राः ॥

*Sloka 86.* If Mercury and Jupiter be associated with Venus in the 9th bhava, the person born will be celebrated for his learning and virtue. The same two planets, if associated with Saturn in the 9th bhava, will make the person concerned learned and eloquent. When Jupiter, Venus, Mercury and the Moon combine in the 9th bhava, a fortunate person takes his birth.

जातः साहसचिह्नमार्जितधनः सूर्यारजीवार्कजैः

शूरः सर्वगुणप्रपथरसिकः शुक्रारजविन्दुभिः ।

पद्मश्चित्रिचतुर्विधरसुते भाग्ये समेति श्रियं

राजत्वं सयुधे विबोधनगुरौ जातः समेत्यश्रियम् ॥ ८७ ॥

*Sloka 87.* If the Sun, Mars, Jupiter and Saturn be together in the 9th bhava, the person born acquires wealth by his daring and prowess. Venus, Mars, Jupiter and the Moon in the 9th bhava make the person born valiant, endowed with every virtue and a critical faculty to appreciate works of art. When the combination in the 9th bhava generally consists of 6, 5, 4 or

3 planets, the person born attains prosperity. If the combination includes Mercury, the person concerned gets regal power; but if the combination be without Mercury or Jupiter, the person born gets evil fortune for his lot.

जनयन्ति भाग्यसंख्या गुरुसौम्यविवर्जिता ग्रहाः पुरुषम् ।

व्याधिप्रायमकान्तं जनहीनं चन्धनार्तमतिदीनम् ॥ ८८ ॥

*Sloka 88.* Planets combining in the 9th bhava, if dissociated from Mercury and Jupiter, cause the birth of a person that will be diseased, unamiable, forlorn, pining in prison and exceedingly miserable.

#### NOTES-

This sloka has been taken from चण्डिका.

भाग्याधिपे विनाशस्थे नीचशत्रुस्वमेक्षिते ।

क्रूरश्च नीचराश्यादौ भाग्यहीनो भवेन्नरः ॥ ८९ ॥

*Sloka 89.* If the lord of the 9th bhava occupying the 8th be aspected by a depressed or inimical planet or be itself in depression or in a malefic amsa (पञ्चश-*Shasty-amsa*?), the person born will be unlucky.

भाग्याधिपे शुभयुते शुभग्रहनिरीक्षिते ।

तज्ज्ञापे शुभसम्बन्धे सत्कीर्तिघनभाग्यवान् ॥ ९० ॥

*Sloka 90.* When the lord of the 9th bhava is associated with a benefic planet and is aspected by another benefic planet and the 9th bhava itself has a benefic planet in it, the person born will enjoy good fame, wealth and prosperity.

#### NOTES.

The additional information in the next page from ज्योतिषशास्त्र will be found useful :

धर्मेशे यदि कारकेतरसुहृन्लोचस्थिते दुःस्थले  
 त्वत्त्वान्योन्यगतोऽपि वा शुभशुभे दृष्टे यदि स्वामिना ।  
 ग्रामानेकतदाकगोपूरप्ररोधने मृतूनां क्रियाः  
 कुर्यान् सज्जनममृतो विनश्यते जातः पुमान् भूतले ॥  
 मायापीशदिवाकरो शुभशुभौ स्वान्योन्यमिश्रोणौ  
 दृष्टौ वापि शुभेन मध्यपतितौ तौ शोभनानां यदि ।  
 दीर्घायुर्नवकस्य तौ हि सहितौ दृष्टौ शुभैः पाविभिः  
 त्वायुर्मध्यममल्पमेव हि वयो नीचौ च मृदौ यदि ॥

The following additional information relating to the 9th house is extracted from *कन्दरीिका*:-

धर्मे कुजे वा सूर्ये वा दुःस्थे तन्नायके सति ।  
 वापमध्यगते वापि पितुर्मरणमादिशेत् ॥

If Mars or the Sun occupy the 9th house and the lord of the latter be in a *दुःस्थान* or between two malefics, the effect will be the demise of the father (or one equal to a father) of the native soon after his birth.

दिवा सूर्ये निशा मन्दे सुस्थे शुभनितितिते ।  
 धर्मेशे चतुर्दशके चिरं जीवति तत्पिता ॥

If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well-placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारयोः शीतलौ च सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।  
 त्यक्तौ सर्वेष्वङ्गपुत्रोहितेन दृष्टे तनूतोऽपि सुखी विराज्य ॥

If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. If the 9th Bhava be aspected by Jupiter, the child will be long-lived and happy.

शनिर्वाग्यापिः स्यात्तेधरम्यो न शुभेशिल ।  
 सूर्ये दुःस्थानगेऽप्यन्यत्पितरं ह्यपजीवति ॥

If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, and if the Sun be in a दुग्स्थान, the child concerned lives under the care of a foster-father.

भवेत्तदीरो वा मन्दयुक्ते दृष्टेऽपि वा चरे ।

मातो दत्तो भवेन्नूनं व्ययेशे बद्ध्वालिनि ॥

If, either the 9th house identical with a moveable sign, or the lord thereof being in a moveable sign be in conjunction with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

सिंहासनांशे तत्राथे लग्नेशेन निरीक्षिते ।

कर्माधिपेन संदृष्टे महादानकरो भवेत् ॥ ९१ ॥

*Sloka 91.* When the lord of the 9th bhava has attained a Simhasanamamsa and is aspected by the lord of the Lagna as well as by the lord of the 10th bhava, the person born will bestow great gifts.

जातः पुरोहितो वाऽपि ब्रह्मवंशसमुद्भवः ।

दानाध्यक्षोपकारी साधुर्णभेदविकल्पना ॥ ९२ ॥

*Sloka 92.* The person born in the above yoga if of Brahminical birth may also become an officiating priest (of the royal house-hold ?), or the benevolent director of alms-house. The alternative capacities are to be assigned according to the caste to which the person concerned may belong.

गुरो वद्भावसंयुक्ते नवांशाधिपती तथा ।

शुभप्रदेष्टिते वाऽपि गुरुमक्तियुतो भवेत् ॥ ९३ ॥

*Sloka 93.* When Jupiter is in the 9th bhava and occupies its own Navamsha or is aspected by a benefic planet, the person born will evince a high sense of filial duty.

गुरुस्थाने सौम्ययुते गुरुवर्गसमन्विते ।

तदीशे गुरुभागस्ये गुरुभक्तिरतः सुखी ॥ ९४ ॥

*Stoka 94.* When the portion of the 9th bhava which is associated with a benefic planet has likewise a Varga of Jupiter and the lord of that bhava occupies a Varga owned by Jupiter, the person born will delight in serving his parents and will be happy.

गुरुशुक्रबुधशस्ये धर्मेनाथे शुभेक्षिते ।

शुभग्रहाणां मध्यस्थे धर्मकृत्य नरो भवेत् ॥ ९५ ॥

*Stoka 95.* If the lord of the 9th bhava occupies an amsa owned by Jupiter, Venus or Mercury and is aspected by a benefic planet or is amidst benefic planets, the person born will engage in virtuous acts.

धर्मे पापे पापमाक् स्यात्तदीशे पापसंयुते ।

ऋषपद्वयंशके वाऽपि धर्महीनो भवेन्नरः ॥ ९६ ॥

*Stoka 96.* When there is a malefic planet in the 9th bhava, the person born will be sinful. When the lord of the 9th bhava is associated with a malefic planet or occupies a malefic 60th portion of a sign, the person concerned will be void of virtue.

बलवति शुभनाथे केन्द्रकोणोपयाते

शुभशतमुपयाति स्वामिदृष्टे विलम्बे ।

सुरगुरुनवभागत्रिंशद्दशभिभागे

दशमभयनपे वा वीतभोगस्तपस्वी ॥ ९७ ॥

*Stoka 97.* If the lord of the 9th bhava occupy a Kendra or Trikona in great strength and if the Lagna be aspected by its lord, good fortunes come in a crowd. The same result will follow when the lord of the 10th

bhava occupies a Navamsa, a Trimsamsa or a Drekkana of Jupiter. But in either case, the person concerned will not indulge in enjoyments but will devote himself to a strict austere life.

सफलगमनवासाः स्वोच्चगा भाग्यराशी

धनकनकसमृद्धिं श्रेष्ठमृत्पादयन्ति ।

यदि शुभस्वयरेन्द्रैस्तत्र दृष्टा नमोगा

विनिहतस्तिष्ठपक्षो दिव्यदेहः सुकीर्तिः ॥ ९८ ॥

*Sloka 98.* Every planet when in its own house or exaltation in the 9th bhava, produces most efficiently a superabundance of wealth and gold to the person concerned. If in the 9th bhava the planets be aspected by benefic ones, the person born will overcome all his opponents, possess a charming constitution and enjoy good fame.

NOTES.

This sloka is from *सामान्य*.

तातेष्टतत्कारकस्वरेन्द्रैः दुःस्थी तयोः पुत्रमुखं न दृष्टम्

केन्द्रत्रिकोणे यदि तौ नमोगौ वदेत्तयोः पुत्रमुखं हि दृष्टम् ९९

*Sloka 99* When the lord of the Pitrubhava (Pitrubhava) and its कारक (Karaka) occupy a दुःस्थान (Dustthana), the astrologer is to declare that the child's face was not seen by the father because of the planets being badly placed. But if the two planets referred to occupy a Kendra or Trikona position, it is possible to declare that the father has had the good fortune to see the face of the child.

पितुर्निर्वाणं मरणं सुखेनशुभेन्दवः पृष्ठगता मलाख्याः ।

मारीश्वरास्तन्मरणं तथैव चन्द्रेण हीनास्तु दिवा मृतिः स्वात् १००

*Sloka 100.* If the lord of the 4th bhava, Venus and

the Moon be strong and should either occupy the 6th bhava or be in conjunction with its lord, the death of the father will take place at night time. If the Moon be eliminated from the planetary positions named above, the yoga points to the father dying in the day time.

सौम्ये चराद्यभागस्थे भाग्येशे चलसंयुते ।

गुरुशुक्रयुते दृष्टे जपध्यानसमाधिमान् ॥ १०१ ॥

*Sloka 101.* When the lord of the 9th bhava being benefic and in strength is aspected or associated with Jupiter or Venus, the person born will engage in the recitation of prayers, holy contemplation or abstract meditation on the nature of the Spirit, according as the portion occupied by the lord of the 9th bhava belongs to a moveable, immoveable or a dual Rasi.

देवल्लोकादिभागस्थे कर्मेशे भाग्यपेक्षि वा ।

पारावतांशके सौम्ये ब्रह्मनिष्ठापरो भवेत् ॥ १०२ ॥

*Sloka 102.* When the lord of the 10th or the 9th bhava has attained a Devalokamsa or other higher Vaiseshikamsa, and a benefic planet is in a Paravatamsa at the same time, the person born will become absorbed in the contemplation of the supreme spirit.

पारावतादिभागस्थे धर्मेशे गुरुसंयुते ।

लग्नेशे गुरुसंदृष्टे महादानकरो भवेत् ॥ १०३ ॥

*Sloka 103.* When the lord of the 9th bhava being in conjunction with Jupiter has attained a Paravatamsa and the lord of the Lagna is aspected by Jupiter, the person born will bestow great gifts.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते ज्ञातकपारिजाते

सप्तमाष्टमनवमभावाध्यायब्रह्मसुदर्शः ॥

Thus ends &c.

# जातकपारिजाते पञ्चदशोऽध्यायः

## ॥ कर्मलाभव्ययभावाध्यायः ॥

### Adhyaya XV.

THE EFFECTS OF THE 10TH, THE 11TH AND  
THE 12TH BHAVAS.

॥ अथ दशमभावफलम् ॥

आज्ञामानविभूषणानि वसनव्यापारनिद्राकृषि-  
प्रव्रज्यागमकर्मजीवनयशोविज्ञानविद्याः क्रमात् ।  
कर्मस्वामिदिनेशमोघनगुरुल्लायासुतैश्चिन्तये-  
दुक्तानि प्रविहाय पूर्वमशुमे माने विमानो भवेत् ॥ १ ॥

*Stoka 1.* Apart from what has been stated previously, an astrologer may ascertain a person's authority, his honorable rank, ornaments, apparel, activities, sleep, agriculture, retirement from the world, beneficent acts sanctioned in scriptures, means of livelihood, fame, knowledge of the special arts and learning generally, by means of the lord of the 10th bhava, the Sun, Mercury, Jupiter and Saturn. When the 10th bhava is inauspicious, the person born will be void of honor or pride.

*cf.* राजलाभस्य

व्यापारमुद्रावृत्तमानराज्यं प्रयोजनं वापि विवृण्वेत् ।

महत्प्रशस्ति-लक्ष्णं सर्वमेतत् राज्याभिधानं मयने विचार्यम् ॥

समुदितपिर्यर्मनिधानां प्रयत्ना-

दिष्ट हि दशमभावं सर्वार्थं प्रतामम् ।



गगनगणदिदृक्षा राशिलेटखभावैः

सकलमपि विचिन्त्य सत्प्रयोगात्सुधीभिः ॥

कर्मेशे बलवर्जिते चपलधीर्जातो दुराचारवान्

जीविज्ञासितमानवो विचलिनो दुःस्था विकर्मप्रदाः ।

गङ्गास्नानफलं समेति दशमे राहौ दिनेशेऽथवा

मीने कर्मणि चन्द्रजारसहिते जातः स मुक्तो भवेत् ॥ २ ॥

*Sloka 2.* If the lord of the 10th bhava have no strength, the person born will be fickle-minded and ill-behaved; Jupiter, Mercury, Saturn and the Sun if badly placed lead the person concerned to vicious acts. When Rahu or the Sun occupies the 10th bhava, the person born will get the benefit of bathing in the Ganges. When Meena forms the 10th bhava and is occupied by Mercury and Mars, the person born will attain final emancipation.

#### NOTES

This sloka as well as slokas 3 to 20 are found in जलरश्मि.

मानेश्वरे शुक्रपुते च केन्द्रे तुल्यस्थिते नादशतोयप्लुतः ।

ज्येष्ठे पुष्टे तद्वचनाधिपे वा स्वोद्यान्विते नादशपृष्णभाक् स्यात् ॥

*Sloka 3.* When the lord of the 10th bhava occupies a Kendra in conjunction with Venus, or is in exaltation, the person born will purify himself by ablutions in the water of the Ganges. When Mercury occupies the 12th bhava or the lord of the last-mentioned bhava is in awakshetra or exaltation, the merit of such ablutions will accrue to the person concerned.

चन्द्रे कर्मणि जान्हवीतलितः पूतो दि पूतपूतो

पापो भच्छति कर्मगो विप्लवान् पूतक्रियासाहसम् ।

सौम्या दुर्बलशालिनो दशमगाः सत्कर्मविध्वंसकाः

कर्मशत्रुपुराचितैः क्रतुकलं संचिन्त्य सम्पद्येत् ॥ ४ ॥

*Stoka 4.* When the Moon with clear rays occupies the 10th bhava the person born will be purified by the ablutions in the Ganges water. The Moon when malefic in the same bhava leads the person concerned to gambling and acts of violence. Benefic planets when weak in the 10th bhava destroy the beneficent deeds which the person may be inclined to do. The benefit of any sacrifice which may accrue to a person should be ascertained by means of the lord of the 10th bhava, Mercury and Jupiter, and then announced.

८६. उत्तरभाष्यम्

कर्मशः कारकश्च अग्निरिषुनिपनादन्यतम्यौ च मित्रे

स्त्रोधान्योन्यस्यन्त्यौ शुभयुनविदितौ स्वाभिनामेव तद्वत् ।

सत्कर्मादिप्रशलाञ्चरसुरविपुषाम्यर्चनातिशयकर्मा-

ण्यभ्यस्मेनापि शस्त्रव्यग्निसमस्तयः कुर्वन्ते ते कृतार्थाः ॥

एकस्यै तदुक्तकर्मणो यदि तयोरेकाधिपत्यं तु वा

जातः स्वार्जितसद्दनेन कुरुते यज्ञादिकर्मोत्सवम् ।

साक्षां शुद्रधनेन साहसिखिनि ह्युद्रेः सजीवे नृपेः

तत्तत्कारकचित्ततो यदि युते रथ्यादिभिः कर्मणि ॥ ५ ॥

*Stoka 5.* If the lords of the 10th and the 1st bhavas be in one place or if these two bhavas have one and the same lord, the person born will perform sacrifices and other such meritorious acts with the help of money acquired fairly by himself. If the lord of the 10th bhava be associated with Saturn, the meritorious acts will go on with the help of money contributed by

Sudras. If the same planet be associated with Rahu or Ketu, the sacrificial acts of the person concerned will take place by means of money contributed by despicable people; if with Jupiter, the sacrifices, etc., of the person born will be set on foot by contributions from kings; if with the Sun or any other of the remaining planets, the rites will take place with the help of the money supplied by those relations whose karaka the planet in conjunction with the lord of the 10th bhava may happen to be.

बहुशुभयुजि माने वाजपेयादिसिद्धिः

मितयुधपुतराशिस्वामिना दुर्बलाढ्या ।

यदि कृतमवनोऽपि प्राप्तकर्मघनघो

भवति परमकर्मा दानवाचारशीलः ॥ ६ ॥

Stoka 6. When the 10th bhava is occupied by many benefic planets, the person concerned will attain the merit of performing a Vajapeva sacrifice. But if the lords of the signs occupied by Venus and Mercury be void of strength, his sacrificial works even when advanced a great way will suffer interruption and will be lost. He will pass off for a person engaged in works of the highest merit being characterised by the practice and nature of the Asura community, viz. hypocrisy and ostentatious display.

चन्द्रात् कर्मणि शोभने सतपते तुह्यादिवर्गस्थिते

पागीशेन श्लेधिते नरवरो यज्ञा यशस्वी भवेत् ।

जीवप्रागुत्पृजितमित्यृहाधीना विनाशं गता

जातः सत्कृतकर्मयानपि कृता कर्मभिर्धं नाम्नात् ॥ ७ ॥

Stoka 7. When a strong benefic planet occupies

the 10th place from the Moon, and being in exaltation or other benefic Varga is associated with or aspected by Jupiter, the person born will be a person of importance performing sacrifices and of wide celebrity. If the lords of the houses occupied by Jupiter, Mercury and Venus be in the 8th bhava, the person born though performing meritorious works will not attain the glory, the rank or dignity which the authors of such works deserve.

कर्मेशश्चमुरार्चिता बलयुता यज्ञादिसत्कर्मदाः

सौम्यग्योमचरेण वीक्षितयुतास्ते वाजपेयादिभाक् ।

जीर्णोद्धारणमुख्यगोपुरतटाकारामपुण्यप्रदा

यज्या कर्मपतौ शुभे शशियुते माने विराडुध्वजे ॥ ८ ॥

*Stoka 8.* The lord of the 10th bhava, Mercury, and Jupiter when possessed of strength lead to the performance of good works such as sacrifices; if those planets be aspected by or associated with a benefic one, the person born will attain to the merit of performing Vajapeya and other sacrifices of merit. The planets above-mentioned secure in addition the merit accruing from the repair of old works, erection of towers, digging of reservoirs and laying out of parks. When the lord of the 10th bhava is benefic and in conjunction with the Moon, but free from the presence of Rahu or Ketu, the person born will perform sacrifices

उचस्ते शशिजेऽदिकेतुविपुते माग्योपयातेऽथवा

कर्मस्त्रामिनि माग्यगे च मनुजो यागादिसत्कर्मवान् ।

कर्मेश निजतुङ्गगे सुधशुते वारासुते वाःस्त्रमे

दुःस्वानगते सति क्रतुफलं जायः समेति ध्रुपम् ॥ ९ ॥

*Stoka 9* When Mercury unassociated with Rahu or Ketu is in exaltation or in the 9th bhava, and when the lord of the 10th bhava occupies the 9th, the person born will be engaged in the performance of sacrifices and other meritorious works. When the lord of the 10th bhava occupies its exaltation and is associated with Mercury, or when the latter planet occupying the 7th bhava is in its exaltation at the same time, the person born gets assuredly the benefit of performing sacrificial works.

कर्मस्य शशिनन्दने सयनकृत्साहिध्वजे कर्मदा

कर्मेशे रिपुर्नध्वरिःकर्मदगे कर्माविरोधी भवेत् ।

कर्मेशस्य बुधस्य कर्मभरने राहौ मलस्यंसकः

तुल्यस्थानगतोऽपि कर्मगृहपो दुःस्थानगः कर्मदा ॥ १० ॥

*Stoka 10* If Mercury be in the 10th bhava, the person born will engage in sacrificial works, but if Mercury in the above position be associated with Rahu or Ketu, the person concerned will destroy religious rites. If the lord of the 10th bhava be in the 6th, 8th or the 12th, he would impede religious rites. If Rahu occupies the 10th place from Mercury identical with the lord of the 10th bhava, the person born would be a destroyer of sacrifices. The lord of the 10th bhava even in exaltation will lead to the destruction of a religious work undertaken when the exaltation house of the planet happens to be a दुःस्थान (Dusthāna).

व्यापारधर्मभरने शुभखेटयुक्ते

तन्नाथजीवितनुपा मलशाङ्गिनश्चेत् ।

आचारधर्मगुणकर्मनिधिप्रयुक्ता-

थद्वापरो भवति विप्रकुलाग्रगण्यः ॥ ११ ॥

*Sloka 11.* If the 10th or the 9th bhava be occupied by benefic planets and the lords of those bhavas as well as Jupiter, and the lord of the Lagna be strong, the person born will be imbued with faith born of the performance of such excellent works as are based on custom and morality and will be reckoned as the foremost among the sacerdotal class.

मौन्यान्वितानि गुरुकर्मकलत्रपुत्र-  
लग्नानि पञ्च भवनानि शुभेक्षितानि ।  
तत्रायकाथ बलिनो यदि सर्वतत्त्व-  
विद्याधिककृतसमस्तगुणप्रसिद्धः ॥ १२ ॥

*Sloka 12.* If the 9th, 10th, 7th, 5th and 1st bhavas be occupied or aspected by benefic planets, and the lords of the five bhavas in question possess strength, the person born will surpass in his knowledge of all truths and be widely celebrated for the complete excellence of his sacrificial works.

ज्ञानव्योमाधिवासास्तनुगुरुदशमस्थानपाः पद्मलाट्या  
जातः पद्मास्त्रवेत्ता निखिलनिगमविद् ज्ञानदीक्षामुपैति ।  
धर्मव्यापारलग्नाधिपबुधविबुधाचार्यपाकापहारे  
मत्कर्मचारसर्वकृतफलनिगमज्ञानविद्याकरः स्यात् ॥ १३ ॥

*Sloka 13.* If the occupants of the 9th (Gnana-5th, 4th and the 2nd ?) and the 10th bhavas as well as the lords of the 1st, the 9th and the 10th, be possessed of abundant six-fold strength (पद्म - Shadbala), the person born will be conversant with the six sciences and know all the Vedas and will receive initiation in sacred knowledge. In the 9th (Paks) and 10th (Apahara) of the lords of the 9th, 10th and 1st bhavas, of Mercury and

of Jupiter, he will become a mine of sacred knowledge and science securing to him the benefit of performing sacrifices of all description and all kinds of beneficent works.

चन्द्रे तृतीये जलराशिपुक्ते करोति जीर्णोद्भरणादि पुण्यम् ।  
तटाककृपादिकमत्र लग्नात् कर्मक्षरे गोपुरभागपुक्ते ॥ १४ ॥

*Sloka 14.* When the Moon is in the 3rd bhava identical with a watery sign, the person born will engage in acts of beneficence such as repairing old worn out works of public utility. In this connection, if the lord of the 10th bhava should have attained a Gopuram-  
sa, the works repaired will be such as tanks and wells.

## ॥ प्रव्रज्यायोगः ॥

जातः पञ्चचतुर्विंशत्वारः केन्द्रत्रिकोणस्थितै-  
रेकस्यैर्बलिभिः प्रधानबलवत्खंडाश्रमस्यो भवेत् ।  
आदित्यासितजीवशुक्रधरणीपुत्रेन्दुतारासुतै-  
र्वानप्रस्थविवासाभिश्चरकाः शाक्यो गुरुर्जीवकः ॥ १५ ॥

*Sloka 15* If at a birth, 1 or 5 planets possessed of strength occupy together a Kendra or a Trikona, the person born will attain the stage of life indicated by the strongest of the planets. According as the Sun, Saturn, Jupiter, Venus, Mars, the Moon or Mercury possesses greatest strength will the person concerned become a वानप्रस्थ (Vanaprastha), a विवासा (Vivasa) a भिक्षु (Bhikshu) a चरक (Charaka), a शाक्य (Sakya), a गुरु (Guru) or a जीवक (Jeevaka).

• NOTES.

For the explanation of these terms, see the next sloka.

८८. इहकथातकः

एकन्यैश्चतुरादिभिर्षलमुतैर्नाताः पृथग्धीर्यनैः

शाक्यामीविकमिधुचूडचरका निर्मन्यवन्याशनाः ।

माहेयज्ञगुल्फाकरसितप्रामाकरीनैः कमात्

प्रमन्या चलिभिः ममाः परजितैस्तन्यामिभिः प्रच्युतिः ॥

वानप्रस्थस्तपस्वी वनगिरिनिलयो नमशीलो विवासा

मिधुः स्यादेकदण्डी सततमुपनिषत्तत्त्वनिष्ठो महारमा ।

नानादेशप्रवासी चरकपतिवरः शाक्ययोगी कुशीलो

राजश्रीमान् यशस्वी गुरुरशनपरो जल्पको जीवकः स्यात् ॥

*Sloka 16.* A वानप्रस्थ (Vanaprastha) is a religious man engaged in the practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A मिधु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य (Sakya) is an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

कर्मस्या षलिनस्त्रयो गगनगाः श्लोचादिवर्गस्थिताः

कर्मेशश्च बलाधिको यदि अतिस्तनुल्यशीलोऽप्ययम् ।

कर्मेशे षलवर्जिते गृहगृहप्राप्ते दुराचारवान्

तद्योगप्रदमप्यर्गो घनमदस्थानाधिपौ कामधीः ॥ १७ ॥

*Sloka 17* If there be three strong planets in the 10th bhava occupying their own, exaltation or other benefic Vargas and if the lord of the 10th bhava also predominant in strength, the person born will become



an ascetic or a person of similar habits. But if the lord of the 10th bhava be without strength and occupy the 7th place from the Lagna, the person concerned will be ill-behaved. If the lords of the 2nd and the 7th bhavas be amidst the three planets causing the ascetic yoga, the person will be lustfully inclined.

**तद्योगप्रदं खैरैरिनशनिशोणीकुमारान्वितैः**

**सन्यासं समुपैति वित्ततनयस्त्रीवर्जितो मानवः ।**

**सौम्यांशोपगतः सहस्रकिरणस्तुङ्गान्तभागस्थितं**

**खेटं पश्यति यौवने वयसि वा बाल्ये यतीशो भवेत् ॥१८॥**

*Stoka 18.* If the planets producing an ascetic yoga be associated with the Sun, Saturn and Mars, a person takes to the ascetic order because of his being without wealth, sons or wife. If the Sun occupying a benefic amsa should aspect the planet causing the ascetic yoga and occupying its highest exaltation point, the person concerned will become a lordly ascetic in his youth, or even at a much earlier age.

**शुक्रेन्दुप्रबिलोकिते गतबले लग्नाधिपे निर्द्वने**

**भिष्टुः स्याद्यदि तुङ्गभांशकयुतस्तरापतिं पश्यति ।**

**एकस्यैरवलोकिते तु बहुभिर्लेश्वरैर्दीक्षितः**

**तद्योगप्रदभावकारकदद्यांशुक्तौ तदीयं फलम् ॥ १९ ॥**

*Stoka 19.* When the lord of the 1st bhava is weak and aspected by Venus and the Moon, the person born will be without wealth, and he will become a mendicant if a planet in its exaltation sign or amsa should aspect the Moon. If the lord of the Lagna be aspected by several planets conjoined in one sign, the person born will consecrate himself for asceticism. The effect

of each yoga will take place in the bhukti of the Karaka of the bhava that produces the yoga.

शीतांशुराशीशमिनात्मजो वा लमेश्वरः पश्यति दीक्षितः स्यात् ।  
मौमक्षगे मन्दह्मणभागे मन्देक्षिते शीतकरे यतिः स्यात् ॥ २० ॥

*Sloka 20.* If Saturn or the lord of the Lagna aspect the lord of the sign occupied by the Moon, the person born will betake himself to a religious order or mendicancy. If the Moon occupy a Drekkana owned by Saturn in a Rasi occupied by Mars and also be aspected by Saturn, the person concerned will become an ascetic.

#### NOTES.

*cf.* इहवज्राक, XV—3. Also see slokas 40—41 *infra*.

जीवारमन्दलमेषु मन्ददृष्टिषुतेषु च ।

लगाद्भर्मगते जीवे नृपयोगोऽपि तीर्थकृत् ॥ २१ ॥

*Sloka 21.* Whenever the Lagna is owned by Jupiter, Mars and Saturn and has on it the aspect of the last-mentioned planet, and Jupiter is in the 9th bhava from the Lagna, even a Rajayoga that may possibly exist under these conditions will have the effect of making the person concerned a तीर्थ (Tirthha) or a holy man.

नवमस्थानगे चन्द्रे नमोगैर्नविलोकिते ।

नृपयोगोऽपि संजातो दीक्षितो नृपतिर्भवेत् ॥ २२ ॥

*Sloka 22.* When the Moon occupying the 9th bhava is not aspected by any planet, the person born even when possessed of Rajayoga, becomes an ascetic prior to becoming a lordly person.

सुरगुरुशशिहोराखाकिदृष्टासु धर्मे

गुरुय नृपतीनां योगजस्तीर्थकृत् स्यात् ।

नवमभवनसंस्थे मन्दगेऽन्यैरदृष्टे

भवति नरपयोगो दीक्षितः पार्थिवेन्द्रः ॥ २३ ॥

*Sloka 23.* When Jupiter, the Moon and the Lagna are aspected by Saturn, and Jupiter occupies the 9th bhava, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th bhava and is not aspected by any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

#### NOTES-

This sloka is from Brihat Jataka. The following two charts illustrate the two yogas given in the sloka.

Jupiter				Jupiter	Moon	Mars	Lagna
			Lagna	Saturn			
	I				II		
Saturn			Sun				
	Mars	Moon	Mer. Venus				Sun Mer-Venus

८८. होरामकन्द

मन्देक्षितेषु शशिलमगुरुत्वधेन्ये धर्मे सुतीर्थकदिलापतियोगजातः ।

सूर्यात्मजे नवमगेऽन्यतैरदृष्टे त्यादीक्षितोऽपि वृषयोगवशे वृषेन्द्रः ॥

सितार्कमीमार्कसुता महाबलाः सुरेज्यभूतन्दनभानुमानुजाः ।

कुजेन्दुवागीश्वरनैश्वरा इमे सभं गताधेज्जनयन्ति शापसम् २४

*Sloka 24.* Each of the following groups of planets when powerful and occupying an even sign may produce a क्षपण (Thapasa) devout hermit or an ascetic : (1) Ve-

nus, the Sun, Mars and Saturn; (2) Jupiter, Mars, the Sun and Saturn; (3) Mars, the Moon, Jupiter and Saturn.

## NOTES.

This as well as slokas 26—39 are from गणपतस्तोत्र.

ग्रहैश्चतुर्भिः सहिते तदीये केन्द्रत्रिकोणोपगतैस्तु मुक्तः ।  
चतुर्ग्रहैः कर्मगतैः प्रव्रज्यामामोति जातः कथितो मुनीन्द्रैः ॥ २५ ॥

*Sloka 25.* When the lord of the 10th bhava conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If four planets be in the 10th bhava the effect of the yoga will be, say the astrological sages, that the person concerned will take to a life of asceticism.

## NOTES.

This as well as slokas 23, 24, 26—41 are in जगन्नाथ.

कुजार्कसोमार्कजदेववन्दितैः कुजार्कचन्द्रारमजमन्दमार्गवैः ।  
स्वीन्दुमौमासितदानवप्रियैर्भवन्ति जाता व्रतसंयुता नराः ॥ २६ ॥

*Sloka 26.* When (1) Mars, the Sun, the Moon, Saturn and Jupiter, (2) Mars, the Sun, Mercury, Saturn and Venus or (3) the Sun, the Moon, Mars, Saturn and Venus combine in one bhava, the persons that are born become devotees.

सितारहर्षार्मजजीवभास्करैः कुजेन्दुदेवेज्यशुधार्कनन्दनैः ।  
सितेन्दुपुत्रार्किश्याङ्गभूमिजैर्मवेत्तपस्वी वनपर्वताश्रयः ॥ २७ ॥

*Sloka 27.* A holy man destined to dwell in a sylvan or mountain retreat has his birth when there is in a bhava any one of the following combinations: (1) Venus, Mars, Saturn, Jupiter and the Sun; (2) Mars, the Moon, Jupiter, Mercury and Saturn; (3) Venus, Mercury, Saturn, the Moon and Mars.

चन्द्रेन्दुपुत्रारसुरेज्यभास्करीः शशाङ्कधर्येन्दुजशुकभूमिजैः ।

एकैर्धमेरेभिरिह प्रजाता भवन्ति विद्यामुनयोऽन्नदूषकाः ॥ २८ ॥

*Sloka 28.* Those that have at their birth, the Moon, Mercury, Mars and the Sun occupying one and the same sign with Jupiter or Venus will become wise inspired saints of such sanctity that the use of all weapons will be proscribed in their neighbourhood.

रवीन्दुभौमेन्दुजजीवभार्गवैः सुधाकरारार्किगुरुज्ञभास्करीः ।

कुजेन्दुसूर्यार्किसितेन्दुसंभवेर्भवेदभोभिः सहितैर्घटी नरः ॥ २९ ॥

*Sloka 29.* A person will become a devotee if at his birth there be any one of the following combinations in any bhava : (1) The Sun, the Moon, Mars, Mercury, Jupiter and Venus; (2) The Moon, Mars, Saturn, Jupiter Mercury and the Sun; (3) Mars, the Moon, the Sun, Saturn, Venus and Mercury.

सितेन्दुजीवार्कजभानुलोहितैः सितार्किजीवार्कमृगाङ्कसोमजैः ।

एकत्र यतिर्गगनाटनैः सदा भवन्ति जाता मुनयस्तपस्विनः ॥ ३० ॥

*Sloka 30.* Each of the following combinations of six planets in one bhava is capable of making the person born under their influence a devotee—(1) Venus, the Moon, Jupiter, Saturn, the Sun and Mars, (2) Venus, Saturn, Jupiter, the Sun, the Moon and Mercury.

कुजज्ञवागीशसितासितारुणैः सितार्किजीवेन्दुजचन्द्रभूमिजैः ।

बलप्रधानैर्गगनाटनैर्गदा यदि प्रजातः पुरुषस्तपस्विनाम् ॥ ३१ ॥

*Sloka 31.* A person will become one of the ascetic class, if, at his birth, one of the following groups of six planets combine in strength in one bhava : (1) Mars, Mercury, Jupiter, Venus, Saturn and the Sun; (2) Venus, Saturn, Jupiter, Mercury, the Moon and Mars.

रवीन्दुवागीशदिनेशपुत्रैः शनैश्वरेन्द्रकसितैरवश्यम् ।

रवीन्दुपुत्रक्षितिजामरेज्यैस्तपस्विनो मूलफलाशनाः स्युः ॥ ३२ ॥

*Sloka 32.* Any one of the following combinations of 4 planets in one bhava has the effect of making the persons born under their influence take to a devotee's life with their sustenance derived from roots and fruits : (1) The Sun, the Moon, Jupiter and Saturn ; (2) Saturn, the Moon, the Sun and Venus ; (3) The Sun, Mercury, Mars and Jupiter.

चक्रार्कसोमात्मजदानवेज्या भौमेन्दुवागीशशशाङ्गपुत्राः ।

एकैर्घ्या जन्मन्ति यस्य जन्तोर्भवेयती चल्कलभूतिधारी ॥ ३३ ॥

*Sloka 33.* A person will become an ascetic clad in barks of forest trees and wearing stripes of ashes if at his birth one of the fourfold groups of planets mentioned below appear in one bhava : (1) Mars, the Sun, Mercury and Venus ; (2) Mars, the Moon, Jupiter and Mercury.

शशीन्दुधनुक्षितिजार्कपुत्रा बुधधमापुत्रसुरेज्यसौराः ।

एकत्रया यस्य नरस्य जातं कुर्वन्ति ते तापसमेव शान्तम् ३४

*Sloka 34.* If, at a birth, there be any one of the two following combinations of 4 planets in one bhava, the effect on the person born will be to make him a tranquil-minded devotee : (1) the Moon, Mercury, Mars and Saturn ; (2) Mercury, Mars, Jupiter and Saturn.

चन्द्रार्कभार्गवशशाङ्गसुता बलिष्ठा

भौमेन्दुपुत्रसितभास्करनन्दनाथ ।

मन्देन्दुवावपतिमिता नियतं यतीनां

कुर्वन्ति जन्म कृत्तवल्कफलाशनानाम् ॥ ३५ ॥

*Stoka 35.* Four planets of great power in one bhava made up in the following wise invariably bring into being ascetics of harmless life dressing themselves in barks of trees and subsisting on fallen fruits : (1) The Moon, the Sun, Venus and Mercury ; (2) Mars, Mercury, Venus and Saturn , (3) Saturn, the Moon, Jupiter and Venus.

रविशशिकुजशुकैश्चन्द्रभौमज्ञस्यं-

गुरुसितरविमन्दैः शुक्रमन्देन्दुजीविः ।

कुजबुधसितचन्द्रैरेभिरेकर्धयातै-

र्भवति गिरिवनौकास्तापसः सर्ववन्धः ॥ ३६ ॥

*Stoka 36.* A devotee dwelling in hills and forests and revered by all is born under the influence of 4 planets in one bhava grouped in one of the following 5 ways : (1) The Sun, the Moon, Mars and Venus ; (2) The Moon, Mars, Mercury and the Sun ; (3) Jupiter, Venus, the Sun and Saturn ; (4) Venus, Saturn, the Moon and Jupiter ; and (5) Mars, Mercury, Venus and the Moon

सितशशिकुजगुरुमन्दैश्चन्द्रेन्दुजभौमगुरुशुकैः ।

रविकुजशनिबुधजीवैर्भवति यती दुःखितो दीनः ॥ ३७ ॥

*Stoka 87* An ascetic devoted to poverty and penance is born under the influence of 5 planets combining in one bhava in the following 3 ways :—(1) Venus, the Moon, Mars, Jupiter and Saturn , (2) the Moon, Mercury, Mars, Jupiter and Venus ; (3) The Sun, Mars, Saturn, Mercury and Jupiter.

कुजाकिंदेवेज्यसितेन्दुपुत्रैः शनीनसोमात्मजश्चन्द्रभौमैः ।

नभश्चरैरेकगृहोपयातैर्जटाधरा धल्कलधारिणः स्युः ॥ ३८ ॥

*Sloka 38.* Ascetics clad in a tree-bark and wearing matted locks come into existence when one of the following five-fold groups of planets appears in one bhava : (1) Mars, Saturn, Jupiter, Venus and Mercury ; (2) Saturn, the Sun, Mercury, the Moon and Mars.

भान्विन्दुजेन्दुकुजजीवसुरारिपूज्यैः

सूर्येन्दुभौमगुरुशुक्रदिनेशपुत्रैः ।

प्राप्नोत्यथश्यामिह तापसरूपमेभि-

रेकर्क्षर्गैर्गगनचारिभिरायताक्षः ॥ ३९ ॥

*Sloka 39.* When the Sun, the Moon Mars, Jupiter and Venus combine in one and the same bhava with either Mercury or Saturn, the person born necessarily assumes the habit of a devotee and becomes gifted with long sight.

नवीक्षितश्वेदितरग्रदेन्द्रैर्लमाधिपः पश्यति भानुपुत्रम् ।

लमाधिपं वा यदि भानुपुत्रः सन्यासयोगो हि चलेन हीनम् ॥

*Sloka 40.* If the lord of the Lagna having no aspect of other planets on itself, aspect Saturn, or if Saturn aspect the lord of the Lagna devoid of strength, there is the yoga leading to the assumption of asceticism.

NOTES.

This as well as the next sloka are in *वृत्तसूत्रम्*.

Also *वृत्तसूत्रम्* Adhvaya XV, sloka 3.

जन्मेशोऽप्ययं ग्रहः श्रेष्ठः पश्यत्याकिर्नन्मपं वा करोतम् ।

दीप्तां प्राप्नोत्यकिर्नन्मपं भौमावर्गि गोचरे ॥ चन्द्रे ॥

चन्द्रे भानुगुलेक्षिते रविसुतद्रूपानयाते तथा

भिक्षुर्मन्दनिरीक्षिते रविसुतशोणीशुतांशे विधा ।

सन्यासप्रदखेचरः मगुलिकः साहिष्यजो वा यदि

कूरांशोपगतः करोति विगताचारं यमर्तां भुवम् ॥ ४१ ॥



**Sloka 41.** When the Moon occupies a Drekkana of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying an amsa of Saturn or Mars is aspected by Saturn. If the planet leading to the assumption of asceticism be associated with Rahu, Ketu or Gulika and at the same time occupy a malefic amsa, the person will be guilty of apostasy from the holy order.

## NOTES.

Cy. सर्वार्थभिक्षतामणि

शनेर्दृग्गणे क्रमुदात्मवन्धौ मन्देक्षिते तादृशयोगमाहुः ।

मन्दांशके भूमिस्तृतांशके वा मन्देक्षिते चन्द्रयुते तथैव ॥

सन्यासयोगाविपत्तौ सराहौ कुरांशके वा गुलिकेन युक्ते ।

मन्यासैककृत्वमुदाहरन्ति भङ्गो भवेत्तस्य शुभेर्विहीने ॥

रखिलुसकरैरदीक्षिता बलिभिस्तद्व्रतभक्तयो नराः ।

अभियाचितमात्रदीक्षिता निहतैरन्यनिरीक्षितैरपि ॥ ४२ ॥

**Sloka 42.** If strong planets capable of leading to asceticism (*vide Sl. 15 supra*) be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

## NOTES.

This sloka is from Brihat Jataka

If the Sun forms a conjunction with other planets as in sloka 15, *supra* then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet

that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts for attaining the end in view.

## जीवनम्

PROFESSION, LIVELIHOOD.

अथासिः पितृजननीसपत्नमित्रभ्रातृस्त्रीभृतकजनादिवाकराद्यैः ।

होरेन्द्रोर्दशमगतैर्विकल्पनीया भेन्द्रकर्कस्पदपतिगांशनाथवृत्त्या ॥

*Sloka 48.* There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, *secondly*, by means of the profession prescribed for the ruler of the 10th house or for the ruler of the Navamsha occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

### NOTES.

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon, he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife, and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven or aspiring to Midheaven (तस्यामि राशिः - Dasamabhlashinaha) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsha he is. The ruler of that Navamsha will influence the profession.

Let us take the example given in the notes to Adh. V, St. 7.

There is the Moon posited in the 10th place reckoned from

the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th places reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanuṣnavamśa and Simha Navamśa respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

cf. शुभाकर

अथैवास्मिन्नैकजननी द्विदुष्टद्व्यावृत्तयोर्विद्व-  
भृत्यादकंप्रवृत्तिर्लभ्यतेः कल्पनीयाः क्रमेण ।  
लग्नादिन्दोर्दशमगृहगैः स्वस्वपाके गृहज्ञैः  
लग्नेन्द्रर्क्षोत्पदपरिवृत्तत्वांशनायस्य वृत्त्या ॥

Also नारायण

होर्न्दोर्वैज्योगाद्यो दशमलक्षणभाजनं कर्तुं ।  
तस्याविपपरिवृद्ध्या वृद्धिर्ज्ञेयाऽन्यथा हानिः ॥  
दिवसकराद्यैः गत्यैः शशिहोराभ्यां भवन्त्याख्याः ।  
पितृमातृसन्नुहितजनसहजश्रीभूत्यर्गोभ्याः ॥

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the tenth house reckoned from the Lagna and the Moon, or (2) owning the tenth house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गार्गि (Garga).

उदयाच्छशिनो नाऽपि ये महा दशमस्थिता ।  
ते सर्वेऽर्थपदा ज्ञेयाः स्वदशामु गयोजिता ॥  
लग्नार्क्षगतिनायेभ्यो दशमाविपतिर्ग्रहः ।  
गस्मिन्नवांशे तत्काळे वर्तते तस्य यः पतिः ॥ \*

तद्वृत्त्या प्रवेदितं जातस्य बहवो यदा ।

भवन्ति विचितास्तेऽपि स्वदशासु विनिश्चितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsha Rasi occupied by Saturn) and the Sun (the lord of the Navamsha occupied by Venus), i.e., from the sources mentioned in slokas 44 and 49 *infra*.

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income, the same when the other malefics are posited in the tenth house.] If more than one planet be strong, then the native will have more than one source of income.

The profession or occupation of a native is generally judged from the planet or planets occupying the tenth house and, if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

अथापि कथयेद्विलम्बशशिनीर्मध्ये बली यस्ततः

कर्मशस्त्रनवाशराशिपवशाद्धृति जगुस्तद्विदः ।

मैषज्योर्णवृणाम्बुधान्यकनकर्यापारमुक्तादिकै-

रन्योन्यागमदूतवृत्तिमिरिनस्याशि नु जीवत्यसौ ॥ ४४ ॥

Sloka 44. An astrologer is to declare the acquisition of wealth by any person with reference to the predomi-

nance of the Lagna or the Moon as the case may be in his horoscope. As to the profession, that he is likely to follow, those that are proficient in the subject say, it is to be determined through the lord of the sign owning the Navamsa occupied by the lord of the 10th bhava. If the Navamsa referred to in the above belong to the Sun, the person concerned will earn a living by dealing in medicine, wool, grass, water, grain, work in gold, pearls and the like, as also by playing the part of an emissary between people wishing to approach each other.

#### NOTES.

The occupations coming under the Sun are. some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, minters or men employed in mints, and the like.

जलोद्भवानां क्रयविक्रयेण कृपेथ मृदादविनोदमागन्ति ।  
राजाङ्गनासंश्रयविचरूपाभिशाकरांश्चे वसनक्रयाद्वा ॥ ४५ ॥

*Sloka 45.* If the Navamsa under reference be that of the Moon, the person concerned gains a living by dealing in things derived from water such as conchs, pearls, etc., by agriculture, earths of various kind, by indulging in interesting controversies, by purchase of articles of apparel in which the wealth of lordly women is wont to be laid out.

#### NOTES.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, boatmen, dealers in pearls, those working in pearl fisheries, midwives, nurses, etc.

घातोर्वैश्वदेन रणप्रकारात् स्तन्वाग्निवादात्कडम्वरुपा ।

जीवत्यसौ साहसमार्गरूपात् धरासुतांश्च यदि चोरवृत्त्या ॥ ४६ ॥

*Sloka 46.* If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by war, by exhibiting tricks in which the operation of fire is apparently arrested (अग्निहन्त्र - Agnisthambha) and by engaging in other people's quarrels, in any act of daring, and lastly by resorting to the profession of a robber.

#### NOTES.

The professions indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captains, doctors, physicians, apothecaries, chemists, butchers, executioners, engine drivers and the like—generally all workers in iron, steel or fire.

शिल्पादिकाव्यागमशास्त्रमार्गात् ज्योतिर्गणज्ञानवशाद्बुधांश्च ।

परार्थवेदाध्ययनाज्जपच्च पुरोहिताद्याज्यवशात्प्रवृत्तिः ॥ ४७ ॥

*Sloka 47.* If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood by pursuing the arts, by poetry, by the profession of traditional doctrines, by a knowledge of the stars, by the recitation of the Vedas or muttering of prayers on behalf of others at the instance of the priest that has to direct their religious ceremonies.

#### NOTES.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book sellers, printers, postmen, etc.

जीवांश्च भूसुरदेवतानामुपासनाध्यापकरूपमार्गात् ।

पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशैरकृत्सीदमाहुः ॥ ४८ ॥

*Sloka 48.* If the Navamsa belong to Jupiter, the person concerned, say, the astrologers, will not resort to

usury as a source of living, but will support himself with what he can earn by playing the role of an instructor in the service of Brahmins and deities, and by teaching duties in the domain of morals and traditional observances based on scriptures and other old authoritative works.

## NOTES

The occupations denoted by Iuniter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers and bankers.

सुवर्णमाणिक्यगजाधमूलाद्वर्गं कयाज्जीवनमाहुरार्याः ।  
गुदौदनभारदधिक्रयेण शिष्याः प्रलोभेन भृगोः सुतशि ॥ ४९ ॥

*Stoka 49.* If the owner of the Navamsa in question be Venus, the living will be derived from a place where gold, ruby, elephants or horses are produced; and by such means as trafficking in cattle, juggery, cooked rice, salt, curdled milk and by the allurements of a female.

## NOTES

Venus's professions indicate dealers in gold, ruby, elephants or horses, cows, juggery, hotel-keepers, confectioners, shopkeepers, musicians, painters, linen drapers, jewellers, players, embroiderers, lapidaries, scent-dealers, maid servants, etc.

शून्यंशके कुत्सितमार्गश्रुत्या शिल्पादिभिर्दरुमयैर्वधायैः ।  
विन्यस्तमाराज्जनविप्रलम्भादन्योन्यवैरागममार्गमूलात् ॥ ५० ॥

*Stoka 50.* If Saturn be the owner of the Navamsa occupied by the lord of the 10th place from the Lagna or the Moon, the person concerned will live by engaging in some vile pursuit, by works of art, etc., executed in wood, by the carrying out of punishments, etc., inflicted on criminals, by the bearing of burdens and by the overreaching of other people due to their being mutually at variance.

## NOTES.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.,

पापैश्चतुष्केन्द्रगृहोपयातैर्नीचयताचाररताश्च निःस्त्राः ।

मूर्खाः परस्त्रीपरवित्तशीलाः शूराः कदाचिन्नपतिप्रियाः स्युः ५१

*Sloka 51.* Persons at whose birth malefic planets occupy the four Kendras concern themselves with the rites and usages of the low vulgar people, have no property, possess themselves of other people's women and wealth, are ignorant, and by evincing heroism occasionally become objects of royal favor.

## NOTES.

This as well as slokas 52, 55, 56, 58 and 66 are to be found in जातकम.

सौम्यैश्चतुष्केन्द्रगृहोपयातैः कुलोत्तमा वंशकरा नृपालाः ।

सर्वद्विधीविचयशोभुणाख्या नरा नृपप्रीतिकरा (कृतोऽ?) यवा स्युः ॥

*Sloka 52.* Persons at whose birth, benefic planets occupy the four Kendras will be lordly men and turn out the best of their race and founders of families; or they will be endowed with an intellect that can comprehend all things and have abundant wealth, fame and excellent virtues, by means of which they will become royal favorites.

कर्मकर्माशगाः सौम्या जातः पुण्यरतः सदा ।

पापिनः पापकर्मात्मा चन्द्राद्वा यदि जायते ॥ ५३ ॥

*[Sloka 53.* If benefic planets be in the 10th bhava reckoned from the Lagna or the Moon or in a Navamsa owned by the Rasi of the 10th bhava, the person born will always be beneficent. But if malefic planets be in



the bhava or amsa referred to above, the person born will be addicted to evil deeds.

कर्मराश्यंशपो यत्र तदीशः पापखेचरः ।

धूमादिग्रहसंघी यदि पापरतो भवेत् ॥ ५४ ॥

*Sloka 54.* If the lord of the Rasi occupied by the planet owning the 10 bhava or an amsa thereof be malefic and associated with an उपग्रह (Upagraha) such as Dhuma, the person born will be wicked

सिद्धारमः कर्मणे चन्द्रलगाद् भानी मीमे साहसी पापशुद्धिः ।

विद्वान् सौम्ये वाक्पती राजतुल्यः शुके भोगी मानुजे शोकजितः

*Sloka 55.* If the planet occupying the 10th place from the Moon be the Sun, the person concerned will succeed in all that he undertakes; if Mars, he will be rash and evil-minded; if Mercury, he will be learned; if Jupiter, he will be a king's peer, if Venus, a voluptuary; and lastly, if the planet in question be Saturn, he will be afflicted with sorrow.

चन्द्रात् कर्मगते रवौ सखिरे मत्तः परस्त्रीरति-

ज्योतिर्विद्य सचन्द्रजे जलधनस्त्रीपूषणादिप्रियः ।

सिद्धार्थो नृसंसमतश्च सगुरौ शुकेण युक्ते नृप-

प्रीतिस्त्रीधनशुद्धिमाप् दानिशुते दीनो दरिद्रो भवेत् ५६

*Sloka 56.* If the Sun occupying the 10th place from the Moon be associated with Mars, the person born will be addicted to wine and to females belonging to other people; if the Sun in the same position be associated with Mercury, the person born will have a knowledge of the stars and will evince a fondness for such objects as valuable articles obtained from water, women and ornaments; if Jupiter be associated with

the Sun in the position referred to, the person born will be successful in all his undertakings and enjoy the esteem of his sovereign; if Venus be in conjunction with the Sun in the 10th bhava from the Moon, he will enjoy royal favor and will have a wife with increasing wealth; if Saturn be together with the Sun in the position adverted to above, the person born will be poor and dejected.

चन्द्रात् कर्मणि भूसुते पुष्युते शास्त्रोपजीवी भवेत्  
 सेज्ये नीचजनाधिपः सभृगुजे वैदेशिकः स्याद्भणिकः ।  
 सार्कौ सादसिकोऽमुतश्च दुश्चिनः कर्मस्थिते बोधने  
 सेज्ये पण्डितपुत्र दीनवचनः ख्यातो नृपालप्रियः ॥ ५७ ॥

*Sloka 57.* If Mars and Mercury occupy the 10th place from the Moon, the person born will earn his livelihood by means of his scientific knowledge; if Mars and Jupiter occupy that place, he will dominate over the vulgar people; if Mars be associated with Venus in the 10th place from the Moon, the person will become a merchant trading in foreign lands; if Mars and Saturn be in that position; the person concerned will engage in daring deeds and will be childless. If Mercury and Jupiter be together in the 10th place from the Moon, the person born will be barren, of dejected speech, renowned and in royal favor.

माने चन्द्रमसो बुधे सभृगुजे विद्यावधूतिचवान्  
 सार्कौ पुस्तकलेखकश्च विप्रमाचारप्रदुत्तोऽथवा ।  
 जीवे शुक्रयुते तु विप्रजनपो भूप्रियः पण्डितः  
 सार्कौ सर्वजनोपतापचतुरो जातः शिरारम्भधीः ॥ ५८ ॥

*Sloka 58.* If Mercury and Venus occupy the 10th

place from the Moon, the person born will be blessed with learning, wife and wealth; if Mercury occupy that place with Saturn, the person will be either a copyist of books or betake himself to unbecoming ways. If Jupiter be combined with Venus in the 10th bhava from the Moon, the person born will be a protector of the Brahminical community, esteemed by his sovereign and possessed of great learning. If the planet associated with Jupiter in that position be Saturn, the person born will skilfully contrive to trouble every body and will tenaciously adhere to his undertakings.

सुगन्धनीलपूर्णादिविप्रकारो भिषग्गणिकः ।

कर्मस्थानगते मन्दे सागुरेज्ये निशाकरात् ॥ ५९ ॥

*Sloka 59.* If Venus and Saturn occupy the 10th place from the Moon, the person born will manufacture a fragrant black powder and similar cosmetic substances, will practise medicine and engage in trade.

आज्ञास्थानाधिपे सौम्ये शुभशुकेक्षितेऽपि वा ।

द्योमनाश्रमते चाऽपि जातस्त्वाज्ञाधरा भवेत् ॥ ६० ॥

*Sloka 60.* When the lord of the 10th bhava is a benefic planet, or is in conjunction with or aspected by a benefic planet, or is in occupation of a benefic Navamasa, the person born will be in a position of authority.

आज्ञाधिपे मन्दशुते रन्ध्रनाथेन पीक्षिते ।

करांशे केन्द्रराशौ वा कराशौ प्रकरोति सः ॥ ६१ ॥

*Sloka 61.* If the lord of the 10th bhava, associated with Saturn and aspected by the lord of the 8th bhava, occupy a malefic Navamasa or a Kendra Rasi, the person born will have to obey the behests of a cruel master.

कर्कटस्य निशानाये गुरुशुक्रनिरीक्षिते ।

पारावतादिभागस्ये सत्कीर्तिधनवान् भवेत् ॥ ६२ ॥

*Stoka 62.* When the Moon occupying the sign Cancer and aspected by Jupiter and Venus attains a Paravata or other higher Vaiseshikamsa, the person born will enjoy good reputation and affluence.

मानेशे शुभसंप्रुक्ते शुभमध्यगतेऽपि वा ।

शुभग्रहांशके वाऽपि कीर्तिमानभिमानवान् ॥ ६३ ॥

*Stoka 63.* When the lord of the 10th bhava is associated with a benefic planet or is in the midst of two benefic planets or occupies a Navamsa of a benefic planet, the person born will have fame and a high sense of honor.

पापेक्षिते कर्मणि पापयुक्ते मानाधिपे हीनबलोपमाते ।

जातोऽपवादी विगताभिमानः स्वकर्मतेजोबलकीर्तिहीनः ॥ ६४ ॥

*Stoka 64.* When the 10th bhava is occupied as well as aspected by a malefic planet and the lord of that bhava is reduced in strength, the person born will be a slanderer, without self respect, with no name, power, influence or act that he can call his own.

कर्मेश्वरतन्त्राशिशौ शनिसंबन्धसंयुतौ ।

पद्माधिपेक्षितयुतौ बहुदारांन्वितो भवेत् ॥ ६५ ॥

*Stoka 65.* If the lord of the 10th bhava as also of the Navamsa which it occupies—if these two planets be associated with Saturn and in conjunction with or aspected by the lord of the 6th bhava, the person born will have many wives.

भूखलुक्षितिराशिपौ च बलिनी केन्द्रत्रिकोणापगौ

कर्मेशे भृगुचन्द्रवीक्षितयुते कृपादिगोविन्दवान् ।

संनन्ध्री यदि कर्मणः शशिशुतो वाणिज्यशीलः सदा  
सौम्यासौम्ययुते तु सात्त्विकमना निद्री विमिश्रोऽन्यथा ॥६६॥

*Sloka 66.* If Mars and the lord of the 4th bhava being strong occupy a Kendra, a Trikona or the 11th bhava, and if the lord of the 10th bhava be aspected by or in conjunction with Venus and the Moon, the person will engage in such pursuits as agriculture and will have wealth of cattle. If Mercury be connected with the 10th bhava, the person concerned will always be engaged in mercantile transactions, and according as the planet or planets occupying the 10th bhava are benefic, malefic or both, he will be vigorous, slothful or of a mixed nature.

## ॥ अथ लाभभावफलम् ॥

लाभस्थानेन लग्नादखिलघनचयप्राप्तिमिच्छन्ति सर्वे  
लाभस्थानोपपातः सकलबलयुतः खेचरो विचदः स्यात् ।  
मातृधेज्जातिवर्गादतिघनमुद्गरो मातृवर्गेण भौमः  
स्वोत्थाचान्द्रिर्यदीष्टप्रभुविबुधसुहृन्मातुलैर्विचमेति ॥ ६७ ॥

*Sloka 67.* It is through the 11th bhava from the Lagna that every accumulation of incoming wealth is expected ; the planet in the 11th bhava when possessed of full strength is capable of giving wealth. If the Sun be such a planet, much wealth is derived by the person concerned from paternal kinsfolk ; if the Moon, from maternal relations ; if Mars, from personal exertion ; if Mercury be the planet occupying the 11th bhava in full strength, wealth comes to the person concerned from a dear master, a discerning friend or a maternal uncle.

### NOTES

This as well as the next five slokas appear in गणसंज्ञ.

What can be divined from the 11th bhava is thus stated in the same work :

आयेनार्थावसि पादावपि धामकर्मचिन्तां च ।

मातावपि च ककुब्जान् ज्येष्ठान् नृपादनान्याराम् ॥

Also अलङ्कारमण्य

गुणाश्चहेमाश्चरत्ननातमान्दोलिकामङ्गलमण्डनानि ।

लामः किंलामखिले विचार्यमेतत्तु लामस्य गृहे ग्रहद्वैः ॥

सीत्पान् is another reading for सीत्पान् in the 4th quarter of the sloka. The translation will then be : "If Mars, from a brother,"

जीवो यच्छति वेदशास्त्रयजनाचारादिपुत्रैर्धनं

शुक्रः स्त्रीजनकान्यनारिककलासङ्गीतविद्यादिभिः ।

दासीदासकृषिक्रियाजितघनं धान्यं समृद्धं शनिः

विप्रादिद्युचरेण वीक्षितयुवे विप्रादयो विसृदाः ॥ ६८ ॥

*Sloka 68.* Jupiter in the 11th bhava when in full strength gives wealth through the instrumentality of scriptural learning, observance of sacrificial rites and worthy sons. Venus in the same advantageous position, secures accession of riches through females and knowledge of the fine arts such as poetry, dramas and music. Saturn when thus placed gives abundance of wealth and corn produced from agriculture through the exertions of male and female slaves. The caste of the planets aspecting or occupying the bhava in question indicates the class of persons from whom the income of the person concerned is derived.

आयस्यः शुभसेचरः शुभघनं पापस्तु पापाजितं

मिश्रैर्मिश्रघनं समेति मनुजस्तज्जायकोक्तं वदेत् ।

लामस्यानगतः समस्तगुणवानिष्टाधिकश्वेदली

जातो यानविभूषणाम्बरबध्मोगादिविप्राधिकः ॥ ६९ ॥

//Sloka 69. If the planet occupying the 11th bhava be benefic, the person born will have wealth acquired by fair means; the same will be illgotten if the planet in the bhava be malefic; and mixed if the occupants of the bhava be of a mixed nature. This fact, the astrologer should clearly state as revealed by the horoscope. If the planet in the 11th bhava be strong and preponderatingly friendly, the person born will possess every amiable quality and will be surpassingly blessed with every means of enjoyment such as vehicles, ornaments, articles of apparel, women, luxurious appliances and learning.

वित्तेशायगृहाधिपौ शत्रुपतेरिष्टप्रहौ चेद्भवेत्

सत्कर्मामरविप्रपुण्यविषये दानादियोग्यं वदेत् ।

आयस्यो विबलः पराजितबलो नीवारिद्रुःस्थानयो

रेकायोगकरो यदि प्रतिदिनं कुर्वति भिक्षाटनम् ॥ ७० ॥

Sloka 70. If the lords of the 2nd and the 11th bhavas be friendly to the lord of the Lagna, the astrologer may declare that wealth of the person concerned will be given away to be used beneficently on behalf of good works, Gods and Brahmins. If the planet in the 11th bhava be weak or overthrown in planetary war, or depressed or owning an inimical sign or a दुःस्थानं (Dusthāna) or produce a रेकायोग (Reka yoga vide Adh. VI, supra), the person concerned will have to go abegging daily for his subsistence.

लामेशे दिनपेश्चवा शत्रुधरे भूपालतुस्याश्रयाद्

मामे मन्त्रिजनाग्रजातुजकुपिद्वारा घनं लभ्यते ।

निघाबन्धुसुतेः सुधाकरसुते जीये निजाचारतः

शुके रत्नपद्मगजादिपशुभिर्मन्दे कृष्टस्या श्रियम् ॥ ७१ ॥

**Śloka 71.** If the lord of the 11th bhava be the Sun or the Moon, the person born will acquire affluence by serving a king or one like him; if it be Mars, wealth will be got through the instrumentality of royal ministers, an elder or an younger brother or by agriculture; if it be Mercury, the means of acquiring wealth will be knowledge, relations or sons; if it be Jupiter, it is through the observance of his religious duties that the person concerned will attain to prosperity; if Venus own the 11th bhava, the riches of the person concerned will come through women, precious stones, elephants and other valuable quadrupeds; and lastly, if Saturn be the owner of the 11th bhava, the person born will have to acquire his wealth by pursuing an ignoble occupation.

NOTES.

Some books read धनपेक्षेतो for दिनेपेक्षेतो in the 6th quarter of the ŚLOKA

रामस्थानपतौ विलसमवनात् केन्द्रत्रिकोणस्थिते

रामे पापसमन्विते तु घनवान् तुङ्गादिरास्यंशके ।

सर्वस्वकारकवर्गो मलयशाधोगानुसारं वदेत्

सर्वस्वैष्टदशापहारसमये चित्तं वदेत्तद्विशि ॥ ७२ ॥

**Śloka 72.** If the lord of the 11th bhava be in a Kendra or Trikona from the Lagna, or if there be a malefic planet in the 11th bhava or if the lord of the latter occupy a Rasi or amsa which is its exaltation, its own or a friend's, the person born will be wealthy. The prediction in regard to wealth should be made in accordance with the strength of the planet associated with the bhava or its lord, and it will come from the class of persons whose karaka the associated planet may represent, and during its dasa and apahara and from the quarter belonging thereto.



Cf. सप्तर्षिविलासि

लामेश्वरे केन्द्रगते शिकोणे वा समन्विते ।

लामे वा पापसंशुक्ते धनलाभमुत्तिरेयेत् ॥

## ॥ अथ व्ययभावफलम् ॥

लग्नादन्त्यतदीशभानुतनयैर्दराटनं दुर्गतिं

दातृत्वं शयनादितौख्यविभवं वित्तक्षयं चिन्तयेत् ।

रिःफल्से चरखेचरे चरगृहे दुःस्थाननाथेऽथवा

नानादेशवनाटनो हि शनिना शुक्तेऽथवाऽऽलोकिते ७३

*Sloka 73.* It is through the 12th bhava, its lord and Saturn that an astrologer should divine a person's wandering far, misfortune or evil doom, liberality, the comforts of bed, etc.; dignity and waste of wealth. When the planet in the 12th bhava owns as well, as occupies a moveable sign, or is the lord of a Dustthana or is in conjunction with or aspected by Saturn, the person born will indeed have to roam over many lands and forest regions.

### NOTES.

This sloka as also slokas 74—79 and 82 & 83 are in ज्ञातकरणे.

What can be ascertained from the 12th bhava is stated in the same work thus

व्ययभयनाह्वयमखिलं पतनं नरकोऽङ्गवैकल्यम् ।

वामाशिचरणशुभलं शयनस्थानं विनिर्दिशेत्प्राज्ञः ॥

Also ज्ञातकरणे

हानिर्दानं व्ययश्चापि दण्डो निर्वन्ध एव च ।

सर्वमेतद्व्ययस्थाने चिन्तनीयं प्रयत्नतः ॥

रिःफल्स्थानगते शुभे शुभयुते सौम्यग्रहालोकिते

तन्नाथे वित्रलेऽरिनीचगृहमे वित्तव्ययभावाभाक् ।

रिःफस्ये विषले बलेन सहिते रिःफाधिपे विचहा

मिथव्योमचरान्विते तु सकलं मिथव्ययं देहिनाम् ॥ ७४ ॥

*Sloka 74.* When the planet in the 12th bhava is benefic and is associated with as well as aspected by a benefic planet, and when the lord of that bhava is weak and occupies its inimical or depression sign, the person born will not have to spend his wealth. When the planet occupying the 12th bhava is weak, but its lord is in great strength, the person concerned will dissipate his wealth. When planets of a mixed character are associated with the lord of the 12th bhava, the persons concerned will have expense of a mixed nature.

इष्टव्ययं भवति शोभनवर्गयाते द्रष्टव्ययं विचलखेटयुतेक्षिते वा ।  
यत्कारकयुचरवर्गजनादनर्थं जातः समेति बलहीनदशापहारे ॥७५॥

*Sloka 75.* If the lord of the 12th bhava occupy benefic Vargas, all outlay of money will be on approved legitimate objects. The outlay will be questionable and bad when the lord of the 12th bhava is in conjunction with or aspected by a weak planet. The person concerned is liable to suffer evil from that class of persons, whose karaka the weak planet in question represents, during its dasa and apahara.

क्रमग्रे बलवति व्ययगेशरिनाश-

स्यानाधिपे कृपिघनस्थितिनाशकः स्यात् ।

रिःफे. चतुर्दिग्गते, मरुत्तपदेन,

खेटेन सर्वपशुभृत्यविनाशमेति ॥ ७६ ॥

*Sloka 76.* "When a malefic planet owning the 6th or the 8th bhava occupies the 12th bhava in strength,

the person born will lose his status in regard to agriculture and monetary transactions. When the 12th bhava being a quadruped or a biped sign (*vide* Adhyaya 1, sloka 16) is occupied by a planet of a quadruped or biped character (*vide* Adhyaya 2, sloka 12), the person concerned will suffer the total loss of all servants and cattle.

विप्रादिस्त्रैचरयुते सति विप्रमुख्यैः

स्त्रीवर्गतिस्तु तरुणीस्त्रचरेण युक्ते ।

रिःके नरग्रहयुते रिपुणा सुद्वन्द्वे

जातः सुद्वज्जनवशाद्धननाशमेति ॥ ७७ ॥

*Sloka 77.* A person will have his wealth consumed by people of the Brahmana and other castes according as the planets in the 12th bhava represent these. If female planets be in that bhava, it is through females that his wealth will go out; if male planets be in the bhava, loss of wealth will be brought about by an enemy. If the bhava in question be owned by a friendly planet, the person concerned will have to lay his money out on account of his friends.

त्यागी शुभग्रहयुते कृपिकश्च धर्मो

पापेऽवस्तानमृद्वगे तु विवादशीलः ।

नेत्रामयः पवनकृच्चपलोटनः स्या-

दुश्चस्वमिप्रभवने तु परोपकारी ॥ ७८ ॥

*Sloka 78.* If the 12th bhava be occupied by a benefic planet, the person born will be liberal, virtuous and engaged in agriculture. If a malefic planet be in that bhava, the person concerned will be captious, suffering from eye-disease, flatulent, restless and roving. If

शुके वा रविनन्दने द्विमकरे रन्ध्रत्रिकोणस्थिते  
तद्भेदे शिथिलीमवेक्ष्यपतनं जातस्य केत्वन्विते ।

निद्रास्त्रीकृकलासगौलिपतनं पायान्विते भार्गवे

भौमे कच्छपदर्शनं शुधयुते जातः श्वदष्टो भवेत् ॥ ८२ ॥

*Sloka 82.* When Venus, Saturn or the Moon occupies a Trikona position in respect to the 8th bhava and when the house representing the bhava occupied has Ketu in it, the person born will easily become liable to the misfortune called नरपतन (Narapatana, i. e., a sleeping man falling on him which is regarded as a dire portent). If Venus in the position above referred to be associated with a malefic planet, the portent may be the fall of a sleeping woman or a chameleon lizard on the person concerned. If Mars be so associated, the portent may take the form of the presence of a tortoise in the house. If Mercury combine with Mars in the position indicated, the person born may be bit by a dog and suffer from the rabies.

NOTES.

The above meaning is but tentative. V. S.

मन्दाहिध्वजमंगुते तु निधनस्थानाधिपेनान्विते  
रिभेके दुर्गतिमेति पट्टपतिना दृष्टेऽथवा मानवाः ।

जातो याति परं पदं सुस्फुरी लभे भृगी कामगे

कन्यास्ये रजनीकरे यदि धनुर्लभे च मेपाशके ॥ ८३ ॥

*Sloka 83.* If the 12th bhava, with Saturn and Rahu or Ketu in it, is occupied by the lord of the 8th bhava or aspected by the lord of the 6th, the person born goes to hell. If Jupiter be in the Lagna, identical with Dhanus and with the Mesha Navamasa rising,

Venus occupy the 7th, and the Moon the sign Kāṇya, the person born under this yoga reaches the seat of the highest happiness at last.

दुःस्थे दुष्टगृहाधिपे बलयुते तद्भावापुष्टिं वदेद्

आयुःस्वानपत्तौ तु यत्र विमले तद्भावनाशं तथा ।

लभेशः शुभखेटवीक्षितपुत्रो यद्भावापत्तौ मली

तद्भावास्तु शुभं करोति विपुलं नीचारिगस्त्वन्यथा ॥ ८४ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

पञ्चदशोऽध्यायः ॥

*Sloka 84.* If a planet owning a malefic house occupy a दुःस्थान (Dustthana) in strength, the bhava represented by the malefic house is said to be advanced. But if the lord of the 8th bhava be weak in any sign, the bhava represented by that sign is said to be impaired. If the lord of the Lagna occupied or aspected by a benefic planet occupy any bhava in strength, that bhava receives much benefit therefrom. The case is different when the lord of the Lagna is in depression, or in an inimical house.

Thus ends etc.

# जातकपारिजाते षोडशोऽध्यायः

## ॥ स्त्रीजातकाध्यायः ॥

### Adhyaya XVI.

#### FEMALE HOROSCOPE.

श्रीचलारोग्यसन्तानविद्याकीर्तिविवर्द्धनम् ।

तिथिमग्नहसंयुक्तं जातकं ग्रमहे वयम् ॥ १ ॥

*Sloka 1.* We are now going to treat of the female horoscope with its characteristic lutation, Rasis and planets, because it is a means of promoting prosperity, power, health, offspring, knowledge and fame.

अर्थाजने सहायः पुरुषाणामापदर्णवे पीतः ।

यात्राकाले मन्त्री जातकमपदाय नास्त्यपरः ॥ २ ॥

*Sloka 2.* There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys.

#### NOTES-

The object of this sloka in this Adhyaya is only to show that it is the श्रीजातक (Sthri Jataka) that (is alluded to by the word जातक in the sloka and which) helps or guides the husband in the sea of troubles.

श्रीमज्जातकपत्रिका परहितयोगोपाधिवारस्कुटैः

पञ्चाङ्गयथराष्टवर्गसहितस्यानादिपद्वीर्यजैः ।

आयुर्गोचरयोगभावजफलैः सार्द्धं दशाचक्रजैः

दीर्घायुःसुतभर्तृसौख्यनिष्ठलक्ष्मीकीर्तिदा लिख्यते ॥ ३ ॥

*Sloka 3.* The female horoscope is to be written in a fine neat sheet of paper with correct planetary tables serviceable for reference and exhibiting the almanac (of the day of birth in question). It is to show also the Ashtakavargas (Adhyaya 10) of planets, their positional and other six-fold strength (शुद्ध-*Shadbala*), the गोचरफल (Gocharaphala) *i.e.* the effects of the progress of planets in their orbits, the योगफल (Yogaphala, Adhyaya 7) and the भावफल (Bhavaphala, Adhyayas 11-15). The horoscope should give at the same time the Dasa Tables mentioning the number of children destined to live to a great age, the happiness of the husband, the great prosperity and fame which the whole family is to enjoy.

स्त्रीणां जन्मफलं नृयोग्यमुदितं यत्तत्पती योजयेत्  
तासां देहशुभाशुभं हिमकरालमात्रं वीर्याधिकत्वात् ।

भतृणामशुणं शुणं मदशुदात् छिद्राच्च तेषां मृतिः

सौम्यासौम्यपलायनेन सकलं सञ्चिन्त्य सर्वं वदेत् ॥ ४ ॥

*Sloka 4.* Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained, and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

cf. कलदीपिका

NOTES.

यद्यत्पुंममये क्षमं तदखिलं स्त्रीणां पिये वा वदेत्  
 माङ्गल्यं निबनात् पुतांश्च नयमाह्लातात्तनोश्चालाम् ।  
 भर्तारं शुभगत्वमस्तभवनात्सङ्गं सतीत्वं सुखात्  
 सन्तस्तेषु शुभप्रदास्त्वशुभदाः कुरात्तदीशं विना ॥

Whatever effect may accrue from the horoscope of a female that is applicable only to men should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th house (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance, beauty, etc. should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results, while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.

स्त्रीणां जन्मनि लग्नीतकरयोर्मध्ये चलीयस्त्वतः  
 संपद्रूपलानि तन्नवमतः पुत्रायष्टिं वदेत् ।  
 सौमङ्गल्यमनिष्टमष्टमगृहाद्भिर्यं सप्तमात्  
 केचिद्भर्तृशुभाशुभं शुभगृहादिच्छन्ति होराविदः ॥ ५ ॥

*Sloka 6.* Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.



वैधव्यं निधनेन लग्नभयनात्तेजोयशःसंपदः

पुत्रं पञ्चमभागतः पतिसुखं कामेन केचिद्विदुः ।

प्रयज्यामपि योपितामसिसुखं धर्मोपयातग्रहैः

शेषं माचजयोगजन्यमखिलं नारीनिराणां समम् ॥ ६ ॥

*Sloka 6.* Some hold that widowhood is found out through the 8th bhava ; beauty, fame and fortune through the Lagna ; the son through the 5th ; wedded happiness with the husband through the 7th, asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

युग्मे लग्ननिशाकरौ यदि वरस्त्रीरूपशीलान्विता

सौम्यालोकितसंयुतौ गुणवती साध्वी च संप्रयुता ।

ओजर्क्षे पुरुषाकृतिश्च चपला पुंचेष्टिता पापिनी

पापव्योमचरेण वीक्षितयुतौ जाता दुराचारिणी ॥ ७ ॥

*Sloka 7.* If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful ; and if they be aspected by or associated with malefic planets, she will be profligate.

NOTES.

सौम्यालोकित

उदगहिमकरौ द्वौ युग्मगौ सौम्यदृष्टौ

सुतनयपतिमृदा संपदुत्कृष्टशीला ।

अशुभसहितरहौ चोन्नमौ पुंसभावा

कुटिलपतिरवद्या भर्तुश्चा दरिद्रा ॥

If both the ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband; and she will be poor.

लगेन्दु विपमर्धगौ शुभशुतौ सौम्यग्रहालोकितौ

नारी मिश्रगुणाकृतिस्त्रिगतिप्रज्ञावती जायते ।

शुभागारगतौ तु पापसहितौ पापेक्षितौ वा तथा

तद्राशीशुभेक्षकग्रहबलादाहुः समस्तं विदः ॥ ८ ॥

*Sloka 8.* If, in an odd sign, both the Lagna and the Moon be associated with or aspected by a benefic planet, the qualities, the aspect, the position, the gait and the intelligence of the female born will be of a mixed kind; but if, in an even sign, both the Lagna and the Moon be associated with or aspected by a malefic planet, the character of the female born, say the wise astrologers, will be shaped wholly by the influence of the planet associated with or aspecting the lord of the even sign under reference.

ओजे विलगे पुरुषैर्बलिर्गुणैर्लान्वितैश्चन्द्रबुधासुरेज्यैः ।

सामान्यशक्तौ सति धर्मपुत्रे जाताधिताऽस्या बहवो भवाः स्युः ॥

*Sloka 9.* When the Lagna is in an odd sign; when the masculine planets predominate in strength; when the Moon, Mercury and Venus are strong and when Saturn has ordinary strength, the female born will be a dependant and her husbands will be many.

शुभे विलभे कुजसौम्यजीवशुक्लैर्लिष्टैः खलु जातकान्या ।  
विख्यातनाम्नी सकलार्थवत्त्वशुद्धिप्रसिद्धा भवतीह साष्णी ॥

*Sloka 10.* When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

सौरे मध्यबले बलेन रहितैः शीतांशुशुकेन्दुजैः  
शेषैर्वीर्यसमन्वितैः पुरुषिणी यथोजराशुद्रमा ।  
जीवारास्फुजिर्देन्दवेषु बलिषु प्राग्लभराशौ समे  
विख्याताखिलशास्त्रशुक्तिश्रुता स्त्री ब्रह्मवादिन्यपि ॥ ११ ॥

*Sloka 11.* When Saturn has but medium strength; when the Moon, Venus and Mercury are weak; and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong, and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the scriptures.

NOTES.

This sloka is from Brihat Jataka.

॥ त्रिंशंशफलम् ॥

लभे भीमगृहं गते शशिनि वा वीर्याधिके भूसुत-  
त्रिंशंशप्रभवाऽथला यदि दुराचारप्रयुक्ता भवेत् ।  
प्रेम्या भानुसुतांशके गुणवती साध्वी च जीवांशके  
सौम्यांशे मलिनी सितांशजवधू जारमताचारिणी ॥ १२ ॥

*Sloka 12.* When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous if in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

अ. कलशपिका

चन्द्रे मौमरुहे कुनादिकभितत्रिंशंशकेषु कमात्  
 दुष्टा दास्यसती सुशीलविमवा मायात्रिनी दृषणी ।  
 शुक्रक्षे बहुदुपणान्यपतिगा पूर्या सुधीर्विश्रुता  
 क्षे क्षे लक्ष्मिनी नपुंसकसमा साध्वी गुणाज्योत्सुका ॥  
 स्वच्छन्दा भर्तृपातिन्यतिमहितगुणा शिल्पिनी साधुवृत्ता  
 चान्द्रे जैवे गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पातिसाध्वी ।  
 मान्दे दास्यन्यसक्ताधितपतिरसती निष्प्रमार्गाकिमे स्वाद्  
 दुर्भार्या हीनवृत्ता धरणिपतिवधूः पुंविनेष्टान्यसक्ता ॥

लभे मार्गवराशिगे कलहकृद् दुष्टा कुजस्यांशके  
 साध्वी पुत्रवती पुरन्दरगुरोरंशे पुनर्भूः शनेः ।  
 सौम्यस्यांशसमृद्धवाऽखिलकलासङ्गीतयाद्यप्रिया  
 श्रुतांशे सुषवल्लभा च सुभगा लोकप्रिया जायते ॥ १३ ॥

*Sloka 13.* In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste and a mother of many children if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned

by Venus, she will be fond of wise men, a favorite of her husband, and liked by people.

त्रिंशदंशेऽवनिजस्य बोधनगृहे लभे तु पुत्रान्विता

मन्दंशे विधवाऽथवा मृतसुता क्लीबाकृतिस्त्या सती ।

जैवे भर्तृपरा बुधस्य तरुणी विख्याततेजसिनी

शौके चारुतरांबरामरणगोविचमसिद्धा भवेत् ॥ १४ ॥

*Sloka 14.* When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons ; if born in a Trimsamsa of Saturn, she will be a widow, have her children still born, or of the form of a eunuch ; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband ; if in that of Mercury, she would be virile, famous and handsome ; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

लभे चन्द्रगृहे गते बलवती क्षोणीसुतस्यांशके

जाता जारविनोदशीलरसिका पापेक्षिते शीतर्गा ।

विश्रुता रविजस्य निर्जरगुरोरल्पाश्रुल्पात्मजा

वीधे शिल्पकलावती भृगुसुतत्रिंशदंशके कामुका ॥ १५ ॥

*Sloka 15.* When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength ; and if the Moon be aspected by malefic planets, she will take delight in ministering to the amusements of her paramours ; if the Trimsamsa be that of Saturn, she will become a widow ; if the same belong to Jupiter, she will be short lived and will have few children ; if of Mercury, she will be skilled in the arts ;

if the Trimsamsa of birth be that of Venus, she will be lustful.

भानुक्षेत्रगते तनौ क्षशिनि वा भूतन्दनस्यांशके  
नारी पुं प्रकृतिस्त्रिता च कुलटा मन्दांशके दुःखिता ।  
जीवांशे नृपवल्लभा गुणवती सौम्यस्य पुंचेष्टिता  
दुष्टा चासुरवन्दितस्य कृपतिस्त्रेहान्विता रोगिणी ॥ १६ ॥

*Sloka 16.* When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

वागीशस्य गृहीदये वसुमतीपुत्रस्य भागोद्भवा  
विख्याता परिवारिणी रविस्तृत्सांशे दरिद्रा भवेत् ।  
जीवांशे धनवस्त्रभूषणवती सौम्यस्य संपूजिता  
साध्वी दानवमन्त्रिणः सुतवती सद्रक्षभूषान्विता ॥ १७ ॥

*Sloka 17.* When the rising sign is owned by Jupiter, the female born in the Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in the Trimsamsa of Saturn, if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments, if she be born in that of Mercury, she will be virtuous and highly respected, if in that of Venus, she will possess children, good clothing and ornaments.

लभे मन्दगृहे बलिन्यवनिजविंशांशके शोकिनी  
 मन्दांशे सति दुर्भगा निजकुलाचारात्तुरक्ता गुरोः ।  
 सर्वज्ञा कुलटा बुधांशजनिता शुक्रस्य वन्ध्या सती  
 लभेन्दुस्फुटयोगतस्तु सकलं विंशांशजं वा वदेत् ॥ १८ ॥

*Sloka 18.* When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's, she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

आग्नेयैर्विषवास्तराशिसहितैर्मिश्रैः पुनर्भूमेव  
 करे हीनबलेऽस्तमे स्वपतिना सौम्येक्षिते प्रोदिता ।  
 अन्योन्यांशक्रयोः सितावनिजयोरन्यप्रसक्ताङ्गना  
 घ्ने वा यदि धीतरश्मिसहितौ मर्तुस्तदातुल्यया ॥ १९ ॥

*Sloka 19.* When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th bhava be of a mixed sort, she will remarry; if there be in the 7th bhava a weak malefic planet aspected by a benefic one, the female born will be put away by her husband, if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th bhava, she will associate with other men at the instance of her own husband.

NOTES.

This sloka is taken from Brihat Jataka.

*Cf.* Slokas 30 and 31, *infra*. Also *cf.* जातकभरण  
अन्योन्यांशावस्थितौ भौमशुक्रौ स्थातां कान्तासङ्गतान्येन नूतम् ।  
नन्दोपेतौ शुक्रवक्रौ सारत्यायादौवास्यात्सामिनश्चापनन्ति ॥

For the *first pada*, *cf.* कन्दोपितः।

आगनेयैर्मदनस्थितैश्च विचया मिश्रैः पुनर्भूमेत् ॥

सौरिणी या पतिं त्यक्त्वा सवर्णं कामतः श्रयेत् ।

अश्वतं च प्रजाद्वारं पुनर्भूः संस्कृता पुनः ॥ २० ॥

*Sloka 20.* A female is styled wanton when she forsakes her husband and resorts to another of her caste from lust. A woman is said to be remarried when, her organ of generation being unbroken, she is taken (anew) as a wife another time with the proper matrimonial rites.

सौरारक्षे लगने सेन्दुशुके मात्रा सार्द्धं पुंश्वली पापदृष्टे ।  
कौजेऽस्तांशे सौरिणा व्याधियोनिश्चारुश्रोणी बह्वभा सद्गदांशे ॥२१॥

*Sloka 21.* When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the *Vyoga* will lead an unchaste life with the mother; when the setting *Navamsa* belongs to Mars and is aspected by Saturn, she will have a diseased womb, If the *Navamsa* under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband

#### NOTES.

This sloka is from *Brihat Jataka*.

*Cf.* जातकभरण

लग्ने सिनेन्दु कुजमन्दमस्थौ कुरलितौ साम्प्रता जनन्या ।

सुरे कुजे सार्द्धमुनेन दृष्टे विनष्टयोनिश्च शुभाशुभांशे ॥



शुभाकर

मन्दारमे तदुगते ससितोदुनाथे मात्रा सहैव कुलटा खललेटहटे ।

कौमेशके मदगते शनिवीक्षिते च स्योनिस्तमदृशा सुमगा शुभांशे ॥

Also सारस्वती

सौररगृहे तद्वच्छशिनि सशुके बिलग्रमे जाता ।

मात्रा साके कुलटा क्रूरग्रहीक्षिते भवति ॥

धूने तु कुनवांशे शशिना हटे सरोमयोनिः स्त्री ।

सद्वहमागे चारुश्रोणी पतिवह्मभा भवति ॥

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter III—15 *supra*). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes immoral along with the mother. If a Navamsa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहभवन (Sabhagrabhanavamsa) or be occupied by benefics, or the ruler is aspected by benefics or in शुभराशे (Suharamsa), she is loved by her husband.

The first पद (Pada) of the sloka has been interpreted by Bharatotpala thus: "When a sign of Saturn or Mars is the Lagna and the Moon and Venus aspected (*both of them*) by a malefic planet occupy it." This is not acceptable.

चलद्दीनेस्तमे पापे सौम्यग्रहनिरीक्षिते ।

पत्या विमृष्यते नारी नीचारिण्ये च वैरिणी ॥ २२ ॥

*Sloka 22.* When a weak malefic planet occupies the 7th and is aspected by a benefic one, the female concerned will be put away by her husband (*Cf.* sloka 30 *infra*), if the malefic planet in the 7th bhava be depressed or in an inimical house, she will be at variance with her husband.

*Cf.* क. सारस्वती

मन्दकुत्रयोर्गृहे लगेन्द्र भृगुरपि च शुभस्थविहिता ॥

उत्सृष्टा भदनस्थिते दिनकरे शत्रुग्रहालोकिते

विश्वस्तावनिजे वधूरमणयोरन्योन्यैर्वरं तु वा ।

सौम्यासौम्यश्रुते कलत्रभवने जाता पुनर्भूः शनौ

कामस्थे रिपुवीक्षिते स्वविधवा जाता जरां गच्छति ॥ २३ ॥

*Sloka 23.* If the Sun occupying the 7th bhava be aspected by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet have her husband alive.

*Cf.* बृहज्जानक

उत्सृष्टा रविणा कुजेन विधवा बाल्येऽन्तराशिक्षिते

कन्यैवाशुभवीक्षितेऽर्कतनये शून्ये जरां गच्छति ॥

Also धानवाभरण

महत्मे दिनपतौ पतिमुक्ता क्षोणिजे च विधवा खलु बाल्ये ।

पापस्नेहानिष्ठोक्तमयाते मन्दगे च युवतिर्जरती स्यात् ॥

पापक्षे भदनस्थिते शनियुते वैधव्यमेत्यङ्गना

जारासक्तविलासिनी सितकुजावन्योन्यराश्यंशकौ ।

चन्द्रे कामगृहं गते तु पतिना साह्ये दुराचारिणी

मन्दारर्क्षविलग्नौ शशिसिती वन्ध्या सुतस्थे खले ॥ २४ ॥

*Sloka 24.* When a malefic sign representing the 7th bhava is occupied by Saturn the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a "coquette and addicted to a paramour. (*Cf.* sloka 19, *supra.*) If the Moon be in the 7th bhava, she will lead a depraved life

along with her husband. If the Moon and Venus occupy the 1st bhava identical with a sign owned by Saturn or Mars and if a malefic planet be in the 5th bhava, the female concerned will be barren.

## NOTES

cf. गणनातक quoted in हारारण.

अन्योन्यांशे सितारौ चेज्जारासक्ता भवेद्वधुः ।

तथैव सप्तमे चन्द्रे दृश्यरी पतिना सह ॥

मन्दारक्षे विलग्नस्यौ शशिशुक्रौ यदा तदा ।

चन्द्या भवति सा नारी पञ्चमे पापहृत्पुते ॥

कलत्रराश्यंशगते महीजे मन्देक्षिते दुर्भगमेति कन्या ।

शुक्रांशगे सौम्यदशा समेते कलत्रराशौ पतिवह्नुभा स्यात् २५

*Sloka 25.* When Mars occupies a Navamsa belonging to the Rasi of the 7th bhava and is aspected by Saturn, the female born will have the bad luck to be disliked by the husband. But when Mars is occupying a Navamsa of Venus in the Rasi representing the 7th bhava and is aspected by a benefic planet, she will be the favorite of her husband.

मीमांसारविलग्नौ शशिशुक्रौ नारी पतिद्वेषिणी

चन्द्रांशौ परवत्सवादचतुरा भीमेन्दुजौ भोगिनी ।

चन्द्रज्ञानुरवन्दिता यदि सुखद्रव्यान्विता लग्ना

वागीशो यदि लग्नः सुतनया प्रजाविभूषान्विता ॥ २६ ॥

*Sloka 26.* If the Moon and Venus be in a sign of Mars identical with the Lagna, the female born will have an aversion to her husband; if the Moon and Mercury be in the position described above, she will be skilled in the discussion of the highest truths; if Mars and Mercury be in the Lagna adverted to, she will be

voluptuous; if the Moon, Mercury and Venus combine in the Lagna under reference, she will possess every comfort; if Jupiter be in the Lagna aforesaid, she will bear good sons, be intelligent and have ornaments.

तुङ्गस्था गगनाटनाः शुभकरा रन्ध्रे सपापे वधू-

वैधव्यं समुपैति पापभवने पापग्रहालोकिते ।

रन्ध्रेऽष्टांशपतौ खले च विधवा निःसंशयं भामिनी

सौम्ये रन्धगतैः समेति तरुणी प्रागेव मृत्युं पतेः ॥ २७ ॥

*Stoka 27.* If the benefic planets be in their exaltation, but the 8th bhava containing a malefic planet be represented by a malefic sign and aspected by a malefic planet at the same time, the female born in the yoga will be afflicted with widowhood, when the lord of the Navamsa occupied by the owner of the 8th bhava is also malefic, the woman concerned will without doubt become a widow; if several benefic planets be in the 8th bhava, the female will die prior to her husband in the prime of her life.

भाग्यस्थाः शुभस्वेचराः सरगते पापेऽष्टमस्थेऽथवा

मर्तृश्रीवह्नुपुत्रसौख्यविभवेः सार्द्धं चिरं जीवति ।

मर्तृर्वन्धुगृहोपगैर्बहुमुत्प्राप्ता भवत्यङ्गना

चापे वा कटकौदये पतिसुतप्राप्त्या दरिद्रान्विता ॥ २८ ॥

*Stoka 28.* When benefic planets occupy the 9th bhava and there is a malefic planet in the 7th or the 8th, the female born will live long with her husband, affluence, a numerous progeny and the accessories of comfort and happiness, if malefic planets be in the 4th bhava, the woman concerned will have many children, if Dhanus or Kataka be the Lagna in the latter case, she

will become poor and distressed by bearing many children to her husband.

## NOTES.

*cf.* चन्द्रामरणहोरा (by कवनामाली).

मायस्थाने स्थिते सौम्ये सवापेऽल्लेऽष्टमेऽपि वा ।

भर्तुः पुत्रमुल्लैः सार्द्धं दीर्घकालं च जीवति ॥

यत्पुष्करिकीलग्ने भर्तुः पुत्रादिदुःखदा ।

3rd पद (Pada). According to Mantreswara the effect of malefics occupying the 4th house is to make the female unchaste.

*cf.* कलदायिका.

मुखे पापैर्मुक्तः भवति कुब्जा ॥

गोसिंहालिचधृदये सुतगते चन्द्रेऽल्पपुत्रान्विता

पापैरष्टशुभोदयाष्टमगतैर्दारिद्र्यशोकाकुला ।

सौम्यासौम्ययुतैश्च मिश्रफलिनी सौम्यैः शुभश्रीयुता

पुत्रेशेऽरिगते तनौ रिपुपत्नी शस्त्रेण मृत्युर्भवेत् ॥ २९ ॥

*Sloka 29.* When Vrishabha, Simha, Vrischika or Kanya is the Lagna and the Moon is in the 5th bhava, the female born will have few sons (*Cf.* sloka 43 *infra*); if malefic planets occupy the 9th place from the 8th bhava or the 8th from the Lagna, she will be afflicted with poverty and sorrow; when the above places are occupied by benefic as well as malefic planets, she will have good and evil for her lot; if those places be occupied exclusively by benefic planets, she will be blessed with prosperity and good fortune. When the lord of the 5th bhava is in the 6th and the lord of the latter is in the Lagna, her death will be caused by a sharp weapon.

## NOTES.

*cf.* गर्भवाच, quoted in होताव.

सिंहालिवृषकन्यासु चन्द्रे तिष्ठति पञ्चमे ।  
 अल्पापत्यं विनानीयात्पुरुषेषु तथा वदेत् ॥  
 लग्नाभाष्टमभागस्थैः पार्ष्णैः सकलान्विता ।  
 सौम्यग्रहैरसंमिश्रैः सर्वथा कुशमाश्रूयात् ॥  
 क्रूरग्रहे सुलग्ने बहुप्रसवमादिशेत् ।

For first pada (Pada), *vide* sloka 43 *infra*.

क्रूरग्रहैस्तगतैः समस्तैर्विलग्नराशेर्विधवा भवेत् सा ।

मिश्रैः पुनर्भूरिह जातकन्या परशुहिता हीनवलैरसन्निः ॥३०॥

*Sloka 30.* If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow, if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

NOTES.

*Vide* sloka 19 *supra*.

स्त्रीजन्मलग्नान्मदगे शशाङ्के शुक्रारयुक्ते यदि जातकन्या ।

सा पत्यनुत्थापरगामिनी स्यात्सौरारमांशोपगते तथैव ॥ ३१ ॥

*Sloka 31.* When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars. (*Vide* sloka 19, *supra*)

सौरारमांशोपगतग्रहेषु शुक्रेन्दुयुक्तेष्वशुमेक्षितेषु ।

जाता कुलाचार्युपैर्विहीनाः सात्रा च सक्तं च्यविष्यतिर्णी. स्यात् ३२

*Sloka 32.* When planets in the Rasis or Ambas of Saturn and Mars are aspected by malefics and are

associated with Venus (if the birth be in the day time) or the Moon (if the birth be in the night), the female born will abandon the traditional virtue of her caste, taking to harlotry in company with her mother.

#### NOTES.

This sloka should be read along with III—15 *supra*. According to the latter, Venus and the Moon respectively play the role of mother during the day and night.

*Cf.* also sloka 21, *supra*.

क्षितितनयनवांशे लघ्नतः सप्तमस्ये

दिनकरबुधदृष्टे व्याधियोनिः प्रजाता ।

शुभकरनवभागे सप्तमस्थानसंस्थे

शुभगसुतवती सा चान्यथा दुर्मगा स्यात् ॥ ३३ ॥

*Sloka 33.* When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb (*Cf.* sloka 21, *supra*), but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children, else she will become an object of aversion to her husband.

कामासक्तमनास्त्रिनी च विषया पापद्वये सप्तमे

पथात्स्वामिवर्धं करोति कुलटा पापत्रये चास्तमे ।

राजामात्यवराङ्गना यदि शुभे कामं गते कन्यका

मारस्ये तु शुभत्रये गुणवती राक्षी भवेद्भूषतेः ॥ ३४ ॥

*Sloka 34.* If the malefic planets occupying the 7th bhava be two, the female born will be lustfully inclined and become a widow, if they be three, she will be unchaste and ultimately do away with her husband; when a benefic planet is in the 7th bhava,

the female concerned will become the favourite wife of a king's minister; when there are three such planets in that bhava, she will become the queen of a ruler of the earth.

अन्योन्यांशगतौ सितार्कतनयावन्योन्यदृष्टौ तु वा

कुंभे चाष्टमभागजातवनिता कामाप्रिवर्त्तौ भवेत् ।

वैधव्यं समुपैति चन्द्रभवनात् क्रूरे मदस्थानगे

चन्द्रादस्तगृहोपगः शुभकरो राज्यास्पदं यच्छति ॥ ३५ ॥

*Sloka 35.* When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust; she will become a widow when a malefic planet occupies the 7th place from the Moon; if the planet in the 7th bhava from the Moon be auspicious, the yoga will secure to her sovereign authority (a royal domain).

#### NOTES.

It will be seen that the 8th Navamsa of Kumbha is Vrishabha Navamsa and is owned by Venus,

cf. सारवली

शुक्रासितौ यदि परस्परभागसंस्थौ शौकेऽथ दृष्टिपगगानुदये घटांशे ।

स्त्रीणामतीव मदनामिमदः प्रवृद्धः स्त्रीभिः समं न पुरुषाकृतिभिर्भवंत्ये ॥

Also जानकाभरण

अन्योन्यभागेक्षणगौ सितार्कौ यद्वा सितार्कौ तनुगे घटांशे ।

कन्दर्पसन्ति कुलौ नितान्तं नारी नराकारकराद्गनाभिः ॥

Also इदमालम्ब

दृष्टसंस्थावसितसितौ परस्परंशे शौके वा यदि घटराशिबंधर्गः ।

स्त्रीभिः स्त्रीमदनविपानले प्रदीप्तं संतान्ति नयति नराकृतिभिर्यनाभिः ॥

स्त्रीजन्मलभे अशिशुक्रयुक्ते कोपान्विता सा सुखमागिनी स्यात् ।

सर्वत्र चन्द्रे सति तत्र जाता सुखान्विता वीतरतिः प्रिया स्यात् ॥



प्रव्रज्यामामोति-तदा नवमे ग्रहसंभवे भवे ॥

बलिभिर्बुधगुरुशुक्रैः शशाङ्कसहितैर्विदग्धमे शशिमे ।

स्त्री व्रजवादिनी स्यादनेकशास्त्रेषु कुशला च ॥

Also see next sloka.

पापेऽस्ते नवमगतग्रहस्य तुल्यां प्रव्रज्यां शुवतिरूपैत्यसंशयेन ।

उद्वाहे वरणविधौ प्रदानकाले चिन्तायामपि सकलं विधेयमेतत् ॥

*Sloka 41.* When a malefic planet is in the 7th bhava, the woman concerned will without doubt devote herself to the asceticism answering to the planet in the 9th bhava. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTES.

Thus as well as sloka 43 have been taken from Brihat Jataka.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the woman born more devoted to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Adh. XV. SL. 15 *supra*.

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

गुणाः

अस्ते पापे परमयातग्रहोक्तां प्रव्रज्यां स्त्री याति निःसंशयेन ।

इतोद्वाहे प्रभक्त्येषु वै विनित्यं तर्हि हौरिकेभ्यश्च युक्त्या ॥

Also see next

कुरु नामिदमेतत् नमो यदि स्तुतो भवति नृणाम् ।

प्रव्रज्यामामोति तदा नमो ब्रह्मसंभवेन ॥

जन्मकाले विवाहे च चिन्तायां परणे तथा ।

चिन्त्यं स्त्रीणां तु यत्प्रोक्तं घटते तत्पतिष्वपि ॥

जन्मन्युद्वाहकाले च चिन्तायां परणे तथा ।

स्त्रीणां चिन्ता मुधेनोक्तं घटते तत्पतिष्वपि ॥ ४२ ॥

*Sloka 42.* The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

कुरेऽष्टमे विधवता निधनेश्वरौक्षे

यस्य स्थितो वयसि तस्य समे प्रदिष्टा ।

सत्स्वर्थमेषु मरणं स्वयमेव तस्याः

कन्यालिगोहरिषु चाव्ययुतत्वमिन्दौ ॥ ४३ ॥

*Sloka 43.* When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

#### NOTES

The period given for each planet in the Navargtkayurdhya (vide V-2 *supra*) system is the period meant here when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

*Sloka 36.* When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be short-tempered and live in ease and comfort. In every case where the Lagna is occupied by the Moon, the female born generally lives in ease with no craving for carnal enjoyment and is amiable.

## NOTES.

of, नीरजानक quoted in दोतारज.

कोषान्विता सौख्यपरा सितेन्द्री लग्नस्थिते काञ्चनसंयुता च ।

बुधे कलाढ्या सुखभावयुक्ता गुणैर्युता शुभगुरु तथैव ॥

शुकेन्दुमे रूपगुणाभिरामा कलावती जीवबुधोदये तु ।

लग्नस्थिता जीवबुधासुरेज्या जाताङ्गना सर्वगुणप्रसिद्धा ॥ ३७ ॥

*Sloka 37.* If a sign owned by Venus or the Moon be the Lagna at the birth of a female, she will be amiable for virtues and good looks. If the Lagna belong to Jupiter or Mercury, she will be skilled in fine arts. If Jupiter, Mercury and Venus occupy the Lagna, the female born will be renowned for the possession of every feminine excellence.

याचस्पतौ नवमपञ्चमकेन्द्रसंस्थे

तुङ्गादिके भवति शीलसगान्विता च ।

माध्वी सुपुत्रजननी सुखिनी गुणाढ्या

चूतं कुलद्वयशुस्करिणी भवेत्ता ॥ ३८ ॥

*Sloka 38.* When Jupiter occupies the 5th, the 9th or a Kendra bhava or is in exaltation at the birth of a female, she will be well-behaved, chaste, bearing good sons, happy and possessed of excellences; she will verily bring credit to her own and her husband's families.

यदि शुभकरदृष्टा शिल्पिनी शुद्धचित्ता

सततमिह सलज्जा चारुवृत्तिः सुपुत्रा ।

बहुधनसुखयुक्ता बह्वभे बह्वभर्तृ

प्रजति शुभशतानां भाजनत्वं च होरा ॥ ३९ ॥

*Sloka 39.* If the Lagna at the time of birth of a female be aspected by benefic planets, she will be skilled in the arts, pure-minded, modest at all times, handsome, bearing worthy sons and have much wealth and enjoyment; she will be highly in favor with her husband and become the recipient of a thousand blessings.

चन्द्रे कर्कटकोदये च पलिभिः शुक्रशुक्रजीवेन्दुभिः

नानाशास्त्रफलारसश्चतुरा विख्याततेजस्विनी ।

कामसैरथवा विलसन्मवनाद्दर्शयिष्यतेः खेचरैः

प्रमज्ज्यामुपयाति जन्मसमये पाणिग्रहे चिन्तयेत् ॥ ४० ॥

*Sloka 40.* When the Moon occupies Kataka identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence. When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

NOTES.

The reading कामसैरथवा is hopelessly corrupt. It ought to be कर्कटकोदये च पलिभिः शुक्रशुक्रजीवेन्दुभिः

*Cf.* सारांशौ quoted in हीराकर

श्री याचिप्रगते नामे यदि तेनरा मयन्ति नूनम् ।

शुभाकर

कन्यासिंहालिगोषु स्थितयति शशिनि स्वल्पपुत्रा मदिष्टा ॥  
 क्रूरे मृत्युगते भवेद्विधवता यस्यांशके मृत्युषः  
 पाके तस्य शुभेषु चार्णभवेन तस्याः स्वयं पथता ॥

Also सारावली

पापेऽष्टमे तु विधवा निधनान्निपतिर्नवांशके यस्य ।  
 तस्य दशायां मरणं वाच्यं तस्याः शुभैर्द्वितीयस्थैः ॥  
 कन्यालिगृपभसिंहे शिशिरमयूखेऽष्टपुत्रा स्यात् ।  
 पुत्रभवेन शुभयुते निरीक्षिते वा तथैव स्यात् ॥

Also वातकाभरण

वैषम्यं स्यात्पापलेटेऽष्टमस्थे रन्ध्रस्वामी संस्थितो यस्य चशि ।  
 मृत्युः पाके तस्य वाच्योऽन्ननायाः सौम्यैरर्गस्यानयैः स्वात्मस्य हि ॥  
 कन्यालिगोसिंहगते शताङ्गे पक्षेऽहार्शी खलु साल्पपुत्रा ।  
 पुत्रालयं चेच्छुभसेचरेन्द्रेऽष्टं युतं वा बहुता च येषाम् ॥

Also फल्गुद्विपिका

क्रूरेश्वायुपि भर्तृहन्त्र्यपि धने सन्तत्ययं स्त्रीमृतिः ॥  
 मृतस्येऽलिश्रीगोहरिषु हिमगौ चाल्पतनया ॥

The following additional information from फल्गुद्विपिका will be found to be useful.

ज्येष्ठभ्रातरमम्बिकां च पितरं मर्तुः कनिष्ठं क्रमात्  
 ज्येष्ठाद्यामुरशुर्षमाऽऽ वनिता धन्तीति तज्ज्ञा विदुः ।  
 चित्रार्द्राशुभगस्वराशानभिषद्मूलाप्रितिव्योदवा  
 कन्या ना विवाह्यता मृतपुता स्वजा प्रियेणावता ॥

Astrologers declare that the (1) eldest brother, (2) mother, (3) father, and (4) youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshtha (2) Alesha (3) Moola and (4) Visakha. Females born under the asterisms Chitra, Ardra, Alesha, Jyeshtha, Satabhishak, Moola, Krithika and Pushya will be barren, will become widows

mothers of children that are dead, cast away by their husbands or will be without wealth.

अन्द्राल्लोदयभायपाः सहशुभैः सुन्यान्गा भान्मराः

पूण्याबन्धुषु पुण्यकर्मकुशला सौन्दर्यभायान्विता ।

भर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती

तावद्भाति सुमङ्गली च सुतनुर्वाञ्छुभाळोऽष्टमे ॥

If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect).

रन्ध्रे मिश्रबले शुभाशुभस्वगैरालोकिते वा युते

दम्पत्योः समकालमृत्युमखिलव्योतिर्विदः संविदुः ।

एकस्यो मदलग्नी च यदि वा लग्नस्थिते कामपे

कामस्ये तनुपे शुभग्रहयुते मृत्युस्तयोस्तुन्यतः ॥ ४४ ॥

*Sloka 44.* When the 8th bhava has strength of a mixed character owing to its being occupied or aspected by auspicious as well as inauspicious planets, the pair will die at one and the same time, say the astrologers unanimously. When the lords of the 7th bhava and the Lagna are together in one bhava or when the lord of the 7th bhava is in the Lagna and the lord of the latter occupies the 7th bhava in conjunction with an auspicious planet, the husband and the wife will die simultaneously.

तत्स्वयमेव सा स्त्री विपद्यते तत्परिपाककाले ।

रन्ध्रस्थतन्मायतदंशपानां दद्यापहारे मृतिमाश्रुतार्थाः ॥ ४५ ॥

*Sloka 45.* When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 5th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सहजभवननाथे पुंग्वहे पुंग्वर्धे  
पुरुषत्वचरपुक्ते पुंग्वहालोकिते वा ।

नयनभवनकेन्द्रे कोणगे वा बलिष्ठे

यद्भवनमुखवन्तं सोदरं याति जाता ॥ ४६ ॥

*Sloka 46.* When the lord of the 3rd bhava happens to be a male planet of predominant strength occupying a male sign identical with the 2nd, a Kendra or a Kona bhava and is aspected by or in conjunction with a male planet, the girl born will have a brother destined to enjoy much wealth and happiness.

सहोदरस्यानपलाभनार्या बिलघतः पञ्चमराशियाती ।

नृपालतेजोगुणरूपवन्तं सहोदरं जातवधूः समेति ॥ ४७ ॥

*Sloka 47.* The girl at whose birth the lords of the 3rd and the 11th bhavas from the Lagna occupy the 5th bhava will have a brother endowed with the spirit, the virtues and the majestic mien of a ruler of men.

॥ अथ पतिलक्षणम् ॥

यस्या मन्मथमन्दिरे गतपले शुन्ये स्वहालोकिते

गौम्यध्योमनिवासदृष्टिरदिने मर्ता नरः कौ भवेत् ।

श्रीयः स्वात्पतिरसुगे शशियुगे साकर्तमजे दुर्मगा

पन्थ्या वा तरुणी चरे मदगृहे नित्यं प्रयातान्वितः ॥ ४८ ॥

**Sloka 48.** When the 7th bhava is without strength, unoccupied and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent; if Saturn be associated with Mercury in the same bhava, the woman will be barren or loathed by her husband; when a moveable sign represents the 7th bhava, he will always be away from home.

## NOTES.

Perhaps the reading must be भर्ता भवेत् कान्तः (कान्तः=कापुरुषः).

*Cf.* सर्वज्ञानम् quoted in हीरकज.

शुद्धेऽष्टौ शुर्भले यस्याः पापग्रहनिरीक्षिते ।

सौम्यग्रहदशा हीने भर्ता कापुरुषो भवेत् ॥

शुभमन्दयुतेऽस्ते च पतिः क्षीयसमो भवेत् ।

चन्द्र्या वा दुर्भगा वाऽपि सा च नित्यं प्रवासिनी ॥

सप्तमे चरराशौ च तद्देशे चरभांशके ।

भर्ता प्रवासशीलः स्यात् स्थिरग्रे स्वगृहे भवेत् ॥

Also नात्र क्षमणः

शून्ये मन्मथमन्दिरे शुभमयीर्नालोकिते निर्भरे

वाक्यायाः किल नायको मुनिर्वरः कापुरुषः कीर्तितः ।

नामित्रे शुभमन्दयोर् यदि गृहे पण्यो भवेत्तिथितः

राशौ तत्र चरे विदेशमिरतो ह्यग्रे च विश्वम्पतिः ॥

Also शुद्धज्ञानः

शून्ये कापुरुषोऽवलेऽस्तमनः सौम्यग्रहार्नाक्षिते

क्षीणेऽस्ते शुभमन्दयोश्चगृहे नित्यं प्रवासमान्वितः ॥

स्वांशे मास्यति कामगे मुदुरतिक्रीडारिनोदी पतिः

चन्द्रे सौम्यग्रहपति भूमिजनयो ज्ञानो वायुतत्परः ।

विद्वान् चन्द्रसुते जितेन्द्रियवगे जीवि मर्दम्यानगे

शुके कान्तवपुः सुखी च रविजे वृद्धोऽनिमूर्खो भवेत् ४९



**Sloka 49.** When the Sun occupies its own Navamsa in the 7th bhava, the female born will have a husband gentle and diverting by his excessive playfulness. When the Moon occupies such a position, she will be happy ; when Mars is in the same position, the husband will be devoted to his wife though playing the gallant towards other women ; if the planet occupying its own Navamsa in the 7th bhava be Mercury, the husband will be learned ; if Jupiter be in that bhava, the female concerned will get a spouse who will have all his senses under control, if it be Venus, the husband will be handsome and voluptuous ; lastly, if it be Saturn, he will be an old dolt.

## NOTES.

cf. गणजातक. quoted in हीरात्म.

अस्तेऽर्के स्वांशगे स्वर्क्षे भर्ता रतिपरो मृदुः ।  
 चन्द्रेऽस्ते स्वर्क्षगे स्वांशे मृदुस्सखशः पतिः ॥  
 मौमेऽस्ते स्वांशके क्षेत्रे श्रीढोढो निर्धनः पतिः ।  
 सौम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्वान्भवेन् सुखी ॥  
 जीवेऽस्ते स्वांशके स्वर्क्षे गुणवान् विजितेन्द्रियः ।  
 शुकेऽस्ते स्वांशके क्षेत्रे कन्यातौभाग्यवान् सुखी ॥  
 मन्देऽस्ते स्वांशके क्षेत्रे मृदो भूर्धो भवेत् पतिः ।  
 एवं मत्तमराशिभ्यर्धेर्नृणां वदेत् पश्य ॥

स्वान्मार्दवाङ्गो गुणवान् प्रगल्भो जामिथराश्वयंशकजा तु याऽस्याः ।  
 सौरेऽस्तगे स्वांशगृहोपपाते षट्क्षोऽतिमूर्खः पतिरेव तस्याः ॥ ५० ॥

**Sloka 50.** When a female is born in a Navamsa belonging to the Rasi of the 7th bhava, her husband will be softbodied, possessed of excellent qualities, and full of assurance. When Saturn in the 7th bhava occupies his own Amsa or Rasi, the female concerned will be wedded to an old and exceedingly dull husband.

दुःस्वौ धर्मगृहेशदेवसचिवौ भर्ता गतायुर्मवेत्  
 दीर्घायुर्धनवान् त्रिकोणगृहगौ केन्द्रस्थितौ वा यदि ।  
 विद्वान् बोधनवाद्देशसहितौ सारार्कजौ कर्षकः  
 स्वर्मानुष्वजसंप्रतौ यदि खलः सारीधरश्चोराद् ॥ ५१ ॥

*Sloka 51.* A female will have a decrepit husband when the lord of the 9th bhava and Jupiter happen to occupy a दुःस्वान् (Dustthana) at her birth; he will be long-lived and wealthy if the two planets occupy a Tri-kona or a Kendra bhava. If they be associated with the lord of the 4th bhava or Mercury, the husband will be a person of learning; if they be associated with Mars or Saturn, he will be an agriculturist; if with Rahu or Ketu, a villain; if with the lord of the 6th bhava, he will become a robber-chieftain.

गौराङ्गः पतिरस्तमे दिनकरे कामी सरोपेक्षणः  
 चन्द्रे रूपमुणान्वितः कृशतनुर्भोगी रुगार्तो भवेत् ।  
 नम्रः क्रूरमोलसः पटुवचः मरुत्कान्तिः कुजे  
 विद्यावित्तमुणप्रपञ्चरसिकः मौम्ये मदस्नानगे ॥ ५२ ॥

*Sloka 52.* The husband will be fair-limbed, lustful and have fiery eyes when the Sun occupies the 7th bhava in a female's horoscope; if the Moon be in that bhava, the husband of the female concerned will be handsome, worthy, spare, voluptuous and troubled with ailments; if Mars be in the 7th bhava, she will have for her spouse, a man humble in appearance, delighting in cruelty, indolent, with a ready tongue and of a ruddy hue; if Mercury occupy the bhava in question, the husband will be a man of taste, amply endowed with learning, wealth and excellent qualities.

दीर्घायुर्नृपतुल्यवित्तविभवः कामी च प्रीत्यै गुरौ

क्रान्तो नित्यविनोदकेलिचतुरः काव्ये कविः क्षमापतिः ।

मन्दे ब्रह्मकलेवरोऽस्थिरतनुः पापी पतिः कामगे

राहौ वा शिखिनि स्थिते मलिनघनीर्नचोऽथवा तत्समः ५३

*Sloka 53.* If the planet occupying the 7th bhava be Jupiter, the husband of the female concerned will be a person blessed with long life, with wealth and power equal to a king's, and lustful in his youth; if Venus, he will be lovely, ever playful and diverting and gifted with the highest poetical faculty; if Saturn, he will be old, infirm and wicked; and lastly if Rahu or Ketu be in the 7th bhava, the husband of the female concerned will be a low, evil-minded wretch or some such person.

दिग्देशस्थितिवर्मकर्मजगुणाः पुंजातके योपिता

ये नारीजनजातके निजपत्नी संयोजितास्तत्त्वतः ।

यनांशोपगतग्रहेषु बलवत्स्वेदांशतुल्याः सुताः

केन्द्रे कामपतिः करोति विपुलं कल्याणकालोत्सवम् ॥५४॥

इति श्रीनवग्रहरूपया वीयनाधविरचिते जातकपारिजाते

स्त्रीजातकाध्यायः षोडशः ॥

*Sloka 54.* In this chapter on Female Horoscopy, we have given accurately with reference to husbands the same information which we gave while treating of men's horoscope regarding wives such as the regions from which they may come, their status, the protection of their virtue and the qualities evinced in their acts. The number of children will correspond to the number of Navamsas attained by the powerful among the planets occupying the 7th bhava or its Amsa. The lord of that bhava when occupying a Kendra will produce much jubilation on marriage and other festal occasions.

T'us ends &c.

# जातकपारिजाते सप्तदशोऽध्यायः

## ॥ कालचक्रदशाध्यायः ॥

### Adhyaya XVII.

#### KALACHAKRADASA

The (कालचक्र) kalachakra system of ayurdaya referred to already in Adhyaya 5, sloka 33, is based on the Moon's position in a nakshatra or quarter of an asterism. For the purposes of this ayurdaya, the 37 stars from Aswini to Revati are classified into nine groups of three each, the five odd groups or triads being styled सव्य (Savya) or दक्षिण (Dakshina) and the four even ones as अपसव्य, (Apasavya) वाम (Vama) or उत्तर (Uttara). The peculiarity of a सव्य (Savya) triad is that its 12 padas (पाद) are assigned to the 12 Rasis from Mesha onwards. In an अपसव्य (Apasavya) triad, the 12 padas belong to the 12 Rasis reckoned in a reverse order from दक्षिण to पशु.

The 12 Nakshatra padas (नक्षत्रपाद) whether of a सव्य (Savya) or of an अपसव्य (Apasavya) triad can be brought under the four triangular signs according to the Rasis to which they are severally assigned. In accordance with this classification, four kinds of परमायुः (Paramayus) or maximum life will be shown to result (Vide sloka 12).

Each कालचक्रनक्षत्रपादयुग (kalachakra nakshatrapadayus) in its entire length comprises nine mahadashas (महर्षा) presided over by nine Rasis and their lords. The order in which the several Nakshatra padas get each its nine mahadashas is indicated in the mnemonic formulas for the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively. These formulas are expressed by conventional letters कटपयदि (katapayadi) referred to already in page 696. Two additional letters म and न used in the formulas denote the numbers 11 and 12 respectively.

It appears to be an accepted canon in the kalachakra system that the maximum length of the life of any person whether born in the beginning, middle or end of a नक्षत्रपार (nakshatra pada) should not exceed the length of the nine mahadasas (for that pada) reckoned from that at birth.

For a knowledge of the terms देह (Deha), जीव (Jeeva), मण्डूकगति (Mandukagati), मर्कटगति (Markatagati), सिंहवलोकन (Simhavalokana), the reader should refer to slokas 89—92. In connection with the terms मण्डूकगति (Manduka gati) and मर्कटगति (Markata gati), it will be interesting to note that in a सव्यचक्र (Savya chakra), the two movements take place from Kanya to Kataka and Simba to Mithuna respectively, while in an अपसव्यचक्र (Apsavya chakra) they are invariably from Kataka to Kanya and Mithuna to Simba and these occur only in the cycles which run from Vrischika to Dhanu and vice versa.

A reason for this will appear when we remember that it is only by such an arrangement the order of planets in both the cycles can be made identical.

प्रणम्य परमात्मानं शिवं परमकारणम् ।

खेचारिचक्रमध्यस्थं चतुःषष्टिकलात्मकम् ॥ १ ॥

पप्रच्छ देवदेवेशमीश्वरं सर्वमङ्गला ।

कालचक्रगतिं सर्वो विस्तराद्देव मे प्रभो ॥ २ ॥

*Slokas 1-2.* Bowing to Siva, the supreme soul, the prime cause of all things, standing in the centre of the planetary systems and comprehending in his omniscience the 64 branches of knowledge, the all-benign goddess Parvati asked that supreme Ruler of all Gods as follows: "Tell me, oh lord, in detail the entire course of the wheel of time कालचक्र (Kalachakra)."

ईश्वर उवाच ।

अहमादित्यरूपोऽसि चन्द्रं त्वां संप्रनक्षते ।

संयोगेन वियोगेन जगत्स्वावरजज्ञमम् ॥ ३ ॥

## कालचक्रदशा-सव्य-

		देहा- धिपः				
1. अश्विनी; 7. पुनर्वसु; 13. रेवा; 19. मूला; 25. पूर्वाषाढा.	प्रथमपाराः	कुम्भः	मी- मेघकुम्भ- 7	रं- रूपभशुक- 16	3 रा- विधुनरुप- 9	3 गो- कटकनन्द- 21
	द्वितीयपाराः	घनिः	न- मकरशनि- 4	10 स- कुम्भशनि- 4	11 म- मीनगुरु- 4	12 रा- रुधिककुम्भ- 7
	तृतीयपाराः	शुक्रः	रु- रूपभशुक- 16	2 गो- मेघकुम्भ- 7	1 न- मीनगुरु- 4	12 म- कुम्भशनि- 4
	चतुर्थपाराः	धनः	वा- कटकनन्द- 21	4 जी- मिदरवि- 5	5 न- मन्यारुप- 9	6 खं- गुलाशुक- 16
2. मघी; 8. पुष्य; 14. चित्रा; 20. स्वाती; 26. ज्येष्ठाशुक्र.	प्रथमपाराः	कुम्भः	रं- रुधिककुम्भ- 7	8 स- गुलाशुक- 16	7 म- कन्यारुप- 9	6 व- कटकनन्द- 21
	द्वितीयपाराः	घनिः	खं- कुम्भशनि- 4	11 ना- मकरशनि- 4	10 जी- पनुरूप- 4	9 क- मेघकुम्भ- 7
	तृतीयपाराः	शुक्रः	म- गुलाशुक- 16	7 रं- रुधिककुम्भ- 7	8 नि- पनुरूप- 4	9 न- मकरशनि- 4
	चतुर्थपाराः	धनः	वा- कटकनन्द- 21	4 वा- मिदरवि- 5	5 रा- विधुनरुप- 9	3 रं- रूपभशुक- 16
3. अश्विनी; 5. मघी; 11. मघी; 21. ज्येष्ठा; 27. रेवा.	प्रथमपाराः	कुम्भः	मी- मेघकुम्भ- 7	1 रं- रूपभशुक- 16	2 रा- विधुनरुप- 9	3 वा- कटकनन्द- 21
	द्वितीयपाराः	घनिः	न- मकरशनि- 4	10 म- कुम्भशनि- 4	11 म- मीनगुरु- 4	12 रा- रुधिककुम्भ- 7
	तृतीयपाराः	शुक्रः	रु- रूपभशुक- 16	2 गो- मेघकुम्भ- 7	1 न- मीनगुरु- 4	12 म- कुम्भशनि- 4
	चतुर्थपाराः	धनः	वा- कटकनन्द- 21	4 जी- मिदरवि- 5	5 न- मन्यारुप- 9	6 खं- गुलाशुक- 16

# चक्रवाक्यानि

चक्रवाक्यानि						वर्षा- गुणः in years	नेमा- विदाः	अंशः
मा-	5 ता-	5 मा-	7 भा-	8 भा-	9	= 100 गु	मेघ	
सिंहरवि-	5 अन्वयबुध-	9 बुधशुक्र-	16 बुधशुक्र-	7 भुवर्ग-	10			
सी-	7 ज-	6 दे-	4 ग-	5 ग-	3	= 85 बुधः	पृथग्	
शुभशुक्र-	16 अन्वयबुध-	9 अरुणचन्द्र-	21 सिंहरवि-	5 विष्णुबुध-	9			
मि-	10 भा-	9 क-	1 र-	2 ग-	3	= 83 बुधः	मिथु	
मकरशनि-	4 भुवर्ग-	10 मेघशुक्र-	7 शुभशुक्र-	16 विष्णुबुध-	9			
र-	8 पि-	9 ज-	10 भा-	11 दे-	12	= 86 बुधः	कटक	
बुधशुक्र-	7 भुवर्ग-	10 मकरशनि-	4 कुम्भशनि-	4 मीनशुक्र-	10			
शो-	5 क-	3 र-	2 क-	1 ग-	12	= 100 गुणः	विह	
सिंहरवि-	5 विष्णुबुध-	9 शुभशुक्र-	16 मेघशुक्र-	7 अश्लेषशुक्र-	10			
र-	2 गी-	3 भी-	4 मा-	5 य-	6	= 85 बुधः	मन्दा	
शुभशुक्र-	16 विष्णुबुध-	9 अरुणचन्द्र-	21 सिंहरवि-	5 अन्वयबुध-	9			
श-	11 ज-	12 जः-	8 मि-	7 भा-	6	= 83 बुधः	शुक्रा	
कुम्भशनि-	4 मीनशुक्र-	10 बुधशुक्र-	7 बुधशुक्र-	16 अन्वयबुध-	9			
को-	1 ग-	12 भु-	11 मि-	10 पि-	9	= 86 बुधः	दृशि	
मेघशुक्र-	7 अश्लेष-	10 कुम्भशनि-	4 मकरशनि-	4 भुवर्ग-	10			
मा-	5 ता-	6 ग-	7 भा-	8 गी-	9	= 100 गुणः	धनुस	
सिंहरवि-	5 अन्वयबुध-	9 शुभशुक्र-	16 बुधशुक्र-	7 भुवर्ग-	10			
सी-	7 ज-	6 दे-	4 ग-	5 ग-	3	= 85 बुधः	मकर	
शुभशुक्र-	16 अन्वयबुध-	9 अरुणचन्द्र-	21 सिंहरवि-	5 विष्णुबुध-	9			
मि-	10 भा-	9 क-	1 र-	2 ग-	3	= 83 बुधः	कुम्भ	
मकरशनि-	4 भुवर्ग-	10 मेघशुक्र-	7 शुभशुक्र-	16 विष्णुबुध-	9			
र-	8 पि-	9 ज-	10 भा-	11 दे-	12	= 86 गुणः	मीन	
बुधशुक्र-	7 भुवर्ग-	10 मकरशनि-	4 कुम्भशनि-	4 मीनशुक्र-	10			

## कालचक्रदशा-अपसव्य-

	देहा- विषः										
4. रोहिणी; 10. मघा; 16. विशाखा; 22. श्रवणा-	प्रथमपारः	शुक्रः	ध- भनुर्गुरु- 9	न- मकररश्मि- 10	शे- कुम्भरश्मि- 4	11	त- मीनशुक्र- 10	12			
	द्वितीयपारः	बुधः	ता- कन्याशुक्र- 6	रा- मृगशुक्र- 9	7	र- शुक्रभानु- 7	8	व- मीनशुक्र- 10	12		
	तृतीयपारः	बुधः	व- कन्याशुक्र- 6	मी- मिथुनरि- 9	5	शे- कटकनक्ष- 21	4	रा- मिथुनशुक्र- 9	3		
	चतुर्थपारः	शुक्रः	न- मीनशुक्र- 10	शे- मेघकुज- 7	1	रा- शुक्रभानु- 16	2	मी- मिथुनशुक्र- 9	3		
5. कुम्भेश्वरः; 11. मृगश्रुतः; 17. श्रवणा; 23. अश्लेषा;	प्रथमपारः	शुक्रः	व- मीनशुक्र- 10	त- कुम्भरश्मि- 4	11	नि- मकररश्मि- 4	10	पि- भनुर्गुरु- 10	9		
	द्वितीयपारः	बुधः	नि- मिथुनशुक्र- 9	रा- शुक्रभानु- 16	2	व- मेघकुज- 7	1	प- भनुर्गुरु- 10	9		
	तृतीयपारः	बुधः	मी- मिथुनशुक्र- 9	मी- मिथुनरि- 9	5	रा- कटकनक्ष- 21	4	मी- कन्याशुक्र- 9	6		
	चतुर्थपारः	शुक्रः	पि- भनुर्गुरु- 10	व- शुक्रभानु- 16	8	मि- मृगशुक्र- 7	7	न- कन्याशुक्र- 9	6		
6. आर्द्रा; 12. अश्लेषा; 18. मेषः; 24. ज्येष्ठिका	प्रथमपारः	शुक्रः	न- मीनशुक्र- 10	त- कुम्भरश्मि- 4	11	नि- मकररश्मि- 4	10	पि- भनुर्गुरु- 10	9		
	द्वितीयपारः	बुधः	नि- मिथुनशुक्र- 9	रा- शुक्रभानु- 16	2	व- मेघकुज- 7	1	प- भनुर्गुरु- 10	9		
	तृतीयपारः	बुधः	मी- मिथुनशुक्र- 9	मी- मिथुनरि- 9	5	रा- कटकनक्ष- 21	4	मी- कन्याशुक्र- 9	6		
	चतुर्थपारः	शुक्रः	पि- भनुर्गुरु- 10	व- शुक्रभानु- 16	8	मि- मृगशुक्र- 7	7	न- कन्याशुक्र- 9	6		



## चक्रवाक्यानि

						परमा युग्म in years	वेदा विपः	विशयः
ए-	1 रा-	2 ग-	3 वि-	5 व-	4	= 86	चन्द्रः	सुखि
मेघकु-	7 वृषभशुक्र-	16 मिथुनवृष-	9 मिथुनार-	5 कटकचन्द्र-	21			
छ-	11 नि-	10 पि-	9 दौ-	8 ता-	7	= 83	शुक्रः	तुला
कुंभानि-	4 मकरशनि-	4 धनुर्भय-	10 बृधिककु-	7 तुलाशुक्र-	16			
रा-	2 व-	1 व-	9 न-	10 से-	11	= 85	शनिः	कन्या
वृषभशुक्र-	16 मेघकु-	7 मृगशिर-	10 मकरशनि-	4 कुम्भशनि-	4			
मा-	5 मि-	4 ता-	6 न-	7 व-	8	= 100	कुम्भः	सिंह
मिथुनवि-	5 कटकचन्द्र-	21 मृगशिर-	9 तुलाशुक्र-	16 बृधिककु-	7			
दौ-	8 न-	7 रा-	6 मि-	5 व-	4	= 86	चन्द्रः	कटक
बृधिककु-	7 तुलाशुक्र-	16 मृगशिर-	9 मिथुनवि-	5 कटकचन्द्र-	21			
न-	10 छ-	11 रा-	12 व-	1 रा-	2	83	शुक्रः	मिथु
मकरशनि-	4 कुम्भशनि-	4 धनुर्भय-	10 मेघकु-	7 वृषभशुक्र-	16			
म-	7 रा-	8 वि-	12 रा-	11 ने-	10	85	शनिः	वृषभ
तुलाशुक्र-	16 बृधिककु-	7 धनुर्भय-	10 कुम्भशनि-	4 मकरशनि-	4			
मि-	5 रा-	4 रा-	3 वि-	2 रा-	1	100	कुम्भः	मेघ
मिथुनवि-	5 कटकचन्द्र-	21 मिथुनवृष-	9 वृषभशुक्र-	16 मेघकु-	7			
दौ-	8 न-	7 रा-	6 मि-	5 व-	4	86	चन्द्रः	सिंह
बृधिककु-	7 तुलाशुक्र-	16 मृगशिर-	9 मिथुनवि-	5 कटकचन्द्र-	21			
न-	10 छ-	11 रा-	12 व-	1 रा-	2	83	शुक्रः	मिथु
मकरशनि-	4 कुम्भशनि-	4 धनुर्भय-	10 मेघकु-	7 वृषभशुक्र-	16			
स-	7 रा-	8 वि-	12 रा-	11 ने-	10	85	शनिः	मकर
तुलाशुक्र-	16 बृधिककु-	7 धनुर्भय-	10 कुम्भशनि-	4 मकरशनि-	4			
मि-	5 रा-	4 रा-	3 वि-	2 रा-	1	100	कुम्भः	मेघ
मिथुनवि-	5 कटकचन्द्र-	21 मिथुनवृष-	9 वृषभशुक्र-	16 मेघकु-	7			

Easwara said—

*Sloka 3* 'I am of the nature of the Sun and thou art declared to be the Moon. The whole universe consisting of mobile and immobile things is brought about by the conjunction and opposition (separation) of the Sun and the Moon.

पञ्चप्राचीरालिखेद्वाणसंख्या तिर्यग्नेखावर्जितान्तश्चतुष्काः ।

प्रागादींश्च द्वादश व्योमवासा व्योतिश्चक्रस्त्रामिनस्तूवराद्याः ॥

*Sloka 4.* Draw five straight lines from west to east and five cross-wise in such a manner that the interior four squares are left vacant (are not represented in the chakra). The resulting twelve squares are the twelve celestial signs Mesha and others, the lords of the east and other points of the compass.

घराजशुक्रशुभशनीनसौम्यसितारज्जीवार्कजमन्दजीवाः ।

क्रमेण मेपादिषु राशिनाथास्तदंशपात्रेति पदन्ति सन्तः ॥ ५ ॥

*Sloka 5.* Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

भूतैकाविंशद्गिरयो नवदिक्षोडशाब्धयः ।

सूर्यादीनां क्रमादब्दा राशीनां त्रामिनो वशात् ॥ ६ ॥

*Sloka 6.* 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जम्बीपुनर्वसूस्तमूलमोघपदादिषु ।

अंशकान् गणयेन्मेपात्प्रादक्षिण्यक्रमं पदेत् ॥ ७ ॥

रोहिणीमघवैशाखवैष्णवादिषु श्रेषु च ।

अंशकान् वृश्चिकादीनां गणयेदपसन्वतः ॥ ८ ॥

*Slokas 7-8.* In the 5 triads of stars beginning respectively with Aswini, Punarvasu, Hasta, Mula and Purvaproshtapada, reckon the quarters from Mesha in the प्रदक्षिण (Pradakshina) order. In the four triads commencing with Rohini, Makha, Visakha, and Śravana, reckon the quarters from Vriśchika in the अप्रदक्षिण (Apradakshina) order.

दक्षिणात्रिकनक्षत्रं द्वादशशककराशिषु ।

चक्रं प्रदक्षिणीकृत्य मीनान्तं विन्यसेत्पुनः ॥ ९ ॥

उत्तरात्रयनक्षत्रं वृश्चिकाद्यप्रदक्षिणम् ।

कृत्वा चापान्तकेऽन्यसिन् शतव्ये दक्षिणोत्तरे ॥ १० ॥

*Slokas 9-10.* The चक्र (chakra) consisting of a दक्षिण (Dakshina) triad of stars should be cast in the प्रदक्षिण (Pradakshina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad called उत्तर (Uttara) (in contrast with दक्षिण (Dakshina) of the previous sloka) are to be assigned to the 12 Rasis in the अप्रदक्षिण (Apradakshina) order from Vriśchika to Dhanus. Thus, दक्षिण (Dakshina) and उत्तर (Uttara) have to be apprehended as distinct each from the other.

सन्ध्यापसव्यमार्गेण चाधिन्यादि त्रिकं त्रिकम् ।

देहादि गणयेत्सव्ये वामे जीवादि गण्यते ॥ ११ ॥

*Sloka 11.* Thus, the triads of stars reckoned from Aswini are to be distinguished as दक्षिण (Dakshina) and उत्तर (Uttara) just as their padas are reckoned in the प्रदक्षिण (Pradakshina) or अप्रदक्षिण (Apradakshina) order

of Rasis. In the सव्य (Savya) triad the reckoning begins with देह (Deha). In the अपसव्य (Apasavya) triad it begins with जीव (Jeeva).

मेघमोयमकुलीरमान्दिरेष्वंशकेषु परमायुरुच्यते ।

∴ ज्ञानकं मदगजस्तदा क्रमात् तत्र कोणमघनेषु तद्वदेव ॥ १२ ॥

*Sloka 12.* In the अंश (Amsas) *i. e.* quarters of the nakshatras representing the houses Meshā, Vrishabha, Mithuna and Kataka, the greatest life is declared to result, being measured respectively by the numbers 100, 85, 83 and 86. The same holds good in respect to the Trikona Rasis of the four foregoing.

एवमायुःपरिज्ञानं देहजीवी प्रकल्प्य च ।

सव्ये तु प्रथमांशस्तु देह इत्यभिधीयते ॥ १३ ॥

जीवः सर्वेष्वन्त्यपादो विलोमपसव्यके ।

*Slokas 13 and 13½.* There can thus be a thorough knowledge of the age of a person when what are called देह (Deha) and जीव (Jeeva) are previously settled. In the सव्यचक्र (Savya chakra) the first division of every Rasi is called देह (Deha) and the last is termed जीव (Jeeva). In the अपसव्यचक्र (Apasavya chakra) this is reversed.

देहजीवे यदा राहुः केतुर्भौमो रविः स्थितः ॥ १४ ॥

तदा वसिन् भवेन्मृत्युर्देहे रोगः प्रवर्तते ।

*Slokas 13½-14½.* When Rahu, Ketu, Mars, or the Sun happen to be in the conjunction of देह (Deha) and जीव (Jeeva), there will be death in consequence thereof. If they happen to be in देह (Deha) alone, disease sets in.

*Of.* परागर

देहजीवसमायोगे सौमार्कट्यिनादिभिः ।

एकैकयोगे मरणं बहुयोगे तु का कथा ॥  
 यत्र स्थानेषु सजीवो देहयोगसमन्वितः ।  
 तत्र पापग्रहयोगे तद्दशमरणं भवेत् ॥  
 देहयोगे महाबाधा जीवयोगे तु मृत्युवः ।  
 द्वाभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥  
 जीवे जीवो यदा राहुः सौरिर्वको रविः स्थितः ।  
 मृत्युकालगतिं ज्ञात्वा शान्तिं कुर्याद्यथाविधि ॥

देहजीवगृहं यातः सौम्यो जीवश्च भार्गवः ॥ १५ ॥  
 सुखसंपत्करं सर्वं शोकरोगविनाशनम् ।  
 मिश्रखेचरसंयुक्ते मिश्रं फलमयाम्नात् ॥ १६ ॥

*Slokas 14-16.* When Mercury, Jupiter and Venus go to a house which represents देह (Deha) or जीव (Jeeva), then everything tends to happiness and prosperity and there is an end of sorrow and sickness. When the देह (Deha) or the जीव (Jeeva) house is occupied by a mixture of good and bad planets, the effect would be of a mixed nature.

## NOTES.

Parnasara adds:

जीवे जीवो यदा सोमः सौम्यो जीवः स्थितः स्थितः ।  
 तदा सौख्यं प्रकुर्वन्ति रोगमृत्युविनाशनम् ॥  
 पापक्षेत्रदशायोगे देहजीवौ तु दुःखदौ ।  
 शुभक्षेत्रदशायोगे शुभयोगे शुभं भवेत् ॥  
 देहे शुभग्रहयुक्ते भूषणादि धनं भवेत् ।  
 जीवे शुभग्रहयुक्ते पुत्रदारादिकौशलम् ॥  
 सिंहावलोकनमये मङ्गलगतित्तमये ।  
 अपनृत्युभयं तस्मिन् प्रायश्चित्तादिसुच्यते ॥ १७ ॥

*Sloka 17.* At the time there is a सिंहप्रसोक्य (Simhavalokana, backward glance of a lion, *vide infra* sloka 89-91) or a मण्डूकगति (Mandukagati, a frogleap) happens, there is danger of untimely death from which one is released by an expiation.

ॐ. पतशर

मण्डूके तु महान्याधिर्मर्कटे तु महज्वरम् ।  
 सिंहावलोकने मरणं गर्भस्य वचनं यथा ॥  
 कन्यायां कर्कटे वाऽपि सिंहमे मिथुनेऽपि च ।  
 मण्डूकगतिसंज्ञा वै तादृशं रोगकारणम् ॥  
 मीने तु वृश्चिके वाऽपि चापे मेपे तथैव च ।  
 सिंहावलोकने चैव तादृशं च फले लभेत् ॥  
 सिंहावगतिमार्गे च माण्डूकीगतिसंभवः ।  
 अपमृत्युकरस्तस्मिन् प्रायश्चित्तात् शोचति ॥  
 मीनात् वृश्चिके याते ज्वरो भवति निश्चितम् ।  
 कन्यायाः कर्कटे याते मातृवन्धुविनाशनम् ॥  
 सिंहात् मिथुने याते स्त्रियां व्याधिर्मवेद्भुतम् ।  
 कटकात् हरौ याते वधो भवति देहिनाम् ॥  
 पितृवन्धुमूर्ति विद्याद्यापान्मेघं गते पुनः ॥

मीनात् वृश्चिके याते ज्वरो भवति देहिनाम् ।

पथोनात् कर्कटे याते मातृवन्धुवधुमूर्तिः ॥ १८ ॥

*Sloka 18.* When there is a transit from Meena to Vrischika, fever attacks the persons concerned. When there is a passage from Kanya to Kataka, the death takes place of one's mother, relation or wife.

कटकात् हरौ याते व्रजरोगं नदेद्बुधः ।

सिंहात् मिथुनं याते स्वस्त्रीन्यापिर्मुक्तिर्भवेत् ॥ १९ ॥

**Sloka 19.** When there is a passage from Kataka to Simha (after a मण्डूकप्लुति - Mandukapluti), a wise astrologer should predict a disease due to an ulcer or wound. When there is a passage from Simha to Mithuna, there will be disease or death of one's own wife.

पुत्रयन्धुमृतिं विद्यात्तापान्मेरुं गते पुनः ।

शुभग्रहेऽसिद्धमयं पापग्रहयुते भयम् ॥ २० ॥

**Sloka 20** When the transit is from Dhanus to Mesha, the death of a son or other such relative is to be apprehended. When an auspicious planet occupies the house of transit, there is no risk; but when it has a malefic planet, there is danger.

कन्यायाः कर्कटे याते पूर्वभागे महान् भवेत् ।

उत्तरां दिशमाश्रित्य शुभयात्रां गमिष्यति ॥ २१ ॥

**Sloka 21.** When there is a transit from Kanya to Kataka the person concerned becomes great during the former portion of it, and goes upon a happy trip towards the north.

सिंहात् मिथुने याते पूर्वभागं विसर्जयेत् ।

कार्यारंभे तु नैर्ऋत्यां सुखयात्रां गमिष्यति ॥ २२ ॥

**Sloka 22.** When there is a transit from Simha to Mithuna, the former portion thereof should be shunned as inauspicious at the commencement of an undertaking, but a trip then in the southwest will be auspicious.

कर्कटादक्षिणे सिंहे कार्यहानिश्च रोगकृत् ।

दक्षिणां दिशमाश्रित्य पश्चादागमनं भवेत् ॥ २३ ॥

**Sloka. 23** When there is a transit from Kataka to Simha in a सव्य (Savya) movement, there is failure of one's business and sickness comes in its wake; and

there is a return *via* southwest towards the south—*i. e.* in plain English, there is a passage from Simha towards Vrishaba through Mithuna.

मीनात् शुधिके क्रान्ते उदग्गच्छति सङ्कटम् ।

चापान्मेये मयं यात्रा व्याधिर्विधुमृतिर्भवेत् ॥ २४ ॥

*Sloka 24.* When there is a passage from Meena to Vrischika, *i. e.* in the northern direction, trouble dis-appears. When the transit is from Dhanus to Mesha, the passage is risky; disease and death of a relation may occur.

तत्र संप्रतिवाहादि शुभं भवति पश्चिमे ।

शुभारुढे नृपतीतिः सर्वसंपत्करी नृणाम् ॥ २५ ॥

*Sloka 25.* When this passage is reversed, *i. e.* from Mesha to Dhanus there is prosperity, marriage and other such auspicious event. When the house of transit is occupied by a benefic planet, there will be royal favor leading to every kind of prosperity.

देहो मेपथापसिंहाजमानां जीवन्वापी गोवधूनक्रमानाम् ।

आकोकरो देहसंज्ञं नृयुग्मं जीवं सव्ये चापसव्ये विलोमात् ॥

*Sloka 26.* In the case of the चक्र (Chakra) belonging to Mesha, Dhanus and Simha, the lord of the देह (Deha) is Mars and the lord of जीव (Jeeva) is Jupiter. In the case of the चक्र (Chakra) belonging to Vrishabha, Kanya and Makara, the lord of the देह (Deha) is Saturn and that of जीव (Jeeva) is Mercury. This holds good for सव्यचक्र (Savya chakra). This is to be taken in reverse order for the अपसव्यचक्र (Apasavya chakra).

#### NOTES.

Compare the following from an astrological work (name unknown),



॥ सत्यवक्त्रे ॥

मेघस्य तु स्वयं देहो धनुर्जीवः प्रकीर्तिवः ।  
 भौमशुकेन्दुजेन्द्रर्कसौम्यभृग्वारमन्त्रिणः ॥  
 वृषस्य मन्त्रो देहो मिथुने जीव उच्यते ।  
 मन्दौ गुरुकुनौ शुक्रजौम्येन्द्रर्कबुधालया ॥  
 मिथुनस्य वृषो देहः स्वयं जीवः प्रकीर्तिवः ।  
 शुक्रवक्त्रौ गुरुर्मन्दौ गुरुमौमौ भृगुर्जुषः ॥  
 कुक्षीरस्य स्वयं देहो मीनो जीवः प्रकीर्तिवः ।  
 इन्द्रर्कज्ञा भृगुर्मौमो गुरुर्मन्दौ गुरुस्थया ॥  
 सिंहस्य वृश्चिकं देहं मीनो जीव इहोच्यते ।  
 भौमशुकेन्दुजेन्द्रर्कसौम्यशुक्रारमन्त्रिणः ॥  
 कन्यायाः कलरो देहः स्वयं जीव इति स्मृतः ।  
 मन्दौ गुरुकुनौ शुक्रबुधवन्दार्कसौम्यकाः ॥  
 तौलिकायाः स्वयं देहः कन्या जीव इहोच्यते ।  
 शुक्रवक्त्रौ गुरुर्मन्दौ गुरुवक्त्रौ सिनो बुधः ॥  
 वृश्चिकस्य कुक्षीरं तु देहो जीवो धनुः स्मृतः ।  
 इन्द्रर्कज्ञाः सिनो भौमो गुरुर्मन्दौ गुरुः स्मृतः ॥  
 ज्येष्ठस्य मेषो देहः स्वयं स्वयं जीव इति स्मृतः ।  
 भौमशुक्रबुधेन्द्रर्कसौम्यभृग्वारमन्त्रिणः ॥  
 मकरस्य स्वयं देहो मिथुनो जीव उच्यते ।  
 मन्दौ गुरुः कुम्भः शुक्रो बुधेन्द्रर्कबुधालया ॥  
 कुम्भस्य वृषभो देहो मिथुनो जीव उच्यते ।  
 शुक्रवक्त्रौ गुरुर्मन्दौ गुरुमौमौ भृगुर्जुषः ॥  
 मीनस्य तु स्वयं मीनो देहः कर्कटकः स्मृतः ।  
 इन्द्रर्कज्ञा भृगुर्मौमो गुरुर्मन्दौ गुरुस्थया ॥

युगपदेहजीवौ तु पापग्रहयुतौ तथा ।

राजचोरादिभीतिश्च द्वाभ्यां भृत्युर्न संशयः ॥ ३१ ॥

*Stoka 31.* If देह (Deha) and जीव (Jeeva) be simultaneously occupied by a malefic planet, there is danger to be feared from the king, robbers or other such agency, but if they be simultaneously occupied by two malefic planets, death will undoubtedly happen.

अग्निबाधा रवौ विद्याचन्द्रे ज्वलनबाधकम् ।

भौमे शस्त्रकृता पीडा वायुबाधकरं बुधे ॥ ३२ ॥

गुरौ चोदरबाधा स्यात् शुक्रेऽग्निमयमामयात् ।

शनौ शुल्मेन बाधा स्यात् राहौ विपकृतौ रुजम् ॥ ३३ ॥

*Stokas 32-33.* Damage by fire will result when the Sun is in such a malefic position. The Moon in the same position will cause injury by conflagration. Mars will bring on hurt inflicted by a deadly weapon. Mercury will produce trouble due to flatulence. Jupiter in such an inauspicious position will cause trouble in the stomach. Venus will bring on risk by fire; Saturn produces colic; Rahu gives birth to ailments due to venomous bites.

आवृत्थानगतौ जीवो दारस्थानगतः कुजा ।

तथा जन्मगतौ मन्दो राहुर्नैवमराशिगः ॥ ३४ ॥

चन्द्रोऽष्टमगृहं यातः सूर्यो रिःकगृहं गतः ।

बुधः सप्तममावस्थो भार्गवः शत्रुराशिगः ॥ ३५ ॥

इत्येवं मरणस्थानं तस्मिन् पापग्रहेऽथवा ।

पापग्रहेऽग्निनीचस्थे दुर्बले दुःखमाम्बुपात् ॥ ३६ ॥

*Stoka 34-36.* Jupiter in the 3rd house, Mars in

the 7th, Saturn in the natal star, Rahu in the 9th house, the Moon in the 5th, the Sun in the 12th, Mercury in the 7th and Venus in an inimical house are each of them मरणस्थान (Maranastthana) or death occasioners. When the planet which is thus termed मरणस्थान (Maranastthana) is in conjunction with a malefic planet or aspected by one such or occupies an inimical or depression house or is destitute of strength, the person concerned comes to grief.

## ॥ देहजीवफलम् ॥

मानुः करोति विविधापदमर्थनाशं

आर्तिध्वरारिजनभीतिपदन्युतिं च ।

पित्तार्तिगुलमग्रहणीक्षयकर्णरोगं

पश्चादिवन्धुमरणं सहेजादिनाशम् ॥ ३७ ॥

*Sloka 37.* The Sun, when in देह (Deha) or जीव (Jeeva) causes adversities of various sorts, loss of wealth, disease, fever, risk from enemies, loss of one's place, bilious affections, spleen, diarrhoea, consumption, disease of the ear, death of cattle and kindred and the loss of brother or other dear relation.

चन्द्रः स्वबन्धुजनसङ्गमकन्यकाग्नि-

मारोग्यभूषणसुखांबरराज्यपूज्यम् ।

दानक्रियादिसुरभुसुरपुण्यतीर्थ-

खानार्चनं मृदुसुखाशसुखं करोति ॥ ३८ ॥

*Sloka 38.* The Moon leads to association with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate, to health, ornaments, luxurious apparel and respect in the land; to acts of

॥ अथसप्तमचन्दे ॥

बुधिकस्य घनुर्नीचो देहः कर्कटकः स्मृतः ।  
 गुरुर्मन्दी गुरुर्भीमो भृगुः सौम्यार्कचन्द्रमाः ॥  
 तौलिकायाः स्वयं देहः कन्या जीव इति स्मृतः ।  
 सौम्यभूवारदेवेन्या मन्दौ चापात्तौलिकाः ॥  
 कन्यायाः कन्यका जीवः कुम्भो देह इति स्मृतः ।  
 सौम्यार्कचन्द्रपुषाः शुक्रवर्गौ गुरुशनी तथा ॥  
 मिथुनस्य बुधिको देहो मीनो जीव इति स्मृतः ।  
 गुरुवर्गौ भृगुः सौम्यः सूर्येन्दुश्च भृगुः कुजः ॥  
 कुलीरस्य स्वयं देहो मीनो जीव इति स्मृतः ।  
 गुरुर्मन्दी गुरुर्भीमः शुक्रसौम्यौ रविः शशी ॥  
 मिथुनस्य स्वयं जीवो वृषभो देह उच्यते ।  
 सौम्यभूवारगुर्वार्कचन्देन्यारा भृगुलषा ॥  
 वृषस्य मकरो देहो मिथुनं जीव उच्यते ।  
 सौम्यार्कचन्द्रशुक्रारगुरुमन्दशनिधराः ॥  
 मेषस्य तु स्वयं देहो चतुर्नीचः प्रकीर्तितः ।  
 गुर्वारतिसौम्यार्क इन्दुसौम्यसिताः कुजः ॥  
 मीनस्य तु स्वयं जीवो देहः कर्कटकः स्मृतः ।  
 गुरुर्मन्दी गुरुर्भीमभृगुसौम्या रविः शशी ॥  
 कुम्भस्य तु वृषो देहो मिथुनो जीव उच्यते ।  
 सौम्यभूवारगुरवो मन्दौ जीवः कुजः कविः ॥  
 मकरस्य स्वयं देहो मिथुनं जीव उच्यते ।  
 सौम्यार्कचन्द्रशुक्रारगुरुमन्दशनिधरा ॥  
 चापस्य तु स्वयं जीवो मेषो देह इति स्मृतः ।  
 गुर्वारशुक्रसौम्यार्कचन्द्रसौम्या भृगुः कुजः ॥

उद्धा देहो शुग्मकोणं गतानां जीवं शुग्मागारमाहुर्मुनीन्द्राः ।

मीनो जीवः कर्कटो देहराशिः सव्ये चक्रे कर्किकीटान्त्यमानाम् ॥

*Sloka 27.* In the सव्यचक्र (Savya chakra), the lord of देह (Deha) is Venus and the lord of जीव Jeeva is Mercury in the case of the चक्र (Chakra) belonging to Mithuna, Thula and Kumbha. With respect to the चक्र (Chakra) owned by Kataka, Vrischika and Meena, the lords of जीव (Jeeva) and देह (Deha) are respectively Jupiter and the Moon.

देहजीवसमायुक्तैर्मांसाकारिविभोगिभिः ।

एकैकयोगे मरणं बहुयोगे न संशयः ॥ २८ ॥

*Sloka 28.* When Mars, Saturn, the Sun and Rahu occupy देह (Deha) and जीव (Jeeva) separately, death is to be feared. Of this there can be no doubt when several of them occupy these places

देहयुक्तो महारोगं जीवयुक्तो महद्भयम् ।

द्राभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥ २९ ॥

*Sloka 29.* The planet occupying the देह (Deha) produces a dangerous malady while the one occupying the जीव (Jeeva) brings on great risk. If both the देह (Deha) and जीव (Jeeva) be occupied by the malefic planets named (in the previous sloka), then, undoubtedly, the person concerned becomes a victim.

अधिरोगो भवेद्द्राभ्यामपमृत्युस्त्रिभिर्भवेत् ।

चतुर्भिर्मृतिरापन्ना देहजीवे भवेद्यदि ॥ ३० ॥

*Sloka 30.* With two malefic planets in the देह (Deha) or जीव (Jeeva) there will be growing disease; with three of them, there ought to be sudden or untimely death. When all the four are present, death sets in.

gift and to the propitiation of Gods and Brahmins at baths in holy waters; to soft repose and pleasant meals.

भीमः करोति तनुतापरुगमिचोर-

भीतिं स्वधन्यकलहं सहजादिनाशम् ।

धैर्यार्थनाशपदविच्छुतिशुद्धनीतिं

गुल्मार्शकुष्ठविषशत्रुभयं कुवृत्तिः ॥ ३९ ॥

*Sloka 39.* Mars in a bad position, produces inflammation of the body, disease and dread of fire and robbers, quarrel with kindred, death of a brother or other dear relation, loss of land and treasure, falling off in rank, policy leading to war, colic, piles, leprosy, danger from venomous reptiles and foemen.

ज्वरमासुरिका पैत्यं ग्रंथिस्फोटं कुजस्य च ।

विषाग्निशस्त्रचोरास्त्रिपभीतिं वदेद्बुधः ॥ ४० ॥

*Sloka 40.* Fever, small-pox, biliousness, knotty tumour, danger from venomous reptiles, fire, weapons, robbers, foes and the king should a wise astrologer predict in addition, with respect to Mars.

सौम्यः करोति सुहृदाप्तमहत्प्रसाद-

विज्ञानशीलनिगमागमशास्त्रबोधम् ।

स्त्रीपुत्रदारनृपभूषणगोमजाश्व-

लाभं विवेकधनबुद्धियशोमिश्रद्विम् ॥ ४१ ॥

*Sloka 41.* Mercury secures the favor of benevolent, trusty great men, a knowledge of worldly affairs, good manners, an insight into Vedas, philosophy and science; the acquisition of women, progeny, wives, royal ornaments, kine, elephants and horses; the increase of discernment, wealth, intellect and fame.

जीवः करोति विविधार्थसुखं महत्त्वं  
राज्याभिषेकमवनिप्रभृत्पूजनाद्यम् ।

स्त्रीपुत्रलाभमुखभूषणभोजनार्थ-

मारोग्यकीर्तिविजयं च परोपकारम् ॥ ४२ ॥

*Sloka 42.* Jupiter leads to the many joys of affluence, eminent rank, coronation in the kingdom, the esteem of kings and similar honors; blessings of a family life, ornaments, abundant food, wealth, health, fame, victory and beneficence.

शुक्रः करोति रतिलाभमुखाङ्गनादि-

चित्रावरार्थपशुवाहनरत्नजालम् ।

मानक्रियानटनगोष्ठिमहत्प्रतापं

सत्कीर्तिदानविभवं सुजनैः समाजम् ॥ ४३ ॥

*Sloka 43.* Venus secures sexual delight and the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems and precious stones; musical concerts, dancing parties, lordly magnificence, good fame, great liberality and association with the virtuous.

मन्दः करोति कलहं वस्तुकृच्छ्रमृत्यु-

बन्ध्वातिमभिरिपुभूतमयं विपत्तिम् ।

मानार्थहानिमभिमानकलत्रपुत्र-

नाशं वृद्धार्थकृपिवाणिजर्गोविनाशम् ॥ ४४ ॥

*Sloka 44.* Saturn brings about quarrels, physical pain, death, affliction of relatives; dread of fire, enemies and ghosts; trouble from venomous reptiles; loss of honor, of wealth, of self respect; of wife, of children, of home-comforts, of agriculture, of trade and of cattle.

राहो देहेऽरिपीडात्मा बन्धुकष्टपरिभ्रमम् ।

पक्षघातादिपीडा च राजभीतिं वदेन्नृणाम् ॥ ४५ ॥

*Sloka 45.* An astrologer may predict that when Rahu occupies देह (Deha), the people concerned suffer annoyance from enemies, see their relations in trouble, have to take to a wandering life, are afflicted with palsy and have to fear danger from their king.

केतौ चोराग्निपीडादिरक्तसायादिपीडनम् ।

दारिद्र्यं बन्धुनार्थं च स्थाननार्थं धनक्षयम् ॥ ४६ ॥

*Sloka 46.* When Ketu occupies देह (Deha), trouble crops up from thieves, fire and bleeding; poverty, loss of relations, loss of place and loss of wealth also result.

॥ इति देहजीवफलम् ॥

॥ अथ चक्रदशाफलम् ॥

लग्नचक्रदशाकाले देहारोग्यं महत्सुखम् ।

कीर्तिभूषणराज्यार्थसुत्तदारां वरायतिम् ॥ ४७ ॥

शुभक्षेत्रे शुभं सर्वं पापार्थे फलमन्यथा ।

तद्वत्पापसमायुक्ते शुभयुक्ते शुभाधिकम् ॥ ४८ ॥

स्वक्षेत्रतुङ्गमिश्रस्वस्वक्षेत्रेण समन्विते ।

विलग्नचक्रपाके तु राज्यार्थं नृपपूजनम् ॥ ४९ ॥

नीचमूढारिराक्षिस्वस्वक्षेत्रेण समन्विते ।

पुत्रदारादिनार्थं च मित्रे मित्रफलं वदेत् ॥ ५० ॥

*Slokas 47-50.* At the time the चक्रदशा (Chakradasa) of the Lagna is in progress, health of body, much happiness, acquisition of fame, ornaments, dominion,



wealth, children, wives and apparel may be announced. If the Lagna be in an auspicious sign, everything will come off auspiciously ; it will be otherwise when the Lagna is in a malefic sign and also when occupied by a malefic planet. When the Lagna being in a benefic sign is also occupied by a benefic planet, the result will be exceedingly happy. If the planet in the Lagna be in its swakshetra, in its exaltation or in a friendly house and the चक्रदास (Chakradasa) of the Lagna be in progress, dominion, wealth and honor from the sovereign will accrue. If, on the other hand, the planet in the Lagna be depressed, eclipsed, or in an inimical house, there will be loss of children, wife and such other dear objects ; if the Lagna and its occupants be of a mixed character, the astrologer should declare the effect to be of a mixed nature.

द्वितीयराशिचके तु धनधान्यविवर्धनम् ।

भोजनं सुतदारान्ति क्षेत्रगोनृपपूजनम् ॥ ५१ ॥

विद्याति वाक्पटुत्वं च सद्गोष्ठ्या कालयापनम् ।

शुभर्धे फलमेवं स्थात्पापर्धे फलमन्यथा ॥ ५२ ॥

*Sloka 51-52.* During the चक्रदास (Chakradasa) of the 2nd Rasi may be expected increase of wealth and corn, good food, acquisition of children and wives, lands, cattle, honor by the sovereign, attainment of knowledge, eloquence and amusement in good company. When the Rasi in question is auspicious, such good effect as has been said above will follow, it will be otherwise when the Rasi is malefic.

तृतीयराशिचकस्य परिपाके महत्सुखम् ।

मह्यभोज्यफलाति च शौर्यं धैर्यं मनोजयम् ॥ ५३ ॥

कर्णभिरणवस्त्राणि कण्ठभूषणमायतिम् ।

अन्नपानादिसंपत्तिं शुभराशी शुभं वदेत् ॥ ५४ ॥

*Slokas 53-54.* When the चक्रदशा (Chakradasa) of the 3rd Rasi ripens, it will be the good fortune of the person concerned to enjoy much happiness, to get in abundance fruits edible and palatable, to display heroism, firmness and self-control, to be presented with ear-rings, apparel and neck-ornaments, to attain to dignity and to possess food, drink and other good things of life in abundance. The astrologer is to announce good effects when the Rasi is good.

चतुर्यराशिचक्रस्य पाके वाहनभूषणम् ।

सीमांति तीर्थयात्रादिमहज्जननिषेवणम् ॥ ५५ ॥

चित्तशुद्धिं महोत्साहं स्त्रीसुतांति कृपिक्रियाम् ।

चन्द्रुल्लेखाभिपुष्टिं च गृहलार्भं महत्सुखम् ॥ ५६ ॥

आरोग्यमर्थलार्भं च सुगन्धाम्बरभूषणम् ।

शुभर्क्षे शोभनं विद्यात्पापर्क्षे सर्वनाशनम् ॥ ५७ ॥

*Slokas 55-57.* When the चक्रदशा (Chakradasa) of the 4th Rasi begins to ripen, the person concerned will get vehicles, ornaments, new lands in the frontier; make pilgrimages to sacred shrines and the like; obtain conspicuous honor from his own community; enjoy purity of the heart; engage in some great enterprise; be blessed with wife and children; engage in agriculture; acquire new friends and new landed property, new houses; derive much happiness, command good health, resources and articles of the toilette such as perfumes, wearing apparel and ornaments. The good things the astrologer is to divine when the Rasi is good; but all this will be absent when the Rasi is bad.

सुतराश्यात्मके चक्रे राजप्राप्तिं राजपूजनम् ।

स्त्रीसुताप्तिं महाधैर्यमारोग्यं वन्धुषोषणम् ॥ ५८ ॥

अन्नदानं यशोलाभं आनन्दाब्धिमहोदयम् ।

उपकर्तृत्वमर्थाप्तिं वाहनाम्बरभूषणम् ॥ ५९ ॥

शुभपापक्षयं सर्वं ग्रहयोगादिसंभवम् ।

पूर्वव्योजयेत्तत्र चरराशौ पदच्युतिम् ॥ ६० ॥

*Slokas 58-60.* During the चक्रदशा (Chakradasa) of the 5th Rasi may be had kingship, honor by the sovereign, acquisition of wives and children, exceeding stability, sound health, the cherishing of relatives, dispensing of food, acquirement of fame, jubilee and great prosperity, beneficence, attainment of wealth, vehicles wearing apparel and ornaments. The astrologer should as before apportion the effects properly according as they are due to malefic or benefic Rasas and the presence in them or aspect of them by malefic or benefic planets. He is to add loss of place or position when the Rasi is a moveable one.

चक्रस्य पष्ठराशेस्तु परिपाकेऽग्निजं भयम् ।

चोरारिपिपभूपातिं स्वाननाशं महद्भयम् ॥ ६१ ॥

॥ ६२ ॥

बन्धनं निगलप्राप्तिं ऋणदारिद्र्यपीडनम् ।

पापक्षे फलमेवं स्वान्मिश्रं शुभगृहे मति ॥ ६३ ॥

*Slokas 61-63.* During the ripening of the चक्रदशा (Chakradasa) of the 5th Rasi, the person concerned has to apprehend danger from fire, trouble from thieves, from enemies, from poison, from the sovereign, loss of

place, great risk due to gonorrhoea, colic, jaundice and kindred ailments, diarrhoea and consumption, ill-fame, loss of wives, wealth, children and relatives, captivity, being put in irons, harassment on account of debts and poverty. These will be the effects when the Rasi is malefic. The effect will be mixed when the 6th Rasi is benefic.

कलत्रराशिचक्रस्य परिपाके करग्रहः ।

स्त्रीमुखं पुत्रलाभं च धृतसपगुडादिकम् ॥ ६४ ॥

कृषिगोमजभूपार्तिं राजपूज्यं महद्यशः ।

शुभराशौ फले सत्यं शुभस्वेचरसंगुले ॥ ६५ ॥

*Stokas 64-65.* During the ripening of the चक्रदशा (Chakradasa) of the 7th Rasi may be expected marriage; the joy with a wedded consort; the birth of a son, the pleasures of the table—such as ghee, dhal and sugar; success in agriculture, acquisition of cattle, elephants and ornaments, honor by the sovereign and great renown. When the 7th Rasi is benefic and is occupied by a benefic planet, the good effects spoken of will surely follow.

मृत्युचक्रदशाकाले महदुःखं धनक्षयम् ।

स्नाननाशं बन्धुनाशं गुह्योदरनिपीडनम् ॥ ६६ ॥

दारिद्र्यमन्नविड्ढेपमन्नाभावमरेर्भयम् ।

पापार्थं पापसंयोगे फलमेवं विनिर्दिशेत् ॥ ६७ ॥

*Stokas 66-67.* During the चक्रदशा (Chakradasa) of the 8th Rasi there will be much misery, waste of wealth, loss of place, loss of relations, griping pain in the privities and the stomach, poverty, famine and danger from an enemy. These effects the astrologer may announce

when the Rasi is malefic and occupied by a malefic planet.

शुभचक्रदशाकाले शोभनं भवति ध्रुवम् ।

पुत्रमित्रकलत्रार्थकृपिगोग्रहभूषणम् ॥ ६८ ॥

सत्कर्मधर्मसंसिद्धिं महज्जनपरिश्रमम् ।

शुभराशौ शुभं सर्वं यापराशौ विपर्ययः ॥ ६९ ॥

*Slokas 68-69.* When the चक्रदशा (Chakradasa) of the 8th Rasi sets in, good will certainly result—viz. children, friends, wives, wealth, agriculture, cattle, houses, ornaments, accomplishment of good works and charity; the securing of adherents among men connected with the great men in power. All this will accrue when the Rasi is propitious. It will be otherwise when the Rasi is malefic.

कर्मचक्रदशाकाले राज्यासिं वृषभूजनम् ।

सत्कीर्तिदारपुत्रात्मबन्धुसङ्गं महोत्सवम् ॥ ७० ॥

आज्ञाधस्त्वमारोग्यं सद्गोष्ठ्या कालयापनम् ।

सत्कर्मफलमैश्वर्यं शुभराशौ वदेद्भुजः ॥ ७१ ॥

*Slokas 70-71* When the चक्रदशा (Chakradasa) of the Rasi of the 10th bhava is in progress and when that Rasi is propitious, the following good things may be predicted by a competent astrologer—acquisition of a kingdom, honor by a king, good fame, great rejoicing in the society of one's wives, children and relatives, possession of authority, sound health, pleasant recreations in company with good people, the fruit of good works and supremacy.

लाभचक्रदशाकाले घनाप्यारोग्यभूषणम् ।

विचित्रवस्त्वागमनं गृहोपकरणं लभेत् ॥ ७२ ॥

स्त्रीपुत्रबन्धुसौख्याप्तिं ऋणद्रव्यायति शुभम् ।

राजप्रीतिं महत्सङ्गं प्रवदन्ति शुभोदये ॥ ७३ ॥

*Slokas 72-73.* During the चक्रदशा (Chakradasa) of the Rasi of the 11th bhava, the person concerned will come into possession of money, health, ornaments and have an accession of varied property and household furniture. When good planets appear in the Rasi in question, the astrologers declare there will be, as the result hereof, comfort and happiness secured to the females, the children and the relatives, return from re-productive investments, real prosperity, royal favor and good fellowship.

व्ययचक्रदशाकाले देहातिं स्वपदच्युतिम् ।

चौराग्निनृपकोपादि बन्धुहानृपपीडनम् ॥ ७४ ॥

उद्योगभङ्गमालसं कृपिगोभूमिनाशनम् ।

दारिद्र्यं कर्मवैकल्यं पापार्थं तु न संशयः ॥ ७५ ॥

*Slokas 74-75.* When the चक्रदशा of the Rasi of the 12th bhava is in progress and when that Rasi happens to be malefic, the following evils may without doubt crop up—bodily suffering, loss of place, encounter with robbers, fire, royal displeasure and the like ; trouble from relatives from women and from the king ; obstruction of activity, lassitude, loss in agriculture, in cattle and in lands ; poverty and want of occupation.

॥ इति चक्रदशाफलम् ॥

लग्नादिद्वादशान्तानां भावानां फलमीदृशम् ।

प्रोक्तमत्र विशेषोऽस्ति विशेषान्कभ्यतेऽधुना ॥ ७६ ॥

*Sloka 76.* We have thus stated the effect of the bhavas from the Lagna to the twelfth (both inclusive).

It has got a peculiarity which is now going to be specially pointed out.

तच्चद्राशीशवीर्येण यथायोग्यं प्रयोजयेत् ।

राशीश्वरे बलघुते सौख्यमित्रस्ववर्गके ॥ ७७ ॥

मित्रान्विते शुभैर्दृष्टे यत्प्रोक्तं तच्छुभं वदेत् ।

बलहीनेऽग्निचिह्ने दिनेशकरपीडिते ॥ ७८ ॥

पट्टाष्टमन्ययस्याने पापशत्रुनिरीक्षिते ।

तद्राशिषे तु जनने कष्टं राश्युद्भवं फलम् ॥ ७९ ॥

*Slokas 77-79.* In accordance with the strength of the planet owning a particular Rasi under consideration should the astrologer use suitably the rule enunciated; when the lord of the Rasi in question is possessed of strength occupying a varga belonging to its exaltation house, to a friendly sign or to itself and when the associated planets are friendly and the aspecting ones benefic, the good effects stated already may be announced. But when the lord of the Rasi has no strength being in its depression, in an inimical house or eclipsed by the Sun's rays or when it occupies the 6th, the 8th or the 12th bhava and the aspecting planets are malefic or unfriendly—when such is at birth the state of the planet owning the Rasi under consideration—the effect produced by it will be painful.

फलं तद्विगुणं कष्टं शुभं राश्युद्भवं फलम् ।

अधिपस्य बलं हीनं यदि चानर्थमाप्नुयात् ॥ ८० ॥

अधिपस्य बलाधिक्यं राश्युद्भवफलं शुभम् ।

यदि नैद्विगुणं सौम्यं फलत्वं न संशयः ॥ ८१ ॥

*Slokas 80-81.* The effect produced by a Rasi is of

two sorts : bad as well as good. If the lord of the Rasi be without strength, the person concerned will suffer the evil effects. If the planet owning the Rasi predominate in strength, the effect of the Rasi will be good ; and if the Rasi be capable of producing good as well as evil, while its lord continues predominant, the good will undoubtedly come to pass.

अधिपे चरराशिस्ये चरराश्यंशकेऽपि वा ।

चरराश्युद्भवं चक्रं विदेशगमनप्रदम् ॥ ८२ ॥

*Sloka 82.* If the lord of the Rasi referred to in the preceding slokas be in a moveable sign or occupy a Navamsa owned by a moveable sign and if the कालचक्र (Kalachakra) be that produced by a moveable sign, the person concerned will have to go to a foreign country.

यावच्चक्रं तदा ज्ञेयं यद्येकस्मिन् चरे सति ।

विदेशगमनं वाऽपि स्वस्थानातिं विनिर्दिशेत् ॥ ८३ ॥

*Sloka 83.* In the case adverted to in the preceding sloka, the repairing to a foreign country will continue as long as the चक्र (Chakra) in question lasts. If one, and not both, of the above conditions have the characteristic of movability, the astrologer should decide the question of the person concerned going to a foreign country or being in his native place just as the balance of forces tends to the one or to the other.

संज्ञाप्याये च यत्प्रोक्तं कर्माजिधि च यत्फलम् ।

फलमाश्रयजं यद्यत्स्थानजन्यं च यत्फलम् ॥ ८४ ॥

यत्प्रोक्तं राजयोगादौ चान्द्रयोगे च यत्फलम् ।

नामसादिषु यत्प्रोक्तं शुभपापेक्षणदपि ॥ ८५ ॥



द्विग्रहादिषु यत्प्रोक्तं ग्रहाणां पूर्वस्मिन्निभिः ।

तद्वाशिचक्रकाले तु स्वधिया योजयेद्भूधः ॥ ८६ ॥

*Sloka 84-86.* Planetary effects which it is possible to foretell have been described, some of them in the सङ्गध्याय (Sangnya adhyaya) : *i. e.* in the chapter on Definitions, Adhyayas 1 & 2), some in the chapter on कर्मजीव (Karma Ajeeva-Adhyaya 15), some in that treating of the आश्रय (Asraya) yogas (Adhyaya 7), and some in connection with the particular positions of planets (Adhyaya 8), with the Rajayoga, Chandra yoga, Nabhasa yogas (Adhyaya 7) and the like, and also some as due to good and bad aspects and to the combinations in one and the same bhava of two or more planets. An intelligent astrologer should, by a due exercise of his faculties, consider well these planetary effects as they have been described by ancient sages and utilise them for making his predictions in connection with the कालचक्रदशा (Kala-chakradasa).

मेषादिराशिचक्रं तु भूमामे न्यस्य दक्षिणम् ।

अल्पादिस्त्रीत्तरं यच्च तच्चक्रं तत्र निर्दिशेत् ॥ ८७ ॥

फलं वा विफलं चाऽपि प्रागादिचक्राद्भूधः ।

राशिदिग्भागतो चाऽपि तद्दिग्भागे विनिर्दिशेत् ॥ ८८ ॥

यथोपदेशमार्गेण सर्वेषां फलमीदृशम् ।

*Slokas 87-88.* Lay out upon the floor a diagram of the दक्षिणचक्र (Dakshina Chakra) which begins with Mेषा and ends with मीना. Draw also another diagram on the ground, of the उत्तरचक्र (Uttara Chakra) beginning with वृश्चिका and ending with धनुः in the reverse order. Success or failure and whether

it be in the East, West, North or South, a wise astrologer can ascertain as pointed out by the Rasis and the planets in a horoscope according to their strength. Every body can have such things foretold in respect to his life in the way that has been pointed out.

कालचक्रगतिस्त्रेधा निश्चिता पूर्वसुरिभिः ॥ ८९ ॥

मण्डूकगमनं चैव पृष्ठतो गमनं तथा ।

सिंहावलोकनं नाम पुनरागमनं भवेत् ॥ ९० ॥

*Slokas 89-90* The progress of कालचक्र (Kalachakra wheel of time) has been ascertained by ancient sages to take place in three ways—(1) मण्डूकगमन (Mandukagamana) a frog's leap; (2) पृष्ठतो गमन (Prishtatogamana) a going backward in view to the same movement; (3) सिंहावलोकन (Simhavalokana) the glancing of a lion which consists in returning by the way traversed already.

पृष्ठतो गमनं चैव कर्किकेसरिणोरपि ।

मीनवृश्चिकयोश्चापमेपयोः केसरी गतिः ॥ ९१ ॥

कन्याकर्कटयोः सिंहपुग्मयोर्मण्डुका गतिः ।

*Slokas 91-91½.* The second of the three movements mentioned in the previous sloka occurs in respect to the signs Kataka and Simha. The third, *i.e.*, सिंहावलोकन is a direct passage between Meena and Vrischika, as also between Dhanus and Mesha either way. The frog's leap is the direct passage between Kanya and Kataka, as well as Simha and Mithuna (avoiding in each case the intermediate sign).

सिंहावलोकसमये ज्यरातिस्थाननाशनम् ॥ ९२ ॥

पन्धुस्नेहादिनाशं च समानञ्जनपीडनम् ।

जले वा पतनं कूपे विषशस्त्राभिर्जं भयम् ॥ ९३ ॥  
वाह्नारपतनं वाऽपि दशाछिद्रान्विते सति ।

*Slokas 92-93½.* At the time of a सिंहावलोकन (Simha-valokana), astrologers say, there will be suffering caused by fever, loss of place, of a loving relation or other such person, distress to persons having the same status as the owner of the horoscope in the family, accident in water such as falling in a well, danger from poison, fire of some deadly weapon, and being thrown from a vehicle. All this is likely to happen when the सिंहावलोकन (Simha-valokana) is synchronous with the दशाछिद्र (Dasachidra), i. e. the dasa period, bhukti, apahara, etc. of an ill-placed malefic planet (*vide* next sloka).

क्रास्तनीचापचयखेचरख दशा यदि ॥ ९४ ॥  
दशाछिद्रमिति ज्ञेयं प्रवदन्ति विषयितः ।

*Sloka 94½.* The term दशाछिद्र (Dasachidra), astrologers say, is applied to a period when the dasa of a malefic, eclipsed, depressed or ill-placed planet is in progress.

मण्डूकगतिर्बभूतसमये मरणं गुरोः ॥ ९५ ॥  
पित्रोर्वा विषशस्त्राभिर्ज्वरचोराभिर्भिर्भयम् ।

*Sloka 95½.* At the time a मण्डूकगमन (Mandukagamana) occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, fire, fever or incendiary brigands.

मण्डूकसमये सद्ये समानजनपीडनम् ॥ ९६ ॥

*Sloka 96.* If the मण्डूकगमन (Mandukagamana) refers to a सव्यचक्र (Savyachakra), there will be distress to per-

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजभीति च सन्निपातमेरर्मयम् ॥ ९७ ॥

*Sloka 97.* When the मण्डकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोक्य तु चतुष्पाद्वयमग्निजम् ।

पृष्ठतो गमनं सव्ये घनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालसं तत्समानेषु वा मृतिः ।

*Sloka 98-98½.* In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्ठतो गमन (Pristhatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने वामे स्त्रीमुत्तर्तिपरिश्रमम् ॥ ९९ ॥

तापज्वरं युगाद्धीति पदच्युतिमेरर्मयम् ।

सिंहावलोकने वामे स्थानभ्रष्टं पितुर्मृतिः ॥ १०० ॥

*Sloka: 99-100.* On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डकगति (Mandukagati), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोक (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

पृष्ठतो गमनं वाऽपि जलभीतिं पदच्युतिम् ।

पितुर्नाशं नृपक्रोधं दुर्गारण्याटनं वदेत् ॥ १०१ ॥

*Sloka 101.* If there be a पृष्ठतो गमन (Prishtathogama-na) in an अपसव्यचक्र (Apasavya chakra), the astrologer may predict an accident in water, loss of place, loss of father, the incurring the displeasure of a sovereign and the person's having to betake in consequence to an inaccessible jungle.

॥ कालचक्रदशा ॥

दक्षानलादितिभुजङ्गदिनेशभानां

पूषामुराजपदविश्वसमीरणानाम् ।

वाक्यानि सव्यगतिचक्रमवादिकानि

चत्वारि सर्वमूनयः प्रवदन्ति तज्ज्ञाः ॥ १०२ ॥

*Sloka 102.* The stars Aswini, Krittika, Punarvasu, Ashlesha, Hasta, Revati, Moola, Purvaproshtapada, Uttarashada and Swati conform, as the sages say, to the first four of the formulas for the सव्यचक्र (Savya chakra).

चित्राहिमुष्ण्यभरणीपूर्वाषाढेन्द्रमन्त्रिणाम् ।

सव्यचक्रान्त्यवाक्यानि चत्वारि क्रमशो विदुः ॥ १०३ ॥

*Sloka 103.* The last four of the formulas for the सव्यचक्र (Savya chakra) apply in their order to the four Padas of the stars Chitra, Uttarabhadrapada Bharani, Purvashadha and Pushya.

द्विदैवकमलागारपितृदानववैरिणाम् ।

अपसव्यस्य चक्रस्य वाक्यं चादिचतुष्टयम् ॥ १०४ ॥

*Sloka 104.* The first four of the formulas for the अपसव्यचक्र (Apasavya chakra) are applicable to the stars Visakha, Rohini, Makha and Sravana.

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजभीतिं च सन्निपातमेर्मयम् ॥ ९७ ॥

*Sloka 97.* When the मण्डकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोक्ये तु चतुष्पाद्भयमश्रियम् ।

पृष्टतो गमनं सव्ये घनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालस्यं तत्समानेषु वा मृतिः ।

*Sloka 98-98½.* In a सिंहावलोक्ये (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्टतोगमन (Prishtatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने वामे स्त्रीमुत्तर्तिपरिश्रमम् ॥ ९९ ॥

तापज्वरं मृगाद्धीति पदच्छुतिमेर्मयम् ।

सिंहावलोकने वामे स्थानभ्रष्टं पितुर्मृतिः ॥ १०० ॥

*Sloka: 99-100.* On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

the initial mahadasa being that of the quarter asterism occupied by the Moon in the horoscope under examination.

An illustration will make the whole thing clear. Take for instance the case of the horoscope given in page 237 *supra*.

The Moon's position is 9 signs, 14 degrees, 29 minutes, 39 seconds. These when reduced to minutes give 17,069'65. Dividing this by 800 (the number of minutes of a star), we get 21 stars and 269'65 minutes. The person was born after 269'65 minutes had passed in the 22nd star viz. श्रवण (Sravana) ii. e. after 69'65 minutes had passed in the 2nd quarter of the star, and the Rasi owning this nakshatra-pada is Tula in the Aparavya chakra. The mnemonic formula corresponding to this pada is ८-७-८-१२-११ which when translated into figures will become 6-7-8-12-11

10-9-8-7. According to the first school  $\frac{69'65}{200} \times 83$  years or 28'90475 years having expired before birth, about 3 years of Vis-chika Kuja dasa (शुक्रकुजदशा) still remain to be passed at the time of birth of the person concerned. The mahadasa that follows next will be that of मीनयुग्म, then कुम्भानिदशा, मकरानिदशा, चतुर्गुणदशा, शुक्रिकुजदशा and तुलाशुक्रदशा follow in their order. The subsidiary portions of each of these mahadasas belong to these 9 Rasas, *e. g.*, the bhuktis of the 10 years of मीनयुग्मदशा will be (1) मीनयुग्म  $\frac{10 \times 10}{83}$  years, (2) कुम्भानि  $\frac{4 \times 10}{83}$  years, (3) मकरानि  $\frac{4 \times 10}{83}$  years, (4) चतुर्गुण  $\frac{10 \times 10}{83}$  years, (5) शुक्रिकुज  $\frac{7 \times 10}{83}$  years; (6) तुलाशुक्र  $\frac{16 \times 10}{83}$  years, (7) कन्याशुक्र  $\frac{9 \times 10}{83}$  years; (8) तुलाशुक्र  $\frac{15 \times 10}{83}$  years; and (9) शुक्रिकुज  $\frac{7 \times 10}{83}$  years. Similarly for the other dasas.

The second school will maintain that the initial mahadasa of the horoscope under reference is that of तुलाशुक्र out of which  $\frac{69'65}{200} \times 16$  or 5'57 years having elapsed already, there is still 10'43 years to be passed and the mahadasas to follow are those of कन्याशुक्र, मिथुन, बृहस्पति, मिथुनशुक्र, श्रमशुक्र and so on. The order of the subsidiary periods in each mahadasa is that of the Rasas of the letters in the corresponding formula, *e. g.* the bhuktis of the 5

जलेशमित्रेन्द्रमृगश्रविष्ठाभगार्यमाशङ्करतारकाणाम् ।

अन्त्यानि वाक्यान्यपसव्यजानि चत्वारि चक्रोपगतानि चाहुः ॥

*Sloka 105.* The stars Sathabishak, Anuradha, Jyeshtha, Mrigasira, Sravistha, Uttara phalguni, Purvaphalguni and Ardra conform to the last four formulas for the अपसव्यचक्र (Apasavya chakra).

॥ अथ सव्यचक्रवाक्यानि ॥

पौरङ्गावोमातासहोधी ॥ १ ॥ नक्षत्रदासीचर्वणगः ॥ २ ॥

रूपोत्रक्षुर्निधायरङ्गम् ॥ ३ ॥ वाणी चक्षुं दधिनक्षत्रम् ॥ ४ ॥

हंसश्ववशाचरपत्रम् ॥ ५ ॥ ह्युनालीकरगोममा च ॥ ६ ॥

सुदधिनक्षत्रजः सितः ॥ ७ ॥ वामाङ्गारको व्रक्षुर्निधिः ॥ ८ ॥

॥ अथापसव्यवाक्यानि ॥

घनक्षेत्रपराङ्गमिव ॥ १ ॥ तासादव्रक्षुर्निधिर्दासा ॥ २ ॥

चमीमोगीरायघनर्क्षम् ॥ ३ ॥ त्रयोरागीनामेत्तासह ॥ ४ ॥

व्रक्षुर्निधिर्दासस्तमेव ॥ ५ ॥ गिराशुघनक्षत्रपरः ॥ ६ ॥

योमावाचीसदात्रिर्धुञ्जे ॥ ७ ॥ धिजसितमिवाङ्गारिका ॥ ८ ॥

NOTES.

Astrologers are divided into two schools according to their manner of applying these formulas. One class explain that each formula applies to a nakshatra-pada of a particular type and gives the order of the Rasi-mahadasas composing the entire life represented by the nakshatra-pada and that the subsidiary portions of each Rasi-mahadasa belong to the Rasas mentioned in the formula.

The astrologers of the other class say that each formula is concerned only with the mahadasa of the Rasi owning the corresponding nakshatra-pada (i. e.—to which the formula has reference) and the letters in the mnemonic rule indicate the order and the proportionate lengths of the subsidiary periods of the mahadasa in question; and that a life consists of several such Rasi-mahadasas following one another in the natural order of the nakshatra-padas.



## ॥ अन्तश्चक्रम् ॥

दशां दशाब्दसंगुण्यां सर्वायुःसंख्यया हरेत् ।

लब्धमन्तर्दशा ज्ञेया वर्षमासदिनादिकाः १०७ ॥

*Sloka 107.* The period of antardasa of a planet in a mahadasa (Mahadasa) is found out by multiplying the latter by the number of years assigned to the planet and dividing the product by the number of years constituting the entire Ayus of the Chakra. The result will consist of years, months, days &c.

चक्रेशब्दा शुक्तिराशीधराब्दैर्हत्वा सत्तद्राशिमानाधुरात्ताः ।

जब्दा मासा वासरा नाडिकाद्या दुःस्वानेशा दुःखरोगाकराः स्युः ॥

*Sloka 108.* The years assigned to the lord of the main Chakra dasa should be multiplied into the years for the lord of the Rasi whereof the bhukti in the main dasa is required. The product is to be divided by the maximum life-period for the particular Navamsa to which the कालचक्र (Kalachakra) belongs. The result in the form of years, months, days and ghatikas represents the bhukti required. It is said in this connection that the lords of दुःस्वान (Dusthana) produce abundance of misery and illness.

इत्थं महादायदिनं महाब्दैः संगुण्य तत्रान्तरदास्तु दाये ।

पुनश्च तैस्तैः परमायुर्ब्दैर्हत् दशान्तर्दशिता दशाख्याः ॥ १०९ ॥

*Sloka 109.* The subdivisions (अन्तरदाः-antaradaha) of a subperiod (bhukti or antardasa treated in its turn as a whole) are to be obtained by multiplying the number of days composing the particular bhukti chosen by the number of years of the mahadasa of the planet whose antara is required, and dividing the product by the

years of सिंहनिद्रा of the horoscope under reference will be (1) मीनयुग  $\frac{10 \times 5}{100}$  years; (2) मेकुन  $\frac{7 \times 5}{100}$  years; (3) बुधभुक्  $\frac{16 \times 5}{100}$  years; (4) मिथुनयुग  $\frac{9 \times 5}{100}$  years; (5) सिंहसि  $\frac{5 \times 5}{100}$  years; (6) कर्कषु  $\frac{21 \times 5}{100}$  years; (7) कन्यायुग  $\frac{9 \times 5}{100}$  years; (8) शुक्रयुग  $\frac{16 \times 5}{100}$  years add (9) वृश्चिकयुग  $\frac{7 \times 5}{100}$  years. The astrologers of Southern India belong to this latter class.

मन्नेयर in his कलरिपिका refers to both the schools in the two following slokas.

दहादिपादप्रभृतीनि भानां वाक्यानि यान्यक्षरपङ्क्तिजानि ।

तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमे साधिवति केचिदाहुः ॥

There are a number of formulas each composed of a number of mnemonic syllables referring to the several nakshatra-padas beginning with the 1st pada of Aśvini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi-mahadasas of which a life is to consist should be determined. The वाक्यक्रम (Vakya Krama), men of one school say, should be adhered to.

भक्षत्रपादैष्वधरीसमुत्था पूर्वा दशा तत्पतित्वर्णनात् ।

पूर्वोक्तपादक्रमरोज्ज विधात् केपांदिदेवं मतमाहुरार्याः ॥

The initial mahadasa of a life belongs to the lord of the Rasi owning the nakshatra-pada occupied by the Moon at the time of birth, being so much of the Rasi-mahadasa as corresponds to the ghatikas that yet remain of the nakshatra-pada and the order of the mahadasas follows the natural order of the nakshatra-padas reckoned from the aforesaid one. This is the opinion, say the sages, held by the other school.

भूतैकविंशद्विरयो नवदिकूपोदशाब्धयः ।

सूर्यादीनां क्रमादब्दा राशीनां स्वामिनो वशात् ॥ १०६ ॥

Sloka 106. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

# जातकपारिजातेऽष्टादशोऽध्यायः

## ॥ दशान्तर्दशाध्यायः ॥

### Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण फलं वदन्ति मुनीश्वरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विस्तरतो दशायाम् ॥ १ ॥

*Sloka 1.* Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

चलानुसारेण यथा हि योगो योगानुसारेण दशास्तुपैति ।

दशाफलैः सर्वफलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

*Sloka 2.* A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions ; and the character of the dasa that he will have is dependent on the character of the yoga ; and all that men experience in the world is comprehended in the good and evil cropping up in the dasas ; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेशमन्त्रि-

मन्दशकेतुभृगुजा नव कृत्तिकायाः ।

figure representing the maximum Ayus in years for the quarter asterism concerned. The quotient will be in days etc. In this way, the big, small and smaller divisions of a planetary period styled Dasa, Antardasa, Antara and Vidasa may be obtained.

विनाडीकृत्य नाक्षत्रं खैः खैः संवत्सरैः पृथक् ।

दीयैः मंगुण्य सर्वापुरातं सूक्ष्मदशकलम् ॥ ११० ॥

*Sloka 110* What is called सूक्ष्मदशा (Sukshmadasa), i. e. the subdivisions of a नाक्षत्र (Nakshatra) or Kalachakra antara can be obtained by multiplying the figures in Vighatikas of the antara in question into the number of years of the mahadasa of the planets severally and dividing the product by the number of years of the maximum Ayus appropriate to the particular Kalachakra or nakshatra-pada under consideration.

ग्रहवत्सरवासरा हवा परमायुष्यसमामितधनैः ।

निजवर्षगुणाः स्वपाकदा इति पाकेष्वखिलेषु चिन्तयेत् ॥ १११ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते

सप्तदशोऽध्यायः ॥

*Sloka 111.* When the paka of a planet in the dasa, antardasa, etc. of another planet is required, multiply the number representing the years of the mahadasa of the former into the figure denoting the years, months, days etc. of the latter and divide the product by the fixed number of years for the maximum Ayus. The quotient will be the paka required. This rule is to be applied in the case of every paka that has to be found out.

Thus ends &c.

# जातकपारिजातेऽष्टादशोऽध्यायः

## ॥ दशान्तर्दशाध्यायः ॥

### Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण कलं वदन्ति मूनीधरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विस्तरतो दशायाम् ॥ १ ॥

*Sloka 1.* Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगो योगानुसारेण दशामुपैति ।

दशाकलैः सर्वकलं नराणां धर्मानुसारेण यथा विभागः ॥ २ ॥

*Sloka 2.* A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions, and the character of the dasa that he will have is dependent on the character of the yoga, and all that men experience in the world is comprehended in the good and evil cropping up in the dasas; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेशमन्त्रि-

मन्दशकेतुभृगुजा नय कृषिकाद्याः ।

तेनोनयः सिनदयातटधन्यसेव्य-

सेनानरा दिनकरादिदशान्दसंख्याः ॥ ३ ॥

*Sloka 3.* Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus respectively and their years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

आरोहवीर्याधिकभावतुल्यचिन्दाधिकाः कर्मभवोदयस्थाः ।

तुङ्गादिचर्गोपगता नभोगाः पद्वीर्यवन्तश्च शुभप्रदाः स्युः ॥४॥

*Sloka 4.* Planets prove propitious when they have predominant strength, in their progress towards exaltation, when they have more than the average number of benefic dots correspondingly with the bhavas they dominate, when they occupy the 10th, the 11th and the first bhavas ; when they have attained to exaltation and other benefic vargas and lastly when they possess six-fold strength.

मान्दिराशिपतिमान्दिभावगः स्वरूपचिन्दुरिपुनीचमूढगः ।

पापखेटयुतभावसन्धिगा राशिसन्धिलवगास्त्वनिष्टदाः ॥ ५ ॥

*||Sloka 5.* But planets produce evil when (1) they own the Rasi occupied by Mandi; (2) they occupy the bhavas containing Mandi, (3) they are associated with fewer than the average number of benefic dots ; (4) they are in inimical, depressed or eclipsed signs ; (5) they are in a भावसन्धि (bhava sandhi) or associated with malefic planets ; and lastly when they occupy portions of Rasi-Sandhi (which have been termed inauspicious).

NOTE.

For the term भावसन्धि (bhava-Sandhi), see Sripatipaddhati.

Adhyaya 1, Sloka 8.

दशापत्तिर्लग्नगतो यदि स्यात् त्रिपददशैकादशमथ लग्नात् ।

तत्सप्तवर्गोऽप्यथ तत्सुदृढा लग्ने शुभो वा शुभदा दशा सा ॥६॥

//Sloka 6. Ascertain the Lagna or the rising sign at the time of commencement of a dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the सप्तवर्ग (Saptavarga) of the lord of the dasa, i. e. if the rising sign, hora, drekkana, saptamsa, navamsa, dwa-dasamsa or trimsamsa be owned by the lord of the dasa or if a friendly planet or a benefic one be in the Lagna, the dasa will prove auspicious.

NOTES.

*Vide infra*, sloka 14.

This and the next five slokas have been taken from Sripati-paddhati.

दशाधिनाथस्य सुदृढदशसुदुर्बलौ वाऽथ दशाधिनाथात् ।

स्मरत्रिकोणोऽथयस्त्रितथ ददाति चन्द्रः खलु सफलानि ॥ ७ ॥

Sloka 7. The Moon produces beneficial effects when in the house of a friend of the lord of the dasa ; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanathha).

(*vide infra*, sloka 14.)

उक्तेषु राशिषु गतस्य विधोः स भावः

स्याज्जन्मकालभवभूतिधनादिभावः ।

तच्चद्विष्टद्विष्टदसी कथितो नराणां

तद्भावदानिकुदधेतरराशिसंस्थः ॥ ८ ॥

Sloka 8. In the favorable positions mentioned in the previous sloka, the Rasi occupied by the Moon

should represent some one of the 12 bhavas, Iagna, Wealth, etc., at the time of birth. The Moon in one of these favorable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

दशमनेशे खगृहादिसंस्थे हिमघृतौ यत्फलमुक्तमायं(यै): ।

तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥ ९ ॥

*Sloka 9.* What has been described by the ancients such as वराहमिहिर (Varahamihira) as the effect of the Moon being in his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

उत्पादितं हि युचरस्य पूर्वं शुभाधिकं कष्टफलं हि यत्तत् ।

तेनानुसारेण दशमसु कल्प्यं शरीरभाजामशुभं शुभं च ॥ १० ॥

*Sloka 10.* The good and evil to be experienced by men in the dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the dasa as worked out previously (*vide* श्रीपतिपद्धति (Sripatipaddhati) Adhyaya 4, sloka 4).

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।

साम्ये तु मिथ्याणि फलानि नूनं सर्वत्र नैवं परिकल्पनीयम् ॥

*Sloka 11.* Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are



of a mixed kind. In all cases the planetary influence should thus be interpreted.

संज्ञाध्याये यस्य यद्व्यमुक्तं कर्माजीवे यस्य यच्चोपदिष्टम् ।  
मावस्थानालोकयोगोद्भवं च तत्तत्सर्वं तस्य योज्यं दशायाम् ॥१२॥

*Sloka 12.* Whatever substance is mentioned as belonging to a planet in the (chapter on Definitions) संज्ञाध्याय (Sangnadhyaya—*vide* बृहज्जातक-Bṛihatjataka Adh. II, sloka 12 also ज. प. Adhyaya II sloka 20), and whatever calling is declared appropriate to a planet in the chapter on Profession (*vide* प. ज. Bṛihatjataka Adh. X. sloka 1 etc. also ज. प. Adhyaya XV, slokas 43-50), whatever has been spoken of as the effect of the presence of planets in bhavas (*vide* प. ज. XX-1, etc. XVIII-1 etc. also ज. प. VIII-slokas 39-117) and of their being associated with or aspected by other planets, and of their combinations of yogas (except Nabhasa yogas), all this must be duly assigned to the planets concerned in their several dasas.

#### NOTES.

*Of.* फलदीपिका

संज्ञायाम् यदमाह्निवाकरविधिश्चोक्तं यज्जल्पितं  
कर्माजीवमिह पितं फलमिदं यद्रोगचिन्ता विधौ ।  
यद्यस्येक्षणयोगसंभवफलं भावेशयोगोद्भवं  
भावेशैरपि भावैरपि फले वाच्यं दशायामिह ॥

This as well as the next two slokas are from Bṛihat Jataka.

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (*vide* प. ज. Ch. VIII, slokas 12-19.) These will have to be generally supplemented by the effects due to other considerations as well, of the planet, viz., its influence due to its functioning as

## NOTES.

Should the *dasa* period of any planet be bad, the inner soul assumes a malefic character for the time and misery and loss of wealth will be the result.

पाकत्राभिनि लग्ने सुहृदि वा वर्गेऽप्य सौम्ये पि वा

प्रारब्धा शुभदा दशा त्रिदशपद-शभेषु वा पाकप ।

मित्रोन्नोपनयत्रिकोणमदने पाकेधरस स्थितः

चन्द्रः सत्कलयोधनानि कुरुते पापानि चालोऽन्यथा ॥१४॥

*Sloka 14.* When the lord of a *dasa*, or a planet friendly to the same is in the Lagna<sup>1</sup> initiating the *dasa*; when a *varga* of this Lagna is owned by the lord of the *dasa*<sup>2</sup>; when a benefic planet occupies the Lagna aforesaid; or when the lord of a *dasa* is in an *Upachaya* (Upachaya) position, viz., (3rd, 10th, 6th, 11th) with respect to the Lagna, the *dasa* in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the *dasa*, or a friendly house, an *Upachaya*, a *Trikona*, or the 7th house with respect to the lord of the *dasa*, the effects will be happy. If the Moon's place be different, the effects will be far from happy.

## NOTES.

*Cf.* slokas 6 and 7 *supra*.

Also *cf.* वेदमन्त्र

पाकेशे लग्नवर्तिन्युन सुहृदि शुभे वा तृतीये ऽव वर्गे

प्रारब्धा सत्फला स्नातुपवयमनन्त्येऽपि वा पाकनाथे ।

मित्रस्त्रिकोणोपचयमदनेग. शीतरेविमर्दयोगाद्

उद्गोर्ध सत्कलाना रणयति न्तिरामन्यथा निन्दितानाम् ॥

पल्लविका

दशेशस्य तुल्ये सुहृद्वे दशेशात् त्रिपदकर्मलाभत्रिकोणाख्येषु ।

यदा वाग्मत्या समायाति चन्द्रः शुभं संविषतेऽन्यथा चेदरिष्टम् ॥

1. Some interpret it as referring to the Lagna (in a nativity) at birth.

2. That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

सुहृदि वा कोऽन्य मौर्वेर्द्वि वा — may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

लगादिष्टमुद्दोषगस्त्वभवने तुङ्गे सुहृद्रेऽथवा

पाकेशः शुभमिद्रीक्षेणयुतस्तत्पाकभुक्ता शुभम् ।

केन्द्रे वा यदि कोणगेश्वतिशुभदः पापास्त्रिपष्टायगाः

तुङ्गाद्योपचयेषु ये बलवृतास्तेषां दद्यात्पां शुभम् ॥ १५ ॥

||Stoka 15. When the lord of a dasa ripe for fruition happens to be in a swakshetra or in its exaltation or in a friendly house or in an उपचय (Upachaya) place from the Lagna or has the aspect on it of a benefic or a friendly planet, its dasa and bhukti will be favourable. When a Kendra or a Kona is occupied by an exceedingly benefic planet and the 3rd, the 6th and the 11th bhavas by malefic ones, there will be prosperity during the dasa of those among them that are strong and occupy their exaltation or other such उपचय (Upachaya) places.

Cf. फलदीपिका

यद्वाचमो गोचरतो विद्ययादशेश्वरः स्वोद्यमुद्भूतस्यः ।

तद्वाचस्पृष्टिं कुरुते तदानीं यत्नान्वितश्चेज्जन्तेऽपि तस्य ॥

केन्द्रेऽथ स्व सतोऽसतोऽशुभगुणौ कुर्यादशा कोणपाः

सर्वे शोभनदाग्निरेभिषेया यद्यप्यनर्गप्रदाः ।

रन्ध्रेशोऽपि विदग्धो यदि शुभं कुर्याद्विर्वा शशी

यद्येव शुभदः पशुशरममं तत्तद्दशायां फलम् ॥

अन्योन्यमिष्टग्रहयोर्दशायां भुक्तौ शुभं पद्मलशालिनोस्तु ।

शत्रुग्रहौ दुर्बलशालिनौ चेत् पाकापहारे तु तयोस्तर्हः ॥ १६ ॥

*Stoka 16.* If two planets be mutually friendly and have six-fold strength, there will be prosperity during their dasa and bhukti. But if the two planets be inimical and weak, their पक (Paka) and अपहार (Apahara) may entail evil.

*Cf.* फलदीपिका

बलोनितो नन्मनि पाकनायो मौल्यं म्यनीचं रिपुमन्दिरं वा ।

मासस्य यद्वावशुपैति चारात् तद्वावनामं कुलं तदानीम् ॥

करोति यद्वावगतः स्वपाके तद्वावजन्यं त्वशुभं शुभं वा ।

शुभं शुभव्योमनरस्य पाके पापस्य दाने त्वशुभं यदन्ति ॥ १७ ॥

*Stoka 17.* A planet produces its effect upon the bhava it occupies during its dasa, this effect being good or bad according to the nature of the planet. If the planet be a benefic one, good is to be expected, say the astrologer, during its dasa, to the bhava concerned; if the planet be malefic, the bhava will suffer evil.

*Cf.* फलदीपिका

यद्वावगः पाकमतिर्दशेरात् तद्वावनामानि फलानि कुर्यात् ।

विपक्षरिः काष्टमभावाग्रेत् दुःखं विद्व्यादितरत्र सौख्यम् ॥

सौम्यान्वितग्रहदशाऽतिशुभमदा स्यात्

पापान्वितस्य विफला परिपाककाले ।

मिश्रग्रहेण सहितस्य दशापहारे

मिश्रं फलं भवति मिश्रफलान्वितस्य ॥ १८ ॥

|| *Sloka 18.* The dasa of a planet will be very auspicious when it is in conjunction with a benefic planet. If it be in conjunction with a malefic one, its dasa when ripening will be barren of effect. If the planet concerned be associated with one of mixed nature and be neither weak nor strong, its dasa and apahara will be characterized by effects of mixed nature.

यद्दातुखेटस्य दशापहारे तद्दातुविचायतिमाश्रयाः ।

धातुक्षयं पापविचरस्य पाकेऽभिष्टुद्धिं शुभदस्य धातोः ॥ १९ ॥

*Sloka 19.* Whatever be the metal assigned to a planet, the acquisition of property in that metal takes place during the dasa and apahara of that planet. If the planet concerned exert a malefic influence the property in the metal will diminish during its dasa, but if the influence be benefic, the property will receive accession.

सपत्नखेटोपगतस्य पाके सपत्नवृद्धिं सकलार्थनाशम् ।

यत्कर्मकर्तृग्रहपाककाले तत्कर्मसिद्धिं प्रवदन्ति सन्तः ॥ २० ॥

*Sloka 20.* During the dasa of a planet associated with a hostile one, enemies will multiply and all undertakings will fail. Of whatever business or concern a planet is a karaka (promoter), that concern will succeed, as the wise say, during the dasa of that planet.

यत्कार्यकारिषुचरस्य दाये तत्कार्यसिद्धिं प्रवदन्तराणाम् ।

शुभग्रहोऽपि यदि कार्यसिद्धिं पापस्तु तत्कार्यविनाशमेव ॥ २१ ॥

*Sloka 21.* If men's success in a business or concern be the subject of inquiry, the astrologer should predict the success of the concern during the dasa of the planet that is the promoter of the concern in question. If the influence of the planet be for good, the prosperity

of the concern may be predicted ; if for evil, the concern will be a failure.

- राजस्थानपराजकारकदशा राजप्रसादप्रदा

देव्ययोमचरस्य पाकसमये तदेवसाराधनम् ।

धर्माधीशदशागमे सति तपोधर्मादिसिद्धिं वदेत्

कर्मेशस्य दशापहारसमये यज्ञादिकर्मैस्तनम् ॥ २२ ॥

*Sloka 22* Royal favor is usually secured during the dasa period of the planet that is the karaka of royalty (viz. Jupiter) or owns the bhava representing it (5th bhava). The worship of the deity represented by a planet comes on *apara* during the period of the ripening of its dasa. Perfection in the practice of religious austerities, good works etc., may be predicted to come on during the advent of the dasa of the lord of the 9th bhava. The palmy time for sacrifices and other meritorious rites will be during the dasa and apahara of the lord of the 10th bhava.

सत्त्वादिग्रहपाकभुक्तिसमये तच्चक्षुणो जायते

जन्मर्क्षादिनयर्क्षगग्रहदशा कुर्वति भूतं फलम् ।

कर्मर्क्षादिनयर्क्षगस्य बलिनः पाके भविष्यत्फलं

चाधानादिगतस्य सर्वमफलं पाके फलं वा वदेत् ॥ २३ ॥

*Sloka 23* During the Paka and bhukti of a planet, the predominant quality characterising it whether सत्त्व (Satva) रजस्व (Rajas) and तमस्व (Tamas) (*vide* Adhyaya 2, sloka 16) generally manifests itself. This manifestation foreruns or inaugurates the dasa of the planet in case it should occupy one of the 9 asterisms from the जन्मर्क्षा (Janmarksha). But if the planet's position be in one of the 9 asterisms from the कर्मर्क्षा (Karmarksha), the manifes-

tation adverted to will take place some time after the dasa has set in. When the place of the planet is among the nine stars from the आपान (Adhana), the manifestation in question will not take place, or if it takes place at all, it will be only so long as the dasa lasts.

## NOTES.

For जन्मर्ष, जर्मर्ष and आपान *vide supra* Adhyaya 9, Sl. 78-80.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

शृष्टोदयस्यः पाकान्ते चोभयोदयगः सदा ॥ २४ ॥

*Stoka. 24.* A planet in a Sirshodaya sign yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

*cf.* फलदीपिका

कणेन शृष्टोदयमस्तकोदयस्थितोऽन्त्यमध्यप्रथमेषु पाकदाः ॥

पश्येद्यस्य दशाविलापकरणी मृत्युर्विनाशप्रभो-

रस्तन्योमचरस्य वन्धुमरणं पाकेऽपहरेऽथवा ।

संपत्साधकमैत्रपाः परममैत्रक्षेमवाराधिपा-

थेतेषामपहारशुक्तिप्रसमये संपत्समृद्धिर्बदेत् ॥ २५ ॥

*Stoka 25.* The dasa of the lord of the 6th bhava may lead to wailing and lamentation. During the paka or the apahara of the lord of the 8th bhava, death may set in. When the dasa or apahara of the lord of the 7th bhava is in progress, a near relative may be lost. Without overlooking the above, the astrologer may predict prosperity in general during the apahara or bhukti of planets presiding over the asterisms termed संपत् (Sampat), सधक (Sadhaka), मैत्र (Maitra), परममैत्र (Parama maitra) and क्षेम (Kshema).

## NOTES.

The terms जन्म, मरण and अपान have been explained already in Adhyaya 9, slokas 78-80. The nine stars counted from any one of the above three are termed respectively (1) जन्म (2) संपत् (3) निपत् (4) क्षेम (5) मृत्यु (6) साधक (7) मय (8) श्रेय and (9) परमेश्वर.

८१. कान्दीये-६४

चोराज्जीतिमनर्थतां च दमनं रोगान् बहून् दुष्कृतिं  
भृत्यत्वं लभतेऽपमानपयशः पक्षेदाये व्रणम् ॥  
जामातुर्व्यसनं क्लृप्तविरहं स्त्रीहेत्यनर्थागमं  
यूनेशे विपलिन्यसत्यभिरतिं गुह्यामयं चाटनम् ।  
रन्ध्रेषासुपि शोक्मोहमदमान्तर्यादिमूर्च्छोऽङ्गीति  
दारिद्र्यं जमणं जेदपयशो व्याधीनवतां मृतिम् ॥

त्रिमण्डलेष्वथैकसिन् पापस्तिष्ठति दुर्बलः ।

तदशायां मृतिं विन्द्यात् ससौम्यो यदि शोभनम् ॥ २६ ॥

*Stoka 26.* When, in one of the three cyclic divisions into which the twelve bhavas may be arranged under certain conditions for Ayurdaya purposes, there is a malefic planet devoid of strength, the person concerned may come by his death during its dasa. In case the weak planet in question happens to be benefic, all will go well.

राक्षिसन्धिगदाये तु शोकरोगादिपीडनम् ।

विशद्भागमनुक्रान्तदशा मृत्युफलप्रदा ॥ २७ ॥

*Stoka 27.* When the dasa of a planet occupying a राक्षसन्धि (Riksha-Sandhi) is in progress, a person may be afflicted with sorrow and disease. When a planet has progressed no further than the 30th degree of a Rasi, its dasa may produce death.



नीचस्थितो जन्मनि यो ग्रहः स्थात् स चापि तद्युक्तखगो न शक्तः ।  
दातुं शुभं राहुयुतस्त्वनिष्टं तत् क्षेत्रगस्तद्युतराधिपथ ॥ २८ ॥

*Sloka 28.* A planet occupying its depression at a birth is not competent to produce good effects, nor is another associated therewith. If the depressed planet be in conjunction with Rahu, it may do harm ; as also the planet occupying a house owned by it and the one owning its depression Rasi.

तत्तद्भावाधीश्वरस्याधिशत्रुर्यो वा खेटो बिन्दुश्चान्यर्क्षयुक्तः ।  
तत्तत्पाके मूर्तिभावादिकानां नाशं त्रयादेवमाहुर्मनीन्द्राः ॥२९॥

*Sloka 29.* When any one of the several bhavas such as the Lagna is the subject of inquiry, and when a planet exceedingly inimical to the lord of the bhava under consideration occupies a house void of benefic dots, the astrologer, relying upon the unanimous declaration of eminent sages, may announce that the bhava in question will suffer annihilation during the ripening of the dasa of the inimical planet referred to.

वापास्थानपतद्युतग्रहदशा शोकादिरोगप्रदा  
तत्केन्द्रस्वदशापहारसमये दुःखं विदेशाटनम् ।  
अन्योन्याष्टमपष्ठमद्युचरयोः पाकापहारे भयं  
देशत्यागमनर्थमिष्टनुभयोः सर्वं विमिश्रं वदेत् ॥ ३० ॥

*Sloka 30.* The dasa period of a planet owning a वापास्थान (Badhasthana) as well as of the one associated therewith leads to disease, distress and other such evils. During the dasa and apahara of a planet occupying a Kēndra from the वापास्थान (Badhasthana), sorrow and foreign travel will crop up. If two planets occupy the

6th and the 8th places in respect to each other, the astrologer may predict danger, exile or some untoward event during their paka and apahara; but if the planets in question be benefic and friendly, the effect will be mixed.

## NOTES.

- वायस्वान् and वायक are defined thus:—

आरुद्धराशौ चर आवराशौ स्थिरे तु वाया नवमे विचिन्त्या ।  
तथैवमे कामगृहे त्रयाणां केन्द्रेषु त्रैपामिति केनिद्रास्तुः ॥ १  
चरस्थिरोन्वये लभते लानपमोक्षिः कमात् ।  
त्रयाणां केन्द्रमन्त्रेश्च ग्रहेर्वाधिकगुच्यते ॥

\* When the Lagna (whether of birth or of query) is a moveable, immoveable or dual sign, the 11th, the 9th and the 7th places therefrom taken in order are termed वायस्वानाः or troublous positions. The planet owning a वायस्थान as well as the one occupying it or its Kendra is called वायक (Also *vide* Adhyaya 2, sl. 48).

पाके दीप्तस्य राजा भवति धनयशोदानविद्याविनोदी  
स्वस्थस्याचारधर्मश्रवणबहुसुखारोग्यवित्तान्वितः स्यात् ।  
राजप्रीति विभूति सुखमिह मुदितः प्रोमवासस्य दाये  
शान्तस्वारोग्यसीढयशियमवनिपतिप्रीतिमुत्साहमेति ॥३१॥

*Sloka 1.* If the planet ripening the fortune of a person at any time be the one termed वीर (Deeptha) (*vide* Adh. 2, slokas 16-18), he will become a king with an abundance of wealth, fame, patronage and learning to make him happy, if a स्वस्थ (Swastha), he will have secured to him the benefits of old traditions, religious observances, the hearing of pious homilies, exceeding comfort, health and wealth, if a मुदिन (Muditha), its gifts to him will be in the form of royal favour, power and worldly happiness, if a शान्त (Santha), the effect

will be exemption from ailments, happiness, prosperity, the good will of the rulers and a spirit of enterprise.

पाके शक्तस्य विद्याविनयधनतपःसिद्धिर्धर्मप्रवृत्तिः ।

चोरासुरातिशयिणीशैर्भयमनुजन्मृतिः पीडितस्य ग्रहस्य ।

दाये दीनस्य दैन्यं विकलखमदशा शोकरोमाप्रदा सात्

विचक्ष्णेशः खलस्य प्रतिदिनमरिभिर्भातखेटस्य भीतिः ३२

||*Sloka 32.* When the *dasa* of a planet termed शक्त (Sakta) is in fruition, a person will evince a predilection for learning, education, money, religious austerities, acquisition of supernatural powers and works of charity. During the progress of the *dasa* of a planet called पीडित (Peedita), a person may have to apprehend danger from robbers, enemies and the rulers of the land, or lose a younger brother. Distress is all the legacy that a दीन (Deena) planet could leave. The *dasa* of the ill-conditioned planet termed विकल (Vikala) leads to distress and disease; that of a खल (Khala) produces mental anguish; and lastly, the planet in the भीत (Bheerha) state keeps the person under its influence in dread of adversaries.

विलम्बतारेन्दुमनामताराप्रश्नेन्दुनक्षत्रगणेषु मध्ये ।

चलाधिकर्षेष्टदशाक्रमेण फलं शुभं वाऽशुभमाहुरार्याः ॥ ३३ ॥

*Sloka 33.* Note down these four stars: viz. (1) the one occupied by the Lagna; (2) that occupied by the Moon; (3) that indicated by the name of the person concerned; and (4) that occupied by the Moon at the time of the query. Ascertain which of these is strongest. Starting with the *dasa* of the lord of this predominant star and following the order of the *nakshatra dasas*,

astrologers of eminence announce the good or evil falling to the lot of the person concerned.

उत्पन्नक्षत्रविलम्बतो वा भूयात्क्रमेणैव दशाफलानि ।

दशावसानेष्वशुभं च सर्वं कुर्वन्ति सामान्यफलं नराणाम् ३४

*Sloka 34.* If the Rasi containing the उत्पन्न (Utpanna) nakshatra (*vide* next sloka) be stronger than any referred to in the preceding sloka, it is quite possible that the person about whom divination is to be made, may get the fruits of all the dasas of his life calculated from the Utpanna nakshatra as the starting point. It is to be understood as a general rule that all planets have a tendency to work evil at the end of their several dasas.

जन्मर्क्षोत्पन्नस्तु पञ्चममवाऽथोत्पन्नसंज्ञा दशा

स्यादाधानदशाऽप्यतोऽष्टममवा क्षेमान्महाख्या दशा ।

आसी चैव दशावसानसमये मृत्युप्रदा स्यान्मर्णा

स्वल्पानल्पसमायुगी त्रिवधपञ्चदशदायान्तिमे ॥ ३५ ॥

*Sloka 35.* Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), *i. e.* the star occupied by the Moon at the time of a person's birth. Cycles of dasas are calculated from every one of these as the starting point. The dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, क्षेम (Kshema). If the dasas in these cycles have their ends tallying with each other or with the end of the dasa taken in the same order from जन्मर्क्ष (Janmarksha), *i. e.* giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the dasa. In the case of people endowed with short, long and medium lives, the demise

will happen at the close of the 3rd, the 7th and the 5th dasa respectively.

of. परागत

अल्पायुर्योगिजानस्य विपदाये मृतिं ववेत् ।

जातस्य मध्यमे योगे प्रत्यरौ तु मृतिर्भवेत् ॥

दीर्घायुर्योगिजातानां वयमे तु मृतिर्भवेत् ।

## ॥ निर्याणदशा ॥

जातोऽह्नि चेदर्कशनिस्फुटैश्चतारादिनिर्याणदशा प्रकल्प्या ।

तारेश्चराहुस्फुटयोगतारा पूर्वा दशा रिष्टकरा रज्ज्याम् ॥ ३६ ॥

||Stoka 36. If the birth of a person be during day time, his exit from the world is to be thus determined : Add the figures for the Sun and Saturn, and find out the asterism and the portion thereof indicated by this total. In the महादशा (mahadasa) of this asterism, find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time. If the birth be during night, add the figures for the Moon and Rahu ; ascertain as before the particular period of the mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्वान (Nirvana).

## ॥ गुलिकदशा ॥

गुलिकस्थितमक्षत्रादशा तस्य प्रकल्पिता ।

सयुक्तमण्डपिशा मन्त्रकारी च मृत्युदराः ॥ ३७ ॥

||Stoka 37. Ascertain the asterism occupied by Mandi at the time of a person's birth. The dasa of Gulika is reckoned from this star. The lords of the Rasi and the Navamsa occupied by Gulika as well as

the preceding sloka. सूक्ष्म (Soolarksha) is the 8th Rasi from the place occupied by the Karaka or its 7th, whichever of them is found to be stronger. त्रिशूक्ष्म means the सूक्ष्म and its triangular signs.

Soola dasas are helpful to find the निर्वाण (Niryana) of any particular relative signified by the karaka under consideration.

तत्कारकस्थितगृहादिषु सर्वभेषु

चक्रग्रमाणदलवत्सरसंयुतेषु ।

वीर्यान्वितेषु शुभदृष्टियुतेषु सौख्यं

नीचारिपापयुतभेषु वदन्त्यनिष्टम् ॥ ३९ ॥

*Sloka 39.* Should the signs representing the Rasi and other Vargas (Hora, Drekkana, Saptamsa, etc.,) occupied by the Karaka under consideration happen to be strong either by the association of, or aspect by, benefics, one may predict good results at the year signified by the number of years allotted to the lord of the respective sign representing the Varga (according to the Udu dasa system) increased by 6. But if the sign happens to be either the debilitation or inimical house of the karaka planet, or be also occupied or aspected by a malefic planet, one has to divine only evil during the said years.

#### NOTES.

The above meaning is only tentative. "वत्सरसंयुतेषु" has been taken to mean as "with 6 years added." As it is not explicit as to to what number this 6 should be added, it is interpreted as the years according to the Udu dasa system allotted to the lords of the several Vargas occupied by the karaka in question.

॥ महादशाविशेषः ॥

यत्तारांशगतः शुशी तदधिपेनालोकितो वा युत-

शेषो यददशा विशेषकलदा मक्ष्यामि रागकत्रम् ।

देहे पापयुते तु रोगमधिकं जीवे तु जीवन्नमं  
दद्याद्यनयोः सहा बलमुत्तिर्मृत्युं दशार्थां नृणाम् ॥ ४० ॥

*Sloka 40.* If at a birth, the planet owning the asterism or the Navamsa occupied by the Moon should aspect the latter or be in conjunction with it, the Kala-chakra dasas of these planets will be fraught with the special effects to be mentioned. Disease crops up when the देह (Deha) of the dasas in question is associated with an evil planet; and dissidence when such a planet occupies the जीव (Jeeva). If both the देह (Deha) and जीव (Jeeva) be occupied by malefic planets, and the evil influence thus become overpoweringly strong, death will follow as a consequence.

॥ अथान्तर्दशाविशेषफलम् ॥

पापो बिलग्रगृहगो यदि तदशार्थां  
पापापहारसमये बहुशोकरोगम् ।  
विचक्षणं नृपसपत्नभयं नराणां  
सौम्यस्य मिश्रमखिलं प्रवदन्ति सन्तः ॥ ४१ ॥

*Sloka 41.* If a malefic planet occupy the Lagna, astrologers say that during the progress of its dasa, there will be much distress and disease, loss of wealth, and risk from rulers and foes, when the apahara belongs to a malefic planet. The effect will be wholly mixed in the apahara of a benefic planet.

लग्नाधिपदशाकाले पापभुक्तौ महद्भयम् ।  
रोगमृत्युभयं सर्वे वदन्ति स्थाननाशनम् ॥ ४२ ॥

*Sloka 42.* During the time of the dasa of the lord of the Lagna and the bhukti of a malefic planet therein,

astrologers unanimously say that there will be much evil to be apprehended taking in the form of disease, death or loss of place.

घनाधिपदशाकाले मन्दभुक्तौ धनक्षयम् ।

इष्टवन्धुविरोधश्च भविष्यति न संशयः ॥ ४३ ॥

*Sloka 43.* At the time the dasa of the lord of the 2nd bhava is in progress and in the bhukti of Saturn, loss of wealth, and quarrel with friends and relations will undoubtedly crop up.

घनाधिपः पापखगो यदि स्यात् शून्यारभोगीशदिनेश्वराणाम् ।

अन्तर्दशायां धननाशमाहुः पापान्विते तद्भवने तथैव ॥ ४४ ॥

*Sloka 44.* If the lord of the 2nd bhava be malefic, astrologers declare that there will be loss of wealth during the antardasas of Saturn, Mars, Rahu and the Sun. The same holds good when a malefic planet occupies that bhava.

घनान्वितः पापखगस्तदीशस्यान्तर्दशायां क्षितिपालकोपात् ।

मानार्थनाशं निगलं नराणां स्थानच्युतिं मित्रविरोधमेति ॥ ४५ ॥

*Sloka 45.* When a malefic planet occupies the 2nd bhava, the person concerned will have to suffer during the antardasa of that planet through the ill-will of the ruler of the land, loss of honor, loss of wealth, imprisonment, loss of high status among men, and may incur the hatred of his friends.

पापग्रहे विक्रमभाचनाथे पापान्विते पापवियचराणाम् ।

अन्तर्दशायामरिशस्त्रचोरैर्दुःखं समायाति शुभान्विते वा ॥ ४६ ॥

*Sloka 46.* If a malefic planet owning the 3rd bhava be associated with a planet also malefic, trouble will come to the person concerned through the instrumenta-



lity of foes, weapons and thieves during the antardasa of malefic planets. This is not an unlikely result even when the lord of the 3rd bhava in question is associated with a benefic planet.

दुष्कियभावाधिपदायकाले मन्दारभोगिष्वजभानुभुक्तौ ।

नाशं वदेत्तत्र सहोदराणां मयेदिशेयात्तद्वैर्विरोधः ॥ ४७ ॥

*Sloka 47.* During the dasa of the lord (when malefic) of the 3rd bhava and in the bhukti of Saturn Mars, Rahu, Ketu or the Sun an astrologer may generally predict loss of brothers and sisters, or, at all events, a misunderstanding with them.

क्षेत्राधिनाथस्य शुभेतरस्य पाके तु पापग्रहभुक्तिकाले ।

स्वानन्धुतिं वन्धुजनैर्विरोधं कृष्यादिगोविचयिनाशमाहुः ॥ ४८ ॥

*Sloka 48.* At the ripening of the dasa of the lord of the 4th bhava, when other than benefic, and during the bhukti of a malefic planet, astrologers say there will be loss of place, quarrel with relatives, damage to agriculture and kindred pursuits, to cattle and to wealth.

पापापहारसमये सुतराशिपस्य

पाके नृपालमयमिष्टसुवार्तिमाहुः ।

सौम्यापहारसमये सुतविचलाभ-

सुर्वीशवन्धुजनलालनमिष्टसिद्धिम् ॥ ४९ ॥

*Sloka 49* In the dasa of the lord of the 5th bhava, when a malefic planet has its apahara, astrologers say there will be danger to be apprehended from the sovereign, or a dear son may fall ill. But during the apahara of a benefic planet, there will be accession of wealth and children, kind attentions from the rulers and kinsmen and the attaining of what is wished for.

पष्टेशपाकसमये तु शुभेतराणां

भुक्तौ नृपानलभयं व्यसनं च रोगम् ।

पाके कलत्रगृहपस्य खलापहारे

पत्नीविनाशमटनं च विदो वदन्ति ॥ ५० ॥

*Sloka 50.* Wise astrologers say that in the dasa of the lord of the 6th bhava and in the bhukti of planets not benefic, a person has to apprehend danger from a king or from fire; he may suffer some misfortune or become liable to disease. In the dasa of the lord of the 7th bhava and in the apahara of a planet in the एक (Khala) state, the person concerned may lose his wife and become a wanderer.

रन्ध्रस्वानिदशामे रिपुभयं पापापहारे नृणां

आयुर्वित्तयशोविनाशमटनं स्थानाच्छ्रुतिं वा वदेत् ।

पाके धर्मगृहाधिपस्य मरणं पित्रोरधर्मायति

भुक्तौ पापवियधरस्य निगलप्राप्तिं च वित्तक्षयम् ॥ ५१ ॥

*Sloka 51.* During the dasa of the lord of the 8th bhava and in the apahara of a malefic planet, the astrologer may predict risk from foes, loss of life, of wealth, of fame, rambling about or ejection from a place of honor. During the bhukti of a malefic planet in the dasa of the lord of the 9th bhava, the evil cropping up may be death of parents, accrual of iniquities, imprisonment and waste of wealth.

कर्मेशस्य खलस्य पाकसमये भुक्तौ यदा पापिनां

इष्टार्तिं पदविच्छ्रुतिं सुखयशोदानि च वित्तक्षयम् ।

मन्दारार्कफणीशभुक्तिसमये लामेशदाये मुखं

कृप्यादिप्रविनाशनं नृपभयं वित्तस्य नाशं विदुः ॥ ५२ ॥

*Sloka 52.* Whenever the *dasa* of the lord of the 10th *bhava* in the खल (Khala) state ripens, there will crop up, during the *bhukti* of malefic planets, sickness to those that are dearly loved, removal from office, loss of comfort and fame, and waste of money. In the *dasa* of the lord of the 11th *bhava* and during the *bhukti* of Saturn, Mars, the Sun or Rahu, there may be affliction, ruin of agricultural and other operations, danger from the sovereign and loss of wealth.

व्ययेशदाये रविमन्दभीमभुक्ती कलत्रात्मजबन्धुवैरम् ।

बलक्षयं मानधनक्षयं च कणीशभुक्ती विपत्तीतिमाहुः ॥ ५३ ॥

*Sloka 53.* When the *dasa* of the lord of the 12th *bhava* is in progress and when the *bhukti* of the Sun, Saturn or Mars has set in, the person concerned, say the astrologers, will be at variance with his wife, sons and relations, and will suffer loss of strength, of honor and of wealth. During the *bhukti* of Rahu, he may be exposed to risk from poison.

अन्योन्यपट्टाष्टमपाकभुक्ती पदच्युतिं वा मरणं नराणाम् ।

एकक्षयोरन्तरदायकाले मृत्युं वदेदुर्बलशालिनोस्तु ॥ ५४ ॥

*Sloka 54.* During the *dasa* and *bhukti* of planets which occupy the 6th or the 8th place from each other, men suffer loss of place or loss of life. During the *dasa* and *antara* of two weak planets occupying the same *bhava*, the death of the person concerned may be predicted.

क्रूरग्रहदशाकाले क्रूरस्वान्तर्दशागमे ।

मरणं तस्य जातस्य भविष्यति न संशयः ॥ ५५ ॥

*Sloka 55.* When the *dasa* of a malefic planet is in progress, and the *antardasa* of a planet likewise malefic

has set in, the death of the person concerned will surely take place.

क्रूरराशिगताः पापाः शत्रुखेटनिरीक्षिताः ।

शत्रुखेचरसंयुक्तास्तद्दशायां मृतिर्भवेत् ॥ ५६ ॥

*Sloka 56.* If malefic planets occupy a malefic Rasi and be associated with or aspected by inimical planets, the death of the person concerned will happen during the dasa of such malefic planets.

दशाधिपस्य यः शत्रुस्तस्य भुक्त्यन्तरान्तरे ।

मृत्युकालो भवेन्नूनं पापखेटस्य निश्चयः ॥ ५७ ॥

*Sloka 57.* Mark the planet that is inimical to the lord of a मृत्यु (Mṛityu) dasa. During the bhukti, antara and sukshma dasa of this inimical planet, the time of death of the person concerned will indeed come. There need be no doubt of this when the inimical planet happens to be malefic.

स्त्रोचादिजन्यमशुमस्त दशाप्रवेशे

भावादिजं फलमशोभनपाकमध्वे ।

दृष्ट्युद्भवं सकलपापनियचराणां

पाकावसानसमये फलमाहुरायाः ॥ ५८ ॥

*Sloka 58.* It is at the outset of the dasa of a malefic planet that the effect of its being in its exaltation or other varga will appear. Its influence over the bhava and the like that it presides over will be felt in the middle of the dasa; while the aspect upon it bears fruit towards the conclusion. This holds good, say the astrologers, in the case of all malefic planets.



विख्यातवर्माभिरतिर्मतिः स्यादन्तर्दशपक्षे चरणे न विन्ता ॥  
 व्ययश्च दन्तोदरनेत्रावा काम्नासुतेभ्यो विद्युतिश्च विन्ता ।  
 नृपात्रिचोराहितवन्धुवर्गेः स्वगोत्रजैर्वा प्रमलः कलिः स्यात् ॥

दशा दशाहता मासाश्चैकस्थानं विनापरे ।

एकस्थानं त्रिगुणितं दिनान्यन्तर्दशाक्रमः ॥ ६१ ॥

*Sloka 61.* Multiply the years of a Mahadasa by the years of the planet whose antardasa is required. The product when divested of the figure in the unit's place will represent the months composing the antardasa. Multiply the figure in the unit's place omitted in the last operation by 3. The result will be the number of days forming part of the antardasa required.

॥ रविदशायां अन्तर्दशाफलानि ॥

दिजभूपतिश्चाद्यैर्धनप्राप्तिर्मनोरुजा ।

विदेशवनसंचारे भानोरन्तर्गते रवौ ॥ ६२ ॥

*Sloka 62.* During the dasa and bhukti of the Sun, a person may acquire wealth through Brahmins or Kshatriyas, or by a resort to arms or other ways; he may at the same time have much mental suffering and lead a wandering life through a foreign wild country.

*Cf.* कर्मसंज्ञिका

महीधरादुपलभतेऽधिक गतो यनाचरत्ययवर्ति धनागमम् ।

ज्वरोष्णहृत् जनकविद्योमजं मयं निजां दशां प्रविशति तीक्ष्णदीपितौ ॥

चन्द्रमित्रजनैरर्थं प्रमादं मित्रसज्जनैः ।

पाण्डुरोगादिसंतापं भानौ चन्द्रदशान्तरे ॥ ६३ ॥

*Sloka 63.* When the Moon has its bhukti during the progress of the Sun's dasa, a person will have access-

sion of wealth through the instrumentality of relatives and friends, indulge in idle pastimes in the company of intimate and respectable people and suffer severely from jaundice and kindred ailments.

*Of.* फलदीपिका

रिवृत्तयो व्यसनशमौ धनागमः कृषिक्रिया गृहकरणं मुह्यति ।  
सयानिलप्रतिहतिरर्कदायकं शशी यदा हरति जलोद्भवा रुनः ॥

*Also* ज्ञातकामरण

करोति चन्द्रस्तरणेर्दशायां सुवर्णभृषाम्बरविदुमासिम् ।  
समुत्तति मानमुखाभिर्दृष्टिं विरोधिवर्गापचयं जयं च ॥  
पङ्केल्लेशस्य चरन्निपाके कुर्यान्मृगाक्षो यदि लाभमुच्चैः ।  
प्रमादमदृष्यो ग्रहणीं च पाण्डुं केषांभित्तन्मतमत्र चोक्तम् ॥

रत्नकाञ्चनविचारिणि राजस्नेहं शुभावहम् ।

पैत्यरोगादिसंचारं कुजे भानुदशान्तरे ॥ ६४ ॥

*Sloka 64.* When Mars has its apahara in the Sun's dasa, an astrologer may foretell to the person concerned acquisition of wealth in the form of gems and gold, royal favor leading to prosperity, contraction and transmission of bilious and allied diseases.

*Of.* फलदीपिका

हनागमः पदविरहोष्णीडनं ज्योद्धवः स्रक्कुलनैर्विरोधिता ।  
महीभूतो भवति मयं धनव्युत्तिर्यदा कुजो हरति तदार्कतत्परम् ॥

*Also* ज्ञातकामरण

तत्प्रवालकलभौतमुच्चैः मङ्गलानि विजय च विधत्ते ।  
मङ्गलं कमलिनीशदशायां भूमिपालकुलतः किल मानम् ॥

अकाले मृत्युसंतापं बन्धुवर्गारिपीडनम् ।

पदव्युत्तिं मनोदुःखं रवेरन्तर्गतेऽप्यहो ॥ ६५ ॥

*Sloka 65.* Pang of death prematurely setting in,

trouble from relatives as also from enemies, loss of place or mental misery may be expected in the bhukti of Rahu in the Sun's mahadasa.

cf. फलदीपिका

रिपुक्षयो घनहृतिरापदुद्गमो विपाद्भयं विषयविमूढता पुनः ।  
शिरोदृशोरधिकरुगेव देहिनां अहौ भवेदहिमकराधुरन्तरे ॥

सर्वपूज्यं सुतादिर्चं देवब्राह्मणपूजनम् ।

सत्कर्माचारसद्गोष्टिं रवेरन्तर्गते गुरौ ॥ ६६ ॥

*Sloka 66.* What is all-worthy—wealth got through a worthy son, honor to Gods and Brahmanas, virtuous acts, good traditional observances, good society and good conversation will distinguish the antardasa of Jupiter during the Sun's mahadasa.

cf. फलदीपिका

रिपुक्षयो विविधघनासिरन्वहं सुरार्चनं द्विजगुरुबन्धुपूजनम् ।

श्रवश्चमो भवति च यस्मैरोगता गिरां पतौ प्रविशति गोपतेर्दशम् ॥

Also जानकामरण

सद्गुरुबान्यादिषु सद्गृहेच्छा सच्छा मतिर्विप्रसुरार्चनेषु ।

भूपाससन्मानवनानि नूनं भानोर्दशयां चरतीन्द्रवन्ये ॥

सर्वशत्रुत्यमालस्यं हीनशक्तिं मनोरुजम् ।

राजचौरभयप्राप्तिं रवेरन्तर्गते शनौ ॥ ६७ ॥

*Sloka 67.* During the bhukti of Saturn in the Sun's dasa, a person should be prepared for hostility from every one, want of energy, an ignoble calling, mental worry, and liability to risk from the rulers or thieves.

cf. फलदीपिका

घनाहतिः सुतविरहः क्रिया रुनो गुरुन्ययः सपदि परिच्छद्भ्युतिः ।

महिष्टा भवति ककप्रपीडनं शनैश्चरे सक्तिदृगान्तरं गते ॥



Also जातकमरण

नीचारिभूमीपतिभीतिरुचैः कण्डूयनांघ्रामयसंपवः स्यात् ।

मित्राण्यमित्राणि भवन्ति नूनं शनैश्चरे भातुदशान्तरस्थे ॥

घन्धुपीडा मनोदुःखं सशोत्साहं घनक्षयम् ।

किञ्चित्सुखमवामोति रवेरन्तर्गते ध्रुवे ॥ ६८ ॥

*Sloka 68.* Trouble from relatives, mental distress, depression of spirits, waste of money and slight comfort are what may be expected in the apahara of Mercury during the progress of the Sun's dasa.

cf. कन्दोपिका

विचर्चिकापिडकसकुट्टकामला विशर्चनं नटरकटीप्रीडनम् ।

महाक्षयलिगदमको भवेत्तदा विधोः सुते चरति रवेरप्यब्दक्रम् ॥

Also जातकमरण

विचर्चिकादद्गुविकारपूर्वः पामामयैर्देहनिपीडनं स्यात् ।

घनक्षयश्चापि हतोत्सवश्च विधोः सुते भातुदशां प्रयाते ॥

कण्ठरोगं मनस्तार्पं नेत्ररोगमयापि वा ।

अकालमृत्युमामोति रवेरन्तर्गते ध्वजे ॥ ६९ ॥

*Sloka 69.* Throat-disease, mental anguish, ophthalmia or premature death may be expected in Ketu's bhukti in the Sun's mahadisa

cf. कन्दोपिका

सुदृढक्षयः स्वनः कुटुम्बविग्रहो रिपोर्मयं घनहरणं पदच्युतिम् ।

गुरोर्गदधरणशिरोलुम्बकैः शिखी यश विरति दशां विस्मयः ॥

जलद्रव्याप्तिमायार्थं कुस्त्रीजननिषेवणम् ।

शुष्कमृगादमामोति रवेरन्तर्गते भृगी ॥ ७० ॥

*Sloka 70.* Acquisition of pearls or other products of the sea, fatigue, addiction to bad females and profit-

less discussion will mark Sukra's bhukti in the Sun's mahadasa.

cf. कलदापिका

शिरोरुजः कठरगुदार्तिपीडनं कृपिप्रियागृहघनधान्यविश्रुतिम् ।  
भुतस्त्रियोरसुखमतीव देहिनां भृगोः सुते चरति रथैरयान्दकम् ॥

Also वातजागरण

विदेशयानं कलहाकुलनं शूलं च मौलिक्यवद्वर्णवीडाम् ।  
मादन्वरं चापि करोति नित्यं दैत्यार्चितो भातुदशां प्रयातः ॥

दशादौ दिननाथस्य पितुरोगं घनक्षयम् ।

सर्वबाधाकरं मध्ये दशान्ते सुखमामुषात् ॥ ७१ ॥

\**Sloka 71.* In the initial portion of the Sun's dasa, the father of the person concerned will fall ill, and there will be much expense. In the middle, there will be trouble to every one whether biped or quadruped in the household. In the end, there may be ease and comfort.

स्वोचे नीचनवांशगस्य तरणेदयिऽपवादं भयं

पुत्रस्त्रीपितृवर्गघन्धुमरणं कृप्यादिविचक्षयम् ।

नीचे तुङ्गनवांशगस्य च रवेः पाके नृपालधियं

सौरूपं याति दशावसानसमये विचक्षयं वा मृतिम् ॥ ७२ ॥

\**Sloka. 72.* During the progress of the Sun's mahadasa occupying the depression Navamsa in its exaltation house, a person has to apprehend ill-fame, danger, the death of a son, a wife or some paternal relation and loss of property in connection with agriculture and other pursuits. But in the dasa of the same planet occupying the exaltation Navamsa in the depression house, the person concerned will attain regal prosperity, happiness, though towards the end thereof there may occur loss of wealth or his own demise.

हिमकरणदशायां मन्त्रवेदद्विजाप्ति-

र्धुवतिजनविभूतिस्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानाधनाढ्यो

भवति बलविरोधे चार्थहा वातरोगी ॥ ७३ ॥

*Sloka 73.* During the progress of the Moon's mahadasa, a person will have access to sacred prayers, scripture and Brahmanas ; he will exert fascination over young females, and secure to himself women, wealth and lands ; he will have a profusion of flowers, cloths, ornaments, perfumes and various valuable objects of enjoyment ; but if there be anything to check the Moon's strength, the effect on the person concerned will be that he will be poor and suffer from wind-disease.

NOTE.

The reading in कलशविक्र is slightly different: viz.,

शिशिरकरदशायां मन्त्रवेदद्विजोर्धि-

पतिमनितविभूतिस्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानारसाप्तिः

भवति एतु विरोधस्तस्यो वातरोगः ॥

॥ अथ चन्द्रदशायामन्तर्दशाफलानि ॥

विद्यास्त्रीगीतवाद्येष्वभिरतिगमनं पट्टवस्त्रादिसिद्धि

सत्सङ्गं देहसौख्यं नृपसचिवचमूनायकैः पूज्यमानात् ।

सत्कीर्तिं तीर्थयात्रां वितरति हिमगुः पुत्रमित्रैः प्रियं च

धोष्णीगोवाजिलामं पट्टघनविभवं स्वे दद्यान्तर्विपाके ॥७४॥

*Sloka 74.* Devoted attention to learning, love and music—vocal as well as instrumental—suits of silk and other articles of attire which success in these pursuits

generally secures, refined society—sound health—good renown such as even royal ministers and army leaders esteem and envy—journey to sacred streams and places in company with family and friends—and lastly what is dear to the heart, the acquisition of lands, cows and horses—abundant wealth and power—these are what the Moon will give in the ripening of its own dasa and bhukti.

cf. फलदीपिका

स्त्रीप्रनातिरमलांशुकागमो भृत्योत्तमस्तमागमो भवेत् ।  
मातृरिष्टफलमङ्गनामुलं खां दशां विंशति शीतदीपितौ ॥

रोगं विरोधबुद्धिं च स्थाननाशं धनह्ययम् ।  
मित्रभ्रातृवशात् क्लेशं चन्द्रस्यान्तर्गते कुजे ॥ ७५ ॥

*Sloka 75.* Disease, petulance, loss of place, waste of wealth, trouble from friends and brothers may be expected to crop up in the bhukti of Mars in the Moon's mahadasa.

cf. फलदीपिका

वित्तवह्निर्विरोद्धवा रुमः क्लेशदुःखरिपूचोरपीडनम् ।  
वित्तमानविहतिर्भवेत्कुजे शीतदीपितिदशान्तरे गते ॥

Also जातकाभरण

कोशभ्रंशं रक्तपित्तादिदोषं रोषोत्पत्तिं स्थाननः प्रच्युतिं च ।  
कुर्यात्पीडां मातृपित्रादिर्वर्गभृमीसुतुर्यापिदिनामपाके ॥

रिपुसाम्यात् क्लेशं बन्धुनायं धनह्ययम् ।  
न किञ्चित्सुखमामोति राक्षो चन्द्रदशान्तरे ॥ ७६ ॥

*Sloka 76.* During the antara of Rahu in the Moon's mahadasa, a person has to suffer distress on account of risks from foes and dangerous diseases, loss of relatives and waste of wealth; he has no ease in fact.

cf. कलशोपिकाम्

तीजदोषरिपृष्टद्विवन्धुरुक् माह्वाराणिभयात्तिष्ठभवेत् ।

अन्नपाननितन्त्रोदयश्चन्द्रवत्तरनिहारकेऽङ्गहौ ॥

यानादिविधिवार्त्तिं वस्त्रामरणसम्पदः ।

यज्ञात् कार्यमवामोति जीवे चन्द्रदशान्तरे ॥ ७७ ॥

*Sloka 77.* In the Moon's mahadasa and in Jupiter's apahara, a person will get vehicles and the like articles abundance of clothing and ornaments. He will achieve what he strives for.

कलशोपिकाम्

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।

राजसत्कृतिरतीव जायते केरवप्रियवयोहरे गुणै ॥

अन्नपानभरणे

निशिष्टवर्षो धनधान्यभोगानन्दाभिष्टुर्द्विर्गनवानिमम्यत् ।

पुत्रोत्सवश्चापि भवेन्नराणां गुणै सुराणां शशिपकसंस्थे ॥

मातृपीडा मनोदुःखं वार्त्तिप्यादिपीडनम् ।

सम्भववारिसंपादः शनौ चन्द्रदशान्तरे ॥ ७८ ॥

*Sloka 78.* Mental anguish caused by a mother's suffering, wind and bilious affections, stiff words and discussion with unfriendly people are what a person has to be prepared for, in the apahara of Saturn, during the progress of the Moon's mahadasa.

cf. कलशोपिकाम्

वैसरोगनिवहः सुहृत्सुनन्दीरुना व्यवनसम्पदो मत्तम् ।

प्राणहानिरथवा भवेच्छनो मारचन्धुस्यमोन्तरं गते ॥

Also आपानभरणे

नरेन्द्रचौराहिनान्निहीति कल्पप्रपन्नास्तुतहृत्स्थद्विम् ।

करोति नानाव्यपनानि पुंसां शनिर्वितानावश्यां प्रविष्टः ॥

मातृवर्गाद्धनप्राप्तिर्विद्वज्जनसमाश्रयः ।

वस्त्रमूषणसंप्राप्तिर्बुधे चन्द्रदशान्तरे ॥ ७९ ॥

*Sloka 79.* Accession of wealth from relations on the mother's side, learned men seeking asylum and acquisition of clothing and ornaments will mark the bhukti of Mercury in the Moon's dasa.

cf. कलदीपिका

सर्वदा धनगमांश्चगोकुलप्राप्तिराभरणमौख्यसम्पदः ।

वित्तवोष इति जायते विधोरागुपि प्रविशते यदा बुधः ॥

Also ज्ञानकामरण

उदारनामान्तरलन्ध्रिगुर्वैर्द्वयमगोमृदिगनाश्ववृद्धिम् ।

विषाद्यनैश्वर्यसमुत्पत्त्यं कुर्याद्बुधश्चन्द्रदशान्तराधे ॥

स्त्रीरोगं बन्धुनाशं च कुक्षिरोगादिपीडनम् ।

द्रव्यनाशमवामोति केतौ चन्द्रदशान्तरे ॥ ८० ॥

*Sloka 80.* Illness of a wife, loss of relatives, suffering from diseases of the stomach and loss of property crop up in Ketu's interval in the Moon's dasa.

cf. कलदीपिका

नित्तनयछलमनर्थविच्युतिर्विन्धुहानिरपि रोगने भयम् ।

दासभृत्यहरतिरस्ति देहिनां केतुके हरति चान्द्रमन्दकम् ॥

स्त्रीघनं कृषिपश्चादिजलवरागमं मुखम् ।

मातृरोगमवामोति शुक्ली चन्द्रदशान्तरे ॥ ८१ ॥

*Sloka 81.* During the period of time allotted to Venus in the Moon's dasa, a person may get a dowry on behalf of his wife and enjoy the comforts derivable from agriculture, cattle and the like, water-products and clothing; he may become liable to any disease constitutionally inherited from his mother.

cf. फलदीपिका

तोयमौनवसुभूषणाङ्गनाविक्रयकपकृषिक्रियादयः ।

पुत्रमित्रपशुधान्यतंसुतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥

Also जातकामरण

नानाङ्गनाकेतिक्लिप्तशीलो जलोद्भवैर्धान्यधनैश्च युक्तः ।

मुक्ताफलाद्यामणैरपि स्यादिन्द्रोर्वशायां हि तिते मनुष्यः ॥

नृपप्रायकमैश्वर्यं व्याधिनाशं रिपुक्षयम् ।

सौख्यं शुभमवाप्नोति रवी चन्द्रदशान्तरे ॥ ८२ ॥

*Sloka 82.* Power almost regal, exemption from ailments, decadence of enemies, happiness and prosperity are what may be expected in the Sun's bhukti in the Moon's mahadasa.

cf. फलदीपिका

राजमाननमतीव शूरता रोगशान्तिररिपशविज्युतिः ।

पितृभ्रातरुग्निं गता तदा स्याच्छशाङ्कपरित्सरान्तरम् ॥

Also जातकामरण

नैश्वराक्षीरवर्णलामं क्षयामयार्तिं प्रकृतेर्विकारम् ।

चौराक्षिर्वरिभवां च भीतिं शीताशुपाके कुहते दिनेशः ।

आदौ भावफलं मध्ये राशिस्थानफलं विदुः ।

पाकापसानसमये चाङ्गजं दृष्टिजं फलम् ॥ ८३ ॥

*Sloka 83.* The effect due to the bhava over which the Moon presides may come off in the commencement of its mahadasa; that due to the character of the sign representing the bhava as well as to the Moon's position will be seen in the middle; what is due to the aspect on the Moon of other planets and what affects the part of the body denoted by the bhava will appear towards the end of the mahadasa.

पाके भूमिसुतस्य शस्त्रद्वुतसुग्भूपादवाद्यैर्धनं  
 भैषज्यानृतवच्चनैश्च विविधैः कौर्यैर्धनस्यागमम् ।  
 पितासृग्ज्वरपीडनं तु सततं नीचाङ्गनासेवनं  
 विद्वेषं सुतदारवन्धुगुरुभिर्दुष्टाचमोगं विदुः ॥ ८४ ॥

*Sloka 84.* Astrologers opine that in the ripening of Mars' mahadasa there may be attempts at money-making by taking to fire arms and by engaging in wars among rival kings and by other ways; there may be coming in of money also by medicine, by trickery, by fraud, and by diverse cruel acts; there may be suffering caused by fever arising from a morbid state of bile and blood: there will be seen a propensity on the part of the person concerned to resort continually to the society of low women and a crop of hatred emanating from sons, wife, relatives and reverend seniors. And in consequence of all this, the person will have to eat bad unwholesome food.

॥ कुजदशायामन्तर्दशाफलानि. ॥

उष्णाधिरयं सुद्विद्वेषं आतृपीडा नृपाद्रयम् ।  
 सर्वकार्यधिनार्थं च कुजे कुजदशान्तरे ॥ ८५ ॥

*Sloka 85.* Great heat, dislike of friends, annoyance from brothers, danger to be dreaded from a ruler and ruin of all undertakings will be the characteristic features of Mars' own interval in the planet's mahadasa.

*cf. पञ्चरात्रिका.*

वितोष्णहृत्प्रमयं सहनेर्विप्रेण श्रेष्ठप्रमादननिवार्यविभूतिसिद्धिः ।  
 तात्त्वमिश्रानृपनोरनर्नविरोधो प्राप्नीसुतो हरति भेषजदं स्वकीयम् ॥



नृपचोरादिमीतिश्च घनधान्यविनाशनम् ।

दुष्टकर्मादिसंसिद्धिः राहौ कुजदशान्तरे ॥ ८६ ॥

*|| Sloka 86. During Rahu's bhukti in Mars' dasa there is peril to be apprehended from rulers, robbers and the like ; destruction of wealth and corn and success in evil pursuits.*

*Cf. कलदीपिका*

शस्त्राभिचोररिपुभूपभ्यं निवारिः कुक्ष्यक्षिरीर्षजगदो गुरुबन्धुहानिः ।

प्राणव्ययोऽप्य यदि वा विप्लवापदो वा वक्रासुरन्तरगते मुनगाधिनाथे ॥

द्विजमूलाद्धनप्राप्तिं भूलामं च निरामयम् ।

सम्पूजनं जयं सौख्यं गुरौ कुजदशान्तरे ॥ ८७ ॥

*Sloka 87. Acquisition of wealth and lands through Brahmanas, freedom from illness, public esteem, ascendancy and happiness will mark Jupiter's interval in Mars' mahadasa.*

*Cf. कलदीपिका*

द्विजविबुधसमर्चा नीर्षपुण्यानुसेता

सततमतिभिपूजा पुत्रपित्राविवृद्धिः ।

श्रवणहृत्तमात्रं छेद्वरोगोद्भवो वा

भवति कुजदशान्तः सद्गते वागधीशे ॥

*Also मातृकाग्रण*

कलाधिकत्वं नृपतेर्घनासि कलत्रमित्रात्मनवाहसौख्यम् ।

सत्कर्मघर्षानुरतत्पमुच्चैर्बृहत्पतिर्भौमदत्तां प्रविष्टः ॥

नष्टदुःखाकरज्याधिमरिचोरनृपैर्मयम् ।

घनक्षयमवामोति शनौ भौमदशान्तरे ॥ ८८ ॥

*Sloka 88. Illness leading to much misery, evil threatened by enemies, robbers and kings and loss of*

wealth are what a person has to put up with in the bhukti of Saturn in Mars' mahadasa.

cf. कलशपिका

उपशुपरि विनाशः स्वात्मनस्त्रीगुरूणां  
अगणितविपदन्तं दुःखमर्थोपहानिः ।  
वसुहरणमरिभ्यो भीतिरुष्णानिलाग्नि-  
र्भवति कुजदशायामर्कजे सम्प्रयाते ॥

Also आतकमरण

कलजपुत्रात्मननेषु चाद्या प्रागप्रयाणान्तशरीरपीडा ।  
स्वस्थानयानं यदि भानुसुनोरन्तर्दशा भीमदशान्तराले ॥  
वैश्यवर्गाद्विनम्राप्तिं गृहगोधान्पसम्पदः ।  
शत्रुबाधा मनश्छेदं बुधे कुजदशान्तरे ॥ ८९ ॥

*Sloka 89.* Accession of wealth from the trading community, abundance of houses, cows and grain, trouble from enemies and mental worry—these, a person may have in the interval of Mercury in Mars' mahadasa.

cf. कलशपिका

अरिभयमुल्हनोरोपद्रवोपार्थहानिः  
पशुगजगुरमाणां विद्वद्विप्रयोगः ।  
नृपकृतपरिपीडा शुद्धैरोद्भवो ना  
विशति शशिनन्ते विश्ववायीमुवायुः ॥

Also जगज्जमरण

अरातिभूषामयतःश्रेष्ठः पीडां विपोगं सुतदारभिन्निः ।  
खलपोत्सवं यच्छति चन्द्रेमृत्तुर्वीमल्य पाके यदि संप्रविष्टः ॥  
कुक्षिरोगेण सन्तापं बन्धुसौदरपीडनम् ।  
दुष्टमानवघ्नत्वं केतो कुजदशान्तरे ॥ ९० ॥

*Sloka 90.* Great suffering brought on by a disease of the stomach, trouble from relations and brothers,

and opposition of bad people have to be apprehended when Ketu has its interval in Mars' dasa. ..

cf. फल्गुपिका

अशनिभयमकलादिमिश्रप्रसीदा

विगमनपथ देशाद्वितनाशोऽप्यत्र स्यात् ।

अपगमनममुष्यो योषितो वा विनाशः

प्रविशति यदि केतुः मूर्धनेत्राशुरन्तर्ग ॥

कलत्रभूषणं वस्त्रं चन्दुवर्गादिनागमम् ।

स्त्रीजनद्वेष्यतद्गोष्ठीं शुक्रे भौमदशान्तरे ॥ ९१ ॥

*Sloka 91.* Jewel for the wife, clothing, incoming of money from relatives, odium of females and their society (nevertheless) will be what a person may expect in the bhukti of Venus in Mars' dasa.

cf. फल्गुपिका

शुद्धिं अनितविमानं विप्रवासस्वदेशात्

वस्तुहृतिरपि चोरैर्वाग्मनेत्रोपरोधः ।

परिजनपरिहानिर्नायते मानवाना-

मपहरति यदाशुभौमिजं मार्गनेन्द्रः ॥

Also अतस्तत्परिहानं

निदेशवानभ्यसनामयाद्यैः कुटुम्बवाद्विणय्यप्येष ॥

नानाप्रवासैश्चलचित्तवृत्तिर्भौमान्तरे दानवराजपूज्ये ॥

अपवादं गुरुद्वयं कलहं व्याधिपीडनम् ।

आत्मवर्गान्मनोदुःखं खौ भौमदशान्तरे ॥ ९२ ॥

*Sloka 92.* Blame, odium of the elders, quarrel with them, suffering caused by disease, heart-ache occasioned by one's own party are what may crop up in the Sun's apahata in Mars' dasa.

cf. कलदीपिका

नृषकृणपरिपूना युद्धलब्धप्रभातः परिजनवनवान्यश्रीमदन्तःपुरश्च ।

अतिविडसितवृत्तिः साहसादातयक्ष्मीस्तिमिरभिधि कुनायुर्दामसंहारिणीति ॥

Also जातकामरण

नानाधनान्धगमनानि नूनं सन्मानवृद्धिं मनुनादिराजान् ।

चण्डत्वमानौ विनये विदध्यात् मातुर्वरासुदृशान्तरस्थः ॥

दुर्गदीलवनसंगच्छेच्छा बन्धुतातननितातिविरोधः ।

मानवो भवति भूतनयान्तर्भास्करं चरति केऽपि वदन्ति ॥

नानावित्तमुखं वस्त्रमुक्तामणिविभूषणम् ।

निद्रालसं मदोद्वेगं चन्द्रे मौमदशान्तरे ॥ ९३ ॥

*Sloka 93.* Various comforts that wealth affords, cloths, pearls, precious stones, ornaments, heavy sleep and ardent passion may mark the Moon's bhukti in Mars' mahadasa.

cf. कलदीपिका

विविधधनमुतासिर्निप्रयोगोऽरिर्वर्गितनशयनभूपारहस्यप्रसुतिः ।

भवति गुरुनार्तिर्गुह्यमवित्तमपीडा घरणिनयवर्ष शीतगौ संप्रयाते ॥

Also जातकामरण

नित्योत्सवानन्दमहापदानि मुक्ताकण्डव्यविभूषणानि ।

मित्रोद्वेगं श्लेष्मधिकारमिन्दुर्भौमस्य पाके विनश्य करोति ॥

भूतन्दनस्य पाकादौ मानहानिर्धनक्षयः ।

मध्ये नृपाभिचोराधर्मोत्तिथान्ते तथा भवेत् ॥ ९४ ॥

*Sloka 94.* At the outset of Mars' dasa, there will be humiliation and waste of wealth. In the middle of the dasa, there may be danger to be apprehended from rulers, fire, brigands, and the like; the same will happen also in the concluding portion of the dasa.

उच्चस्थितस्य धरणीतनयस्य पाके

नीचाश्वस्य मरणं सुतसोदराणाम् ।

नीचे तु तुङ्गमवनाशगतस्य दाये

कृष्यादिभूमिधनधान्यसुखं वदन्ति ॥ ९५ ॥

*Sloka 95.* If Mars occupy the depression Navam-  
sa in its exaltation house, there will be according to the  
astrologers, death among the children and brothers of  
the person concerned, during the *dasa* of the planet. If  
it be in the house of depression and occupy the exaltation  
Navamśa, the effect will appear in the success of agri-  
culture and other operations and in the accession to  
lands, wealth, grain and material comforts.

सौख्यादिवित्तस्थितिनाशनं च कलत्रपुत्रादिवियोगदुःखम् ।

अतीव रोगं परदेशवासं विवादबुद्धिं कुरुते फणीशः ॥ ९६ ॥

*Sloka 96.* Loss of such things as comfort, happi-  
ness, wealth and worldly status, the pang of parting  
with a wife, children and relatives, illness in the  
extreme, residence in a strange land, and a disposition  
to wrangle are what Rahu brings about.

फलशेषिकाध्यायः

कुर्याद्वहिः सितिषणोरविपात्रिशस्त्रभीतिं सुतार्तिमतिविभ्रमचन्द्रनाशम् ।

नीचापमाननमतिकमतोऽपराधं स्वानच्छुर्नि पदहतिं कृतकार्यहानिम् ॥ ९७ ॥

विधुन्तुदे शुभान्विते प्रशस्ताभावसेसुते

दशा शुभप्रदा तदा महीपतुल्यमृतिदा ।

अभीष्टकार्यसिद्धयो नृहे सुखस्थितिर्भवेत्

अचक्षुर्लक्ष्मणः शिरो मसिद्धकीर्तयः ॥

असुरवरदशायामस्त्रभावोऽप्यात् स्वात्

अतिगहनगतार्तिः सुतुनार्थोर्विनाशः ।

विषमयमरिपीडा वीक्षणोर्ध्वाङ्गारोगः  
मुह्यति कृमिबिरोधो भूपतेर्द्वैपालमः ॥

॥ राहुदशायामन्तर्दशाफलानि ॥

जायारोगं विवादं च बुद्धिनाशं धनक्षयम् ।  
दूरेदशादनं दुःखं राहौ राहुदशान्तरे ॥ ९७ ॥

*Sloka 97.* Illness of a wife, a controversy, failure of the intellect, waste of wealth, roaming in a far-off land and distress will be the characteristic features of Rahu's bhukti in Rahu's dasa.

८१. फलदीपिका

विषान्मुल्लुङ्घ्यमुमङ्गलानि पराजलासंयुतिरिष्टविच्युतिः ।  
अरिष्टवाङ्मूढनन्यया मयेत् विधुन्वुदेनापहते क्षतन्तरे ॥  
व्याधिशत्रुविनाशं च राजप्रीतिं धनान्गमम् ।  
पुत्रलभं महोत्साहं गुरौ राहुदशान्तरे ॥ ९८ ॥

*Sloka 98.* Total disappearance of ailments and enemies, royal favor, accession of wealth, acquisition of children and great perseverance will mark Jupiter's bhukti in Rahu's dasa.

८२. फलदीपिका

सुखोपनीतिः सुरविप्रपूजने विरोगता वामदशां समागमः ।  
सुपुण्यशाम्भार्यविचारतमवः सुरारिदापान्तरे बृहस्पतौ ॥

पातपित्तकृतं रोगं वन्धुमित्रादिपीडनम् ।  
दूरेदशनिवासं च शनी राहुदशान्तरे ॥ ९९ ॥

*Sloka 99.* A disease due to wind and bile, the distress of relatives, friends and well wishers, and residence in a remote foreign land are what may crop up during Saturn's interval in Rahu's dasa.

cf. फल्गुदीपिका

समीरपित्तप्रगदक्षतिल्लनौ तनूनयोपित्तहर्त्रैश्च विग्रहः ।  
स्वभृत्यनाशश्च पदच्युतिर्भवेत् दिति प्रजायुः प्रविशत्ययार्कजे ॥

मित्रबन्धुकलत्रादिसंयोगं च धनागमम् ।  
राजप्रीतिमशामोति बुधे राहुदशान्तरे ॥ १०० ॥

*Sloka 100.* The society of friends, relatives, wife and children, accession of wealth and royal favor can be enjoyed during Mercury's bhukti in Rahu's dasa.

cf. फल्गुदीपिका

सुरस्ससिद्धिः सुहृदां समागमो मनोविनिन्दत्यमतीव जायते ।  
बहुक्त्याभूतणकौशलदायो मुञ्जसंस्तरहारिणीन्दुजे ॥

चौर्यं स्वमानहानिं च पुत्रनाशं पशुक्षयम् ।  
सर्वोपद्रवमामोति केतौ राहुदशान्तरे ॥ १०१ ॥

*Sloka 101.* Brigandage, loss of wealth and honor, loss of children, death among cattle, misfortunes of all kinds await a person in Ketu's bhukti in Rahu dasa.

cf. फल्गुदीपिका

ज्वरातिशयारिष्यं शिरोरुजा शरीरकम्पस्वसुहृद्रुक्ष्यया ।  
विपन्नगार्तिः कलहः सुहृज्जनैरहीन्द्रदायान्तरगे शिखाधरे ॥

विदेशाद्वाहनप्राप्तिः छत्रचामरसम्पदः ।  
रोगारिबन्धुमीतिः स्वात् शुके राहुदशान्तरे ॥ १०२ ॥

*Sloka 102.* When Venus has its bhukti in Rahu dasa, there will be accession of vehicles, umbrellas, chowries and wealth of various sorts from foreign lands; but there may be trouble from diseases, foes and relatives.

cf. फलदीपिका

कलत्रलब्धिः शयनोपचारता सुरङ्गमातङ्गमहीसमांगमः ।  
 - कफानिलातिस्वजनैर्विरोधिता भवेद्भुजङ्गायुरपाहृतो भृगोः ।  
 दानधर्मरतिः प्रीतिः सर्वोपद्रवनाशनम् ।  
 संसाररोगसंचारो रवौ राहुदशान्तरे ॥ १०३ ॥

*Sloka 103.* Love of charitable acts, contentment, cessation of all violence and outrage and the spread of a contagious disease will mark the Sun's bhukti in Rahu dasa.

cf. फलदीपिका

अरिभयास्वादतिनीडनं हरोः विपात्रिरात्राहतिरापद्रुहमः ।  
 यदुसुतार्तिर्नृपतेर्महद्भयं भुवङ्गवर्गे तिमिरारिणा हवे ॥  
 भोगसम्पद्भवेन्नित्यं सख्यष्टद्विर्धनांगमः ।  
 स्वबन्धुजनसंवादो राहौ चन्द्रदशान्तरे ॥ १०४ ॥

*Sloka 104.* When the Moon has its bhukti in Rahu dasa, there will be an abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

cf. फलदीपिका

यद्विनाशः कळहो मनोरुना कृषिक्रियावित्तपशुमनाशयः ।  
 सुहृद्विपत्तिः सखिद्वन्द्वं भवेत्त्रिषौ दशमत्करि देवविद्विषः ॥  
 सर्वोपद्रवसंयोगः सर्वकार्येषु मूढता ।  
 चिचयिस्मृतिदोषः स्मात् कृजे राहुदशान्तरे ॥ १०५ ॥

*Sloka 105.* A combination of all possible calamities, bewilderment in every work and a culpable failure of memory will be the characteristic features of Mars' interval in Rahu dasa.



Cf. फलदीपिका

नृपाग्निचोरास्त्रभयं शरीरिणां शरीरमाशो यदि वा महालः ।

पद्मं ह्यवहनप्रपीडनं यदात्र सर्पायुषि संचरेत्कुलः ॥

कुलीरगौमेययुतस्य राहोर्दशाविपाके घनधान्यलामम् ।

विद्याविनोदं नृपमाननं च कलत्रभृत्यादिमुखं वंदन्ति ॥

*Sloka 106.* Rahu occupying Cancer, Taurus or Aries, say the astrologers, will secure to the person concerned during the ripening of its *dasa* wealth and corn, edification and amusement, honor from the sovereign, wives, servants and dependants happy and well-off.

पायोनमीनाश्चयुतस्य राहोर्दशाविपाके युतदारलामम् ।

देशाधिपत्यं नरवाहनं च दक्षावसाने सकलस्य नाशम् ॥१०७॥

*Sloka 107.* Astrologers say that Rahu in Kanya, Meena, or Dhanus gives to the person concerned during its *dasa* wife and children, lordship of lands and a carriage drawn by men.

All these are liable to be lost at the conclusion of the *dasa*.

मृगपतिवृषकन्याकर्कटस्यस्य राहो-

र्भक्तिं च परिपाके राजतुल्यो नृपो वा ।

गजतुरगचमूपाः सर्वजीवोपकारी

यद्बुधनमुखशीलः पुत्रदारानुरक्तः ॥ १०८ ॥

*Sloka 108.* When Rahu is in Leo, Virgo or Cancer, a person becomes a king or a king's peer during the ripening of its *dasa*; he will command an army composed of elephants and horses, will be highly beneficent, exceedingly wealthy, devoted to pleasure and dearly attached to his wife and children.

दशादौ दुःखमामोति दशमघ्ये महत्सुखम् ।

दशान्ते कणिनायस्य पितृनाशं पदञ्जुतिम् ॥ १०९ ॥

*Sloka 109.* At the outset of Rahu dasa, a person suffers distress ; in the middle of it, he may have much enjoyment ; but in the end, he may become bereaved of his parents and even lose his status.

स्नानप्राप्तिं विचयानाम्प्राप्तिं राजस्त्रेहं चित्तशुद्धिं विभूतिम् ।

ज्ञानाचारं पुत्रदारादिलभं देवाचार्यः स्वे विपाके करोति ॥

*Sloka 110.* Jupiter secures to the person concerned, during its dasa, rank, wealth, vehicle, apparel, royal good will, purity of heart, power, knowledge, practice corresponding thereto, wife, children and all else connected therewith.

cf. कलदीपिका

धर्मक्रियासिद्धिमरेन्द्रगुरुर्विधत्ते सन्तानसिद्धिमवनीपतिपूजनं च ।

ऋष्यत्त्वमुन्नतननेषु गताश्चयानप्राप्तिं कष्टसुखसुदुष्टुतिमिष्टसिद्धिम् ॥

अमरगुरुदशायामन्तरायर्षमिद्धिः परिजनपरिवारप्रौढिरत्यर्गमानम् ।

मुत्पन्नमुद्धासिः साधुवादात्तपूजा भवति गुरुवियोगः कर्मरोगः ककार्तिः ॥

॥ गुरुदशायामन्तर्दशाफलानि ॥

नृपप्रीतिं महोत्साहं सर्वकार्यार्पसाधनम् ।

विद्याविज्ञानमामोति गुरो गुरुदशान्तरे ॥ १११ ॥

*Sloka 111.* Royal favor, great diligence, achievement of everything attempted. learning and science are what a person may expect in Jupiter's dasa and bhukti.

cf. कलदीपिका

सीमागच्छातिवहुमानगुणोदयः श्यान् सन्धुषमिद्धिरवनीपतिपूजनं च ।

आचार्यमाभुननमसुतिमिष्टमिद्धिः संस्तरं हरति देवगुरो स्वरीयम् ॥

द्वेषबुद्धिं मनस्तापं पुत्रमूलद्धनव्ययम् ।

कर्मनाशमवामोति शनी जीवदशान्तरे ॥ ११२ ॥

*Stoka 112.* A feeling of aversion, mental anguish, waste of wealth through the sons, failure of business are what a person may have to be prepared for during Saturn's interval in Jupiter's mahadasa.

cf. कलशशिक्षा

वैश्याद्धनामदकृतासत्रदोषसङ्ग उत्कर्णसौख्यसकृदुत्पन्नशुभपीडा ।

अभ्यस्ययोरुपयमशिनरुहस्तुतार्तिः जैत्रं दत्ता विनाति दैनकरं नराणाम् ॥

Also ज्ञानकामरण

वैश्यासवच्युतकृपिक्रियाद्यैर्विदुस्तवमार्गिगशाः कुराद्गः ।

खरकमेलादियुतो नरः स्वाद गुरोर्दशायां चलितेऽर्कमुनी ॥

वैश्यवर्गेण विचाति राजस्त्रेहं सुखावहम् ।

सत्कर्माचारसिद्धिं च बुधे जीवदशान्तरे ॥ ११३ ॥

*Stoka 113.* Acquisition of wealth by means of the trading community, royal favor leading to material comforts and perfect practice of hospitality will mark Mercury's bhukti in Jupiter's mahadasa.

cf. कलशशिक्षा

ग्रीष्ममद्यममहाव्यसनं त्रिदोषैः केचिद्दन्त्यपि च केवलमद्भुतातिः ।

देवद्विनार्चनमुताभिमुखप्रयोगिर्गोत्राणामुत्तमदत्ता हृतीन्दुमूनी ॥

Also ज्ञानकामरण

सद्बुद्धिर्लौकिकसुरार्चनानि सदिन्दिरामन्दिराहनानि ।

यन्त्रप्रपञ्चादिमुत्तानि नूनं कुर्याद्वृधे जीवदशां प्रयत्नः ॥

विदेशायानं चरन्तिस्तृप्तिर्मन्त्राश्चमार्गः शिरसि प्रवीडा ।

गुरोर्दशायां चरतीन्दुवृधे केषांविदेवाय मनं निरुहम् ॥

सुक्ताप्रयालभूपासित्तीर्थयात्रा घनापतिः ।

गुरुभूषणशार्दूलः केवी जीवदशान्तरे ॥ ११४ ॥

*Sloka 114.* Acquisition of pearl and coral ornaments, pilgrimages to holy shrines, increase of wealth and suffering for the sake of reverend seniors and the king will mark Ketu's interval in Jupiter's mahadasa.

cf. फल्गुशुक्र

शस्त्रवणो भवति मृत्युर्जनैर्जिरोधः चित्तज्यया तनययोपिदुषद्वदध्व ।

माणश्चतुर्गुरुहज्जनविप्रयोगः सौरेऽवमासुरपद्वत्य ददाति केतुः ॥

वाहनादि धनप्राप्तिः छत्रचामरवैभवम् ।

स्त्रीपीडा जनविद्वेषो मृगौ जीवदशान्तरे ॥ ११५ ॥

*Sloka 115.* Acquisition of vehicles and other valuable property, the glory of umbrellas and chowries, trouble from females and public odium are to be looked for in Sukra's interval in Jupiter's mahadasa.

cf. फल्गुशुक्र

नानाविधार्थपशुनान्यपरिच्छदस्त्रीपुत्रालपानशयनान्मुविभूषणप्राप्तिः ।

देवद्विभार्थममुपासतत्परत्मासुर्यदा हरति भैवमयासुरेद्वयः ॥

Also जातकमरण

निमैर्विधोगोऽर्थविनाशनं च श्रेष्मन्निष्ठश्चापि कलिप्रसङ्गः ।

स्यान्मानवानां व्यसनोपलब्धिर्भृगोः सुते जीवदशां प्रयाति ॥

नर्मकियायां निरतत्त्वगुणैर्विद्याम्बराजादिकसद्वदध्व ।

हिनाश्रयः स्याद्गुरुपाक्याते सिते वदन्तीरे कथं तु केचित् ॥

शत्रुनाशं जयं सौख्यं महोत्साहं धनागमम् ।

राजप्रसादमारोग्यं रवौ जीवदशान्तरे ॥ ११६ ॥

*Sloka 116.* Flight of enemies, victory, ease, great diligence, coming in of wealth, royal favor and sound health are what a person may expect in the Sun's interval in Jupiter's mahadasa.

ॐ. कलदीपिका

शत्रोर्नेयः क्षितिपमानमकीर्तिलामः स्थाचण्डता नरतुरङ्गमहाहनासिः ।  
श्रेण्यग्रहारपुरराष्ट्रसमस्तसम्पदुच्चैरुत्थसहजायुरपाहतेऽके ॥

Also जानकाभरण.

सुतार्थनानाविधनस्तुलाभं विशिष्टनामान्तरमाधिपत्यम् ।  
मानं नरेणात्कुरुते दिनेशो नानामधीक्षस्य दशां प्रपन्नः ॥

स्त्रीकृतोत्साहमैश्वर्यं राजप्रीतिं सुखायहाम् ।  
दिव्यवस्त्रविभूषासिं चन्द्रे जीवदशान्तरे ॥ ११७ ॥

*Sloka 117.* Power acquired under female impulse, royal favor leading to material comforts, acquisition of fine apparel and ornaments, are what a person may look for in the Moon's interval in Jupiter's mahādasa.

ॐ. कलदीपिका

योपिद्वहुत्वमरिनाशमनर्थलाभं कुर्व्यस्यस्तुपरमोजतकीर्तिलोभम् ।  
देवद्विजार्चनपरत्वमतीव पुंसां संजायते गुरुदशाद्वति शर्वरीशे ॥

Also जानकाभरण

नानाङ्गनाम्नीकृतजातचित्तः श्रीराजमिन्दैश्च विराममानः ।  
निद्यानवद्यार्थयुतो नरः स्वात् जीवान्तरे शीतकरप्रचारे ॥

कर्मनाशं च संचारं ज्वरतापं महद्भयम् ।  
घननाशं निरुत्साहं कुजे जीवदशान्तरे ॥ ११८ ॥

*Sloka 118.* Failure in business, wandering, high fever, great risk, loss of wealth and depression of spirits, a person must be prepared for in Kuja's interval in Jupiter's mahādasa.

ॐ. कलदीपिका

बन्धूपतोषणमरिमनतोऽर्जलाभं सुक्षेत्रमस्तुतिरिह प्रपिणप्रभावम् ।  
ईषद्रूपहतिरीक्षणमुक्षितिर्वा दिव्यात्मजे वरति वरसरमार्थनातम् ॥

Also जातकामरण

रणाङ्गणप्राप्तयसोविशेषः सज्योगसौख्यार्थसमन्वितश्च ।  
प्रौढप्रतापोऽतितरां नरः स्वाद्धरामुते जीवदशां प्रयाते ॥  
शीघ्रं शुभे वापि भवेत्कदाचित् पीडा नराणामरिभीतिरुक्ता ।  
बलशयः संचलनं कुमह्य जीवान्तराले प्रवदन्ति केचित् ॥

सर्वह्यंशभयं रोगं सर्वोपद्रवकारणम् ।

घनच्छेदमाप्नोति राहौ जीवदशान्तरे ॥ ११९ ॥

*Sloka. 119.* Apprehension of every trouble, disease, occasion for every possible calamity, and deprivation of income—this falls to the lot of a person in Rahu's bhukti in Jupiter's mahadasa.

*Cf.* कलदीपिका

मन्धूपतसिरुमानसलम्बातिशयोक्त्यं गुरुगदो नररोद्धवो वा ।  
राजेन्द्रपीडनमरिच्यसने स्वनाशः सम्पद्यते हरति सुरिदशा सुरारौ ॥

नीचांशोपगतः स्वतुल्लभवने जीवः स्वपाके भयं

चोरारतिनृपैः कलत्रतनयद्वेषं करोत्यथियम् ।

नीचे तुल्लनवांशके यदि महाराजप्रसादं सुखं

विद्याबुद्धियशोघनादिविभवं देशाधिपत्यं तु वा ॥ १२० ॥

*Sloka 120.* Jupiter occupying a depression Navamsa in its exaltation sign brings on during the progress of its dasa danger through robbers, foes and rulers, the hatred of wife and sons and bad luck generally; but when the planet is in the exaltation Navamsa in its depression sign, it secures during its dasa to the person concerned, royal favor, material comforts, learning, wisdom, fame, wealth and the influence which such things carry; and it may even be the lordship of the whole country.

शनेर्दशायामजगद्भोष्टृद्वंक्षनापशिकुधान्यलाभम् ।  
श्रेणीपुरग्रामजनाधिकाराद् धनं वदेन्नीचकुलाधिपत्यम् ॥

*Sloka 121.* Astrologers declare that during the dasa of Saturn, a person may come into possession of goats, asses, camels, old women, birds and coarse grain and get wealth by the administration of a guild, township or village community and become the ruler of a low tribe.

cf. फलदीपिका

रवितनयदशायां राष्ट्रपीडाग्रहारप्रतिजनितविभुतिः श्रेष्ठ्यद्वंक्षनातिः ।  
पशुमहिषशृपासिः पुलदारम्पीटा पवनकफगुदार्तिः पादहस्ताक्षतापः ॥  
पाकेऽर्कनख निनदारसुतादि रोगान् वातोत्तरं कुपिविलासमतत्प्रलापम् ।  
कुक्षीरतिं परिजनैर्विद्युतिं भवासमाकस्मिकं खननभूमिसुखार्थनाशम् ॥

॥ शनिदशायामन्तर्दशाफलानि. ॥

क्षेशादिभिर्व्याधिनिपीडनं च मात्सर्यमानैर्बहुशोकतापम् ।  
भूपालचौरैर्धनधान्यनाशं करोति मन्दः सदशापहारे ॥ १२२ ॥

*Sloka 122.* In its own dasa and bhukti, Saturn may bring on disease and suffering through the trouble and torment which the person under its influence is made to undergo; by exciting his envy and pride, it leads to much sorrow and mental anguish; by exposing him to the rapacity of kings and freebooters, it deprives him of his wealth and store of grain.

cf. फलदीपिका

कुपिद्विभूत्यमहिषाभ्युदयः पथनामयोऽपलनातिमनम् ।  
स्यविराक्षनाक्षिरलसत्त्वमथो निनवारस्रान्तरगते रविजे ॥

रवितनयदशायां स्वापहारे विरोधं.

नरपतिजनकोपं प्रेक्ष्यवृद्धाङ्गनासिम् ।

पशुगणविषमीति पुत्रदारादिपीडां

ज्वरपवनकफार्ति शूलरोगं वदन्ति ॥ १२३ ॥

*Sloka 123.* In Saturn's *dasa* and *bhukti*, a person has to encounter opposition, incur the displeasure of the king's men, keep old servant-women, and be in dread of his cattle being poisoned; his wife and children have much suffering; himself being liable to fever, wind or phlegm ailments and to colic.

सुखविचयशोबुद्धिं सत्कर्माचारसम्पदः ।

कृपिवाणिज्यमामोति शुधे मन्ददशान्तरे ॥ १२४ ॥

*Sloka 124.* Increase of happiness, wealth and fame, the benefits accruing from acts of piety and customary religious observances, agriculture and commerce, a person may expect to have in Mercury's interval in Saturn's *dasa*.

ॐ कलदापिडा

सुमगत्वमस्ति सुखिता वनिता नृपलालने विनयमित्रमुतिः ।

विगदोद्भवः सहनपुत्ररुना शनिदायहारिणि शशाङ्कमुते ॥

Also जातकामरण

घनाङ्गनासुखसुखोपपन्नः सद्गन्मानेन विरागमानः ।

विद्वज्जनानन्दकरः कफार्तो मर्त्यो भवेद्भो शनिपाक्संस्थे ॥

वातपित्तकृत् रोगं फलहं नीचदुर्जनैः ।

दुःस्वप्नभयमामोति केतौ मन्ददशान्तरे ॥ १२५ ॥

*Sloka 125.* Disease caused by wind and bile, quarrel with vile wicked people and dread of evil dreams, a



person becomes liable to, during Ketu's interval in Saturn's mahadasa.

cf. कलदीपिका

मरुदक्षिणीहनमरिच्यसने सुतदारविग्रहमतिः सततम् ।

अशुभापडोकनमहेक्ष मयं मृदुवत्सरं हरति केतुपतौ ॥

बन्धुस्नेहं जनप्रीतिं जायावित्तधनायतिम् ।

कृष्यादि सुखमामोति भृगौ मन्ददशान्तरे ॥ १२६ ॥

*Sloka 126.* A person experiences the good will of relatives, the approbation of the people, accession of wives, property and wealth, and the joys arising from agriculture and kindred pursuits pending Sukra's interval in Sani-dasa.

cf. कलदीपिका

सुहृदज्जनातनयसौख्ययुतः कृषितोयमाननितार्थचयः ।

शुभकीर्तिरुद्भवति देहभृतां यमदायहारिणि भृगोस्तनये ॥

Also जातकामरण

योगातिभूषासुनसौख्यलब्धिः श्रीग्रामदेशाधिकृतत्वमुच्चैः ।

यशःप्रकाशोऽरिकुलस्य नाशः शनैर्दशायामुशनःप्रवेशे ॥

पुत्रदारविनाशं च नृपचोरादिपीडनम् ।

मनोमयमवामोति भानौ मन्ददशान्तरे ॥ १२७ ॥

*Sloka 127.* Loss of wife and children, trouble from the king or robbers, and a sinking of the heart, a person has to experience, during the Sun's bhukti in Saturn's mahadasa.

cf. कलदीपिका

मरणं तु वा रिपुमयं सततं गुरुर्वर्ण्यं जठरनेत्ररुमा ।

धनधान्यविष्णुतिरिह भ्रमवेदविनाशुराविशति तीव्रकरे ॥

Also जातकभरण

धनाङ्गनानन्दनचन्द्रुषीढा गाढापि बाधात्मकलेखे स्यात् ।  
रिपूतमः सञ्चरन् नखिन्याः पत्नौ स्थिते मन्ददशान्तराले ॥

गुरुस्त्रीमरणं दुःखं चन्द्रुद्धेयं धनागमम् ।  
वातरोगमवामोति चन्द्रे मन्ददशान्तरे ॥ १२८ ॥

*Sloka 128.* Death of a revered matronly female, sorrow, dislike of relatives, coming in of money and wind disease may be expected during the Moon's bhukti in the dasa of Saturn.

cf. कलशपिका

वनिताहतिर्मरणमेवनृणां सुहृदां विपत्तिर्यरोगभयम् ।  
जलयातनं भयमतीधमवेदविनायुराविशति रात्रिकरे ॥

Also जातकभरण

नित्यं कलिर्बन्धुजनैर्वियोगो हतिर्मूर्तिर्वाऽपि भवेद्गृहिण्याः ।  
उत्साहसौख्योपहतिर्नितान्तं शीतघृतौ मन्ददशान्तराले ॥

स्थानच्युतिं महारोगं नानापिधमनोभयम् ।  
सहोदरसुहृत्प्रीडां भीमे मन्ददशान्तरे ॥ १२९ ॥

*Sloka 129.* Loss of place, serious illness, various apprehensions, distress of brothers and friends have to be looked for in Kuja's interval in Saturn's dasa.

cf. कलशपिका

स्वपदच्युतिस्त्रिजनविप्रहृस्वग्न्यरवद्विशखविपभीरपवा ।  
अरिबुद्धिरारतरुगक्षिभयं रविनायुराविशति भूमिमुते ॥

Also जातकभरण

स्वस्थानयानं विकलत्वमद्रे धनाङ्गनायुर्वियोगनं स्यात् ।  
सन्मानहानिर्नष्टं सूर्यघृतोर्दशान्तरे भूमिमुतपचरे ॥

सर्वाङ्गरोगसन्तापं चोरारिन्वृषपीडनम् ।

धनच्छेदमवामोति राहौ मन्ददशान्तरे ॥ १३० ॥

*Sloka 130.* The anguish of disease in every limb, the devastation wrought by robbers, foes and rapacious rulers, and the deprivation of wealth are what a person may have to suffer during Rahu's bhukti in the dasa of Saturn.

cf. फलदीपिका

अपमार्गयानमसुभिर्विरहं त्वयवा प्रमेहगुरुगुल्मभयम् ।

श्वरसुखितिस्तवनमेव नृणामस्तिनान्तरं विशति योगिपतौ ॥

देवभूदेवभक्तिं च राजश्रीतिं महत्सुखम् ।

स्नानलाभमवामोति गुरौ मन्ददशान्तरे ॥ १३१ ॥

*Sloka 131.* Devotion to Gods and Brahmanas, royal favor, great happiness and attainment of rank, a person will have, during Jupiter's bhukti in Saturn's dasa.

cf. फलदीपिका

अमरार्चनद्विगणनाभिरुचिर्गृहपुत्रदारविह्वलितस्तु भवेत् ।

घनधान्यशुद्धिरधिका हि नृणां गतवत्ययार्कियसीन्द्रगुरौ ॥

Also ज्ञानकाव्यम्

कलाकलापे कुरालो विलासी पद्माख्यालङ्कृतचारुशीलः ।

भूषालभूषामयुतो नरः स्वाद् बृहस्पतौ मन्ददशा प्रयाति ॥

स्रोचे नीचनवांशगो रविमुतः कुर्वीत सौख्यं फलं

पाकादौ तु दशावसानसमये कष्टं फलं प्राणिनाम् ।

तुङ्गांशोपगतः खनीचमयने पाकावसाने सुखं

दायादौ रिपुचोरभीतिमधिकं दुःखं विदेशाटनम् ॥ १३२ ॥

*Sloka 132.* Saturn occupying the depression Navamsa in its exaltation house produces happiness at the commencement of its dasa, but towards the end, it is

fraught with woe to the creatures concerned. If the planet occupy the exaltation Navamsa in its depression house, the end of the dasa is happy while in the initial portion there may be evil to be feared from robbers and enemies, much misery and roaming in foreign lands.

स्वकीयदाये गुरुबन्धुमित्रैरर्थार्जनं कीर्तिसुखं करोति ।

दौत्यं च सत्कर्म हिरण्यवप्यैर्धनापतिं यातरुजं कुमारः ॥१३३॥

*Sloka 133.* During the period that Mercury's influence takes effect, a person will earn money through the instrumentality of reverend seniors, relatives and friends; he will have fame and happiness; he will go on an embassy, derive an income by dealing in gold ware and suffer from wind ailment.

अ. फल्गुदीपिका

शशितनयदशायां शधदाचार्यबन्धुद्विनननितधनातिः श्रेयगोवानिलामः ।

मनुवरसुरपूनाचित्तसहस्रतिसिद्धिः प्रभवति मरुदुष्णश्लेष्मरोगप्रपीडा ॥

सौम्यः करोति सुहृदागममात्मसौख्यं विद्वत्प्ररोसितपशश्च गुरुप्रसादम् ।

प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं जायात्मनादिसुहृदां कुशलं महत्त्वम् ॥

॥ बुधदशायामन्तर्दशाफलानि ॥

विचित्रगृहवस्त्राणि द्विजबन्धुवशाद्धनम् ।

सर्वकार्यार्थसंसिद्धिं सौम्ये सौम्यदशान्तरे ॥ १३४ ॥

*Sloka 134.* Acquisition of beautiful houses and apparel, money through Brahmanas and relatives and success in every undertaking may be looked for in Mercury's bhukti in its own mahadasa.

अ. फल्गुदीपिका

धर्ममार्गनिरतिर्विपथितां सद्गमो विपलधीषमद्विजात ।

विद्यया बहुयशः सुखं सदा चन्द्रजे हरति वत्सरं स्वप्नम् ॥

बन्धुपीडा मनस्तापं सौख्यहानिमरेर्भयम् ।

कार्यनाशमवामोति केतौ सौम्यदशान्तरे ॥ १३५ ॥

*Sloka 135.* Trouble from relatives, mental agony, loss of comfort, dread of an enemy and failure in business are to be expected during Ketu's interval in Budha dasa.

cf. फलदीपिका

दुःखशोककलहाकुलात्मता गात्रकम्पनममित्रसंयुतिः ।

क्षेत्रियान्धयियुतिर्यदा भवेत् सोमसुशरदं गतः शिखी ॥

गुरुदेवाभियिप्रेषु दानं धर्मप्रियं तपः ।

धनवस्त्रविभूषासिं शुक्रे सौम्यदशान्तरे ॥ १३६ ॥

*Sloka 136.* Offering of acceptable presents to reverend seniors, gods, fire and the Brahmanas, observance of duty conformable to religion and morality, acquisition of wealth, clothing and ornaments will mark Sukra's interval in the dasa of Mercury.

cf. फलदीपिका

देवविप्रगुरुपूजनक्रिया दानधर्मपरतासमागमः ।

वस्त्रभूषणसुदुस्मृतिर्भवेत् बोधनायुषि समाह्वते सिते ॥

Also जातकाभरण

विबुधसाधुजनातिथिसादरः सुकृतकर्मसश्रुत्सुकमानसः ।

विविधवस्त्रविभूषणभाङ्गरो बुधदशान्तरगे सति मार्गवे ॥

नानाप्रयासैश्च निरोधनैर्वा शिरोरुना वाऽपि शरीरमानाम् ।

करोति चार्वां विबुधान्तराले सितः प्रयातः प्रवदन्ति केचित् ॥

वस्त्रभूषणविचासिं राजप्रीतिं महत्सुखम् ।

धर्मश्रवणमामोति रवौ बुधदशान्तरे ॥ १३७ ॥

*Sloka 137.* Acquisition of apparel, ornaments and wealth, royal favor, great ease, and hearing of moral

homilies may be expected in the Sun's bhukti in Budha dasa.

*Cf.* फलदीपिका

हेमविद्रुमतुरङ्गवारणपावृतं मवनमन्नपानयुक् ।

मूपर्तग्वि च पूजने भवेत् भावुमाळिनि बुवाब्दशकाहते ॥

*Also* जातकामरण

तुरङ्गेहिनां च सुविद्रुमणां सदम्बराणामपि वारणानाम् ।

भवेद्वातिर्बहुवैभवानां सौम्यस्य पाके तपने प्रपले ॥

स्वत्पानतः संचलनं कदाचिद् गदप्रकोपात्प्रजननमवितम् ।

धमे प्रवृत्तिं कुर्वते दापाके पङ्केल्लेशः प्रवदन्ति केचित् ॥

रोगारातिजनक्षेपं सर्वकार्यार्थनाशनम् ।

चतुष्पाद्वयमामोति चन्द्रे सौम्यदशान्तरे ॥ १३८ ॥

*Sloka 138.* Diseases, ill-will of enemies, miscarriage of every concern, risk from quadrupeds await a person during the Moon's interval in Budha dasa.

*Cf.* फलदीपिका

मस्तकन्यसनमक्षिपीडनं कुष्ठद्वन्द्वकण्ठपीडनम् ।

प्राणसंशययुतिर्नृणां भवेत् क्षायुषे ननति शीतदीबिलौ ॥

*Also* जातकामरण

पामादिनानामयसंभवः ख्यान्मृतप्रभासंजननं विवादः ।

पित्तप्रकोपः खलु यानपीडा यदा जडांशुर्दशं प्रपजः ॥

रोगारिभयमाशं च पुण्यकर्मफलं यद्यम् ।

राजप्रीतिमवाप्नोति कुजे सौम्यदशान्तरे ॥ १३९ ॥

*Sloka 139.* Disappearance of all danger from diseases or enemies, fame derived from acts of charity and beneficence, and royal favor accrue to a person during Kuja's bhukti in Budha dasa.

*Cf.* फलदीपिका

अग्निमीतिरपि नेत्रजा रुना चोरनं भयमतीव दुःखिता ।  
स्यान्हानिरय वातरोगता शायुषं हरति मेदिनीमुते ॥

*Also* जातकाभरण

गुह्याभयार्थव्ययसंयुतः स्यात् कान्तासुतप्रीतिविशुद्धचित्तः ।  
निष्ठसचर्मो मनुजः प्रविष्टे शुषस्थ मध्ये वसुधातनूने ॥

मित्रबन्धुधनप्राप्तिं सुखविद्याविभूषणम् ।  
राजप्रीतिमवाप्नोति राहौ सौम्यदशान्तरे ॥ १४० ॥

*Sloka 140.* During Rahu's bhukti in Budha dasa, a person gets wealth from friends and relatives and secures to himself happiness, learning, ornaments and royal favor.

*cf.* फलदीपिका

मानहानिरपवाश्रयव्युतिः स्वर्स्तोऽग्निविपतोयनं भयम् ।  
मस्तकाक्षिनठरप्रपीडनं शीतरदिमनदशां गतेऽहुरे ॥

इष्टबन्धुगुरुद्वेषं धनलामं सुतायतिम् ।  
रोगादिभयमाप्नोति गुरौ सौम्यदशान्तरे ॥ १४१ ॥

*Sloka 141.* When Jupiter has its bhukti in Budha dasa, a person will incur the hatred of friends, relatives and elders; will have additions to wealth and children, and will be liable to risk from diseases and the like.

*cf.* फलदीपिका

व्याधिराशुभगविच्युतिर्षेवन् मन्त्रसिद्धिरवनीशसत्कृतिः ।  
धर्मसिद्धितपसां समुद्रयो देवमन्त्रिणि विदो दशां गते ॥

*Also* जातकाभरण

कान्तासुतानन्दयुतोऽरिहन्ता सत्त्वमृकधास्मतिर्विनीतः ।  
मन्त्री नरः स्यात् पितृमातृदुःखी वृहस्पतौ सौम्यदशां प्रयाते ॥

धर्मसत्कर्मविचारं सुखमन्यजनाधिपैः ।

कृप्यादिनाशमामोति शनौ सौम्यदशान्तरे ॥ १४२ ॥

*Sloka 142.* Acts of charity and beneficence, acquisition of wealth, material comforts secured through the instrumentality of petty chiefs, loss in agriculture and the like will mark Saturn's bhukti in Budha dasa.

cf. फलदीपिका

अर्थवर्धनपरितुष्टिर्लोकैः सर्वकार्यविफलत्वमङ्गिनाम् ।

स्तेष्वभावात्जनितो रमुद्रयो चोपनायुपि समाहृतेऽस्ति ॥

Also नानशानरण

सत्कर्मधर्मद्रव्यानुकम्पा कन्दर्पहीनो मनुजः प्रजापि ।

वातामयातीऽस्तिमृदुस्वभावः तोम्यान्तराले नलिनीशसुनौ ॥

उचराशिशतः सौम्यो नीचांशकसमन्वितः ।

करोति कर्मवैकल्यं निजदाये च निर्धनम् ॥ १४३ ॥

*Sloka 143.* Mercury occupying the depression Navamsa in its exaltation sign, produces incompetency for work in the person concerned and makes him indigent in its dasa.

नीचस्थानगतश्चान्द्रिस्तुक्तांशकसमन्वितः ।

पाकादौ विफलं सर्वं शुभमन्ते प्रयच्छति ॥ १४४ ॥

*Sloka 144* Mercury in depression but in the exaltation Navamsa ordains prosperity in the end of its dasa though in the beginning thereof all be barren of effect.

दीनो नरो भवति बुद्धिविवेकनष्टो

नानामयाकुलविवर्धितदेहतापः ।

पापादिदृष्टिरतिक्लृष्टपरित्रयुक्तः

किञ्चित्सुखं च शिखिनः परिपाककाले ॥ १४५ ॥



*Sloka 145.* At the time Ketu's influence begins to ripen and yield fruit, a person feels distressed ; his sense and judgment fail ; he becomes afflicted with various diseases ; his physical torments grow ; his evil acts multiply ; his life is one of great misery. His comforts, if any, are but slight,

cf. फलदीपिका

केतोर्दशायामरिभोरभूयैः पीडां च शस्त्रसन्निभाम् ।

मित्रयापवादं कुलदूषितत्वं वहेर्भयं प्रोषणमालमदेशात् ॥

शिखिनितदशायाम् शोकमोहोऽङ्गनाभिः प्रमुग्नपरिपीडा वित्तनाशोपराधः ।

प्रभवति तनुभानां प्रोषणं स्त्रीयदेशाद् दशनचरणरोगश्लेष्मसंभावने च ॥

॥ केतुदशायामन्तर्दशाफलानि ॥

कलत्रपुत्रमरणं सुखवित्तविनाशनम् ।

रिपुभीतिमवामोति केतौ केतुदशान्तरे ॥ १४६ ॥

*Sloka 146.* When Ketu has its interval in its own *dasa*, a person has to apprehend the death of his wife and children, loss of happiness and wealth and evil from his enemies.

cf. फलदीपिका

रिपुन्ननकलहं तुल्यद्विरोधस्त्वधुमरणः शरणं ज्वराद्विश्रम् ।

गमनगपरिधासि वित्तनाशं शिखिनि लभेन दशां गते स्वस्तीयाम् ॥

स्त्रीपुत्ररोगफलहं बन्धुमित्रादिनाशनम् ।

ज्वरातिसारमामोति शुके केतुदशान्तरे ॥ १४७ ॥

*Sloka 147.* Illness of wife and children, quarrels, loss of relatives and friends, fever and dysentery are what one should be prepared for in Sukra's *bhukti* in Ketu *dasa*.

cf. फलदीपिका

द्विजवत्कलहं क्षियाविरोधं सुकुलजनैरपि कन्यकाप्रसूतिः ।  
परिमवमननं परोपतापो भवति सिते शिखिवत्सरान्तराख्ये ॥

मनोभङ्गं शरीरार्तिं विदेशगमनं मयम् ।

सर्वकार्यविरोधं च रवौ केतुदशान्तरे ॥ १४८ ॥

*Sloka 148.* Disappointment, physical pain, exile in a foreign country, peril and obstruction in every business are likely to crop up during the Sun's interval in Ketu's dasa.

cf. फलदीपिका

शुरुजनमरणं ऋषावतारस्वननविरोधविदेशयानलाभम् ।

सृपकृषिकलहं ककानिडार्तिर्विशति रवौ शिखिवत्सरान्तुषाते ॥

दारपुत्रजनालस्यं धनधान्यविनाशनम् ।

मनस्तापमवाप्नोति चन्द्रे केतुदशान्तरे ॥ १४९ ॥

*Sloka 149.* Ennui affecting wife, children and attendants, destruction of wealth and corn, and distress of mind are to be looked for in the Moon's bhukti in Ketu dasa.

cf. फलदीपिका

सुलभबहुजनं तथैव हानिः सुतविरहो बहुदुःखभाक् प्रसूतिः ।

परिजनमुवतिप्रज्ञाप्रलाभः शशिनि यदा शिखिदायकभ्युपेते ॥

पुत्रदारासुजज्ञेयं रोगारिचूपपीडनम् ।

बन्धुनाशनमवाप्नोति कुजे केतुदशान्तरे ॥ १५० ॥

*Sloka 150.* During Kuja's bhukti in Ketu dasa, a person has to incur the odium of his sons, wife and younger brothers, to suffer pain from diseases, foes and bad rulers, and to lose some relatives.

cf. फलनीतिका

सकुलनरुहस्यमन्धुनाशो मयमपि पतनग्न वदन्ति चोरात् ।

हुतबहभयरात्रुभीडन च व्रजति कुजे धननामलेखरागु ॥

राजचोरभय दुःखं सर्वकार्यविनाशनम् ।

दुष्टमानवसंवादं राहौ केतुदशान्तरे ॥ १५१ ॥

*Sloka 151* Fear of kings and robbers, sorrow, ruin of every business and altercation with bad people are to be expected in Rahu's bhukti in Ketu dasa.

cf. फलनीतिका

अरिगतकलहोन्मत्तिचोरैर्भयमपि पतनग्न वदन्ति तरङ्गा ।

खलननवचन दुरिष्टघेष्टा तमसि गतऽत्र शिखीन्द्रदायमाहु ॥

देवद्विजगुरुप्रीतिं राजस्नेहं निरामयम् ।

भूषुव्रलाममामोति गुरौ केतुदशान्तरे ॥ १५२ ॥

*Sloka 152* Approbation of Gods Brahmanas and elders, king's good will, exemption from ailments and acquisition of lands and children may be looked for in Jupiter's bhukti in Ketu's dasa.

cf. फलनीतिका

सुतपरमनन सुरेन्द्रपूजा धरणिधनासिस्त्रायनार्थसिद्धि ।

धनचयमनन महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायक ॥

मनोमयं मनस्तापं स्वयन्धुजननिग्रहम् ।

देशत्यागामवामोति शनौ केतुदशान्तरे ॥ १५३ ॥

*Sloka 153* Misgiving in the heart mental anguish difference with kith and kin and the abandonment of native country will mark Saturn's interval in Ketu dasa.

cf. फलनीतिका

परिमनविहति परोपनाय रिपुजननिग्रहमङ्गभङ्गा च ।

धनचद्विपुति तपाह्वार्या गतवति सूर्यसुत शिखावरागु ॥

चन्द्रमित्रादिसंयोगं पुत्रदारधनागमम् ।

विद्यासुखमवामोति बुधे केतुदशान्तरे ॥ १५४ ॥

*Sloka 154.* The society of relatives, friends and the like, accession of wealth to sons and wife, and happiness derivable from knowledge accrue in Mercury's bhukti in Ketu dasa.

cf. कलदीपिका

सुतवरमनं प्रमुप्रशस्तिः क्षितिवनसिद्धिरसीधरप्रवीडा ।

पशुकृषिविहृतिर्भवेत्तु पुंसां विशति बुधे शिखित्सरान्तरालम् ॥

शुभग्रहयुतः केतुः स्वदशार्थां सुखप्रदः ।

यदि शोभनसंज्ञः करोति विपुलं धनम् ॥ १५५ ॥

*Sloka 155.* Ketu associated with a benefic planet yields happiness in its dasa. If aspected by a benefic planet, it leads to the acquisition of abundant wealth.

सपापः कुर्वते केतुः स्वपाके दुष्टमानवैः ।

भीतिं कृत्रिमरोगाद्यैर्व्यसनं धननाशनम् ॥ १५६ ॥

*Sloka 156.* When associated with malefic planets, Ketu produces danger through the instrumentality of wicked men and misery through acquired diseases leading to waste of wealth.

दशादौ गुरुचन्धार्तिं दशामध्ये धनायतिम् ।

दशान्ते सुखमाप्नोति केतोर्दायिकं विधा ॥ १५७ ॥

*Sloka 157.* Three-fold is the effect of Ketu's dasa. At the beginning of it, elders and relations are taken ill ; in the middle of it, there is money coming in ; at the end there is happiness.

स्त्रीपुत्रवित्तातिमतीव सौख्यं सुगन्धमाख्याम्बरभूषणातिम् ।

यानादिभाग्यं नरपालतुल्यं यशः स्वपाके मृगुजः करोति १५८

*Sloka 158.* Venus in its dasa leads to the acquisition of wife, children, wealth, exceeding comfort, fragrant wreaths, apparel, ornaments, vehicles and other means of locomotion, fortune and fame equal to a king's.

cf. कलदीपिका

प्रीडासुखोपकरणान्तिववाहनाहिं गोरजभूषणनिधिप्रमदाप्रमोदम् ।  
ज्ञानक्रियासलिलयानमुपैति शौक्यां वरयाणकर्मबहुमानमिळाभितायात् ॥  
भृगुतनयदत्तायामङ्गयारत्नवरयुतिनिधिवनभृषावामिशय्यासनाहिः ।  
कपकृपिनलयानप्राप्तवित्तागमो वा भवति गुरुविभोगो धान्धवार्तिर्मनोरुक् ॥

॥ शुक्रदशायामन्तर्दशाफलानि ॥

शय्यास्त्रीघनवस्त्राहिं धर्मादिसुखसम्पदः ।

रिपुनाशं यशोलाभं शुके शुक्रदशान्तरे ॥ १५९ ॥

*Sloka 159.* Acquisition of conches, females, wealth and apparel, good work and other such means of securing perfect happiness, disappearance of enemies and attainment of fame will mark Sukra's bhukti in its mahadasa.

cf. कलदीपिका

वसनभूषणवाहनवन्दनाद्यनुभवाः प्रमदासुखसम्पदः ।

युतियुतिः शितिपादनलम्बयो भृगुयुते स्वदायां प्रविशत्यपि ॥

शिशोदराक्षिरोगं च कृपिगोविचनाशनम् ।

नुषक्रोधमवामोति रथौ शुक्रदशान्तरे ॥ १६० ॥

*Sloka 160.* In the Sun's bhukti in the dasa of Venus, a person becomes liable to diseases affecting the head, the belly and the eyes; he sustains damage in respect to agriculture, cattle and property and incurs the displeasure of the rulers.

cf. फलदीपिका

नयनकुक्षिकषोलगदोद्भवः क्षितिभूतो भयमस्ति शरीरिणाम् ।  
गुल्फुल्लोद्भवश्चान्ववपीडनं भृगुमुतायुषि भातुमति स्थिते ॥

Also जातकामरण

भूपभीतिरपि बन्धुनिर्मिते वित्तनाशनमरात्युदयः स्यात् ।  
क्रोडगण्डनयनैष्वपि पीडा भार्गवे यदि रवैर्विनिवेशः ॥

शिरोष्णरोगसन्तापं कामादि रिपुपीडनम् ।

किञ्चित्सुखमवामोति चन्द्रे शुक्रदशान्तरे ॥ १६१ ॥

*Sloka 161.* When the Moon has its interavl in the  
dasa of Venus, a person suffers much pain from a disease  
due to an inflammation in the nervous tissues and from  
lust and other evil passions of human nature and what-  
ever ease he can feel under the circumstances must be  
small or slight.

फलदीपिकायाम्

नखशिरोरदनस्तितृष्णकैर्मवनपितृगर्भविनाशनम् ।  
ग्रहणिगुल्फकक्ष्मनिपीडनं सितस्योद्भूति तत्र हिमत्विपि ॥

Also जातकामरण

शीर्षदन्तनखपीडनमुच्चैः कामलप्रचलता किञ्चित् वित्तम् ।  
श्वापदादपि भयं च नराणां भार्गवान्तरगते हिमरश्मौ ॥  
भूदेवदेवाग्निमनःप्रवृत्ती रणाङ्गणे स्वाद्भिन्नयो नराणाम् ।  
मातङ्गकार्याङ्गनिताश्रयाद्वा लाभः सिते चन्द्रदशेति केचित् ॥

पित्तस्त्रावाक्षिरोर्गं च महोत्साहं वनागमम् ।

दारभूलाभमामोति कुजे शुक्रदशान्तरे ॥ १६२ ॥

*Sloka 162.* Flow of bile, disease of the eyes, great  
exertion, coming in of money, acquisition of wives and  
lands are to be expected in Kuja's bhukti in the dasa of  
Venus.

## NOTES.

“पित्तायगक्षि रोगं च” (Pitthasrigakshi rogam cha) is another reading.

*cf.* फलदीपिका

रुधिरपित्तगदातिसमाश्रयः कनकताम्रचयावनिसङ्ग्रहः ।  
शुनतिदूषणमुद्यमविच्युतिर्वृषभबहुमवत्सरगे कुने ॥

Also जानकामरण

पित्ताहताद्रकविकारतो वा वैकल्यमङ्गे पथवेजराणाम् ।  
उत्साहहीनत्वमतीव याते भूमीसुते दैत्यगुरोर्दशायाम्  
सन्माननानाविधमस्तुतौर्ह्यं भूमीपतेः स्यात् सङ्ग मृगिलापः ।  
अङ्गारके भार्गवपाकसंस्थे केषांविदेवं मतमस्ति शस्तम् ॥

नीलवस्तुधनप्राप्तिं बन्धुद्वेषं सुहृद्भयम् ।  
अभिचाधामवामोति राहौ शुक्रदशान्तरे ॥ १६३ ॥

*Sloka 163.* Acquisition of black substances forming a valuable property, dislike of relatives, evil from friends, and injury by fire may be expected in Rahu's bhukti in the mahadasa of Venus.

*cf.* फलदीपिका

निबिम्बः सुतलश्चिरमीष्टवाक् स्यननपूजनमप्यरिबन्धनम् ।  
दहनचोरविषोद्गवपीडनं कुलपेश्वरवत्सरगेऽसुरे ॥

धनवस्त्रविभूषाप्तिं धर्माचारं सुखावहम् ।  
स्त्रीसुतार्तिं च वैपम्यं सुरौ शुक्रदशान्तरे ॥ १६४ ॥

*Sloka 164.* During the bhukti of Jupiter in Sukra's mahadasa, a person gets wealth, apparel and ornaments, performs his religious duties leading him to ultimate happiness; his wife and children may fall ill and there may be distress in consequence.

*Cf.* कलशपिका

विविधकर्मसुरेशानमस्त्रिकया भवति आत्मनश्चामहमागमः ।  
विविधराज्यसुखं च शरीरिणां कविदशाहति कार्मुकनायके ॥

*Also* जातकामरण

यज्ञादिमत्कर्मणि सादरत्वं गतार्थसिद्धिः सुतदारसौख्यम् ।  
महापदानेकविभूषणासिर्भृगोर्दशायां चरतीन्द्रवन्द्ये ॥

बृद्धस्त्रीजनसंभोगं गृहक्षेत्रघनागमम् ।  
शत्रुनाशमयामोति मन्दे शुक्रदशान्तरे ॥ १६५ ॥

*Sloka 165.* *Liaison* with females that are past their prime, accession of houses, lands and wealth and the disappearance of enemies will mark Saturn's bhukti in Sukradasa

*Cf.* कलशपिका

नगरयोधनृपोद्भवपूजनं प्रवरयोपिदवाप्तिरधास्ति वा ।  
विविधवित्तपरिच्छदसंयुतिः दितिनपूजितदायगते शनौ ॥

*Also* जातकामरण

मित्रोन्नतिर्ग्रामपुराधिपत्यं वृद्धाङ्गनाकेलिरतीव नित्यम् ।  
स्वाक्षैरिनाशो भुशानो दशायां शनैश्चरत्त्वान्तरजा दशा चेत् ॥  
सुतमित्रसुखार्थासिं नृपप्रीतिं महत्सुखम् ।  
शुभमारोग्यमामोति शुधे शुक्रदशान्तरे ॥ १६६ ॥

*Sloka 166.* During Mercury's interval in the dasa of Venus a person secures the comfort of his sons, friends, wealth, royal favor, happiness on a large scale, prosperity and sound health.

*Cf.* कलशपिका

तनयसौख्यसमागमसम्पदा निषयलम्बिरतिप्रभुता यशः ।  
पवनवित्तककार्तिरिच्युतिर्द्वुजमश्विदशाहति चन्द्रजे ॥



Also जातकामरण

वृक्षैः फलैश्चापि चतुष्पदाद्यैर्वित्तं भवेत्सकल्पनिधिर्नृपेण ।  
दूरन्तकार्याभिरतिर्नितान्तं भृगोर्दशायाम् चरतीन्द्रसूक्तौ ॥

कलहं बन्धुनाशं च शत्रुपीडा मनोभयम् ।  
घनच्छेदमवामोति केतौ शुक्रदशान्तरे ॥ १६७ ॥

*Sloka 167.* Discord, death of relatives, injury inflicted by enemies, misgiving in the heart and deprivation of wealth are what a person should be prepared for in Ketu's bhukti in the mahadasa of Venus.

cf. कन्दरीका

मुनमुखादिवहिन्तुनिरसिभं भयमतीव विनाशनमन्तकम् ।  
अपि च धारकभूमनसंयुनिः शिखिनि गाल्यडमौशनसी दशाम् ॥  
उचराशितः शुक्रो नीचांशकसमन्वितः ।  
स्वपाके घननाशं च कुर्यात् पदविश्रुतिम् ॥ १६८ ॥

*Sloka 169.* Venus in its exaltation sign but in the depression Navamsa causes loss of wealth and loss of status in its dasa.

भार्गवो नीचराशित्वः खोचांशकसमन्वितः ।  
स्वदाये कृषिवाणिज्यं घनलामं प्रपच्छति ॥ १६९ ॥

*Sloka 169.* Venus in its depression sign but in the exaltation Navamsa gives to the person concerned during the ripening of its dasa, (success in) agriculture and trade and accession to his wealth.

सम्यग्बलिनः स्वतुङ्गभागे सम्पूर्णं फलवर्जितस्य रिक्ता ।  
नीचांशगतस्य शत्रुभागे क्षेपानिष्टदशा फलप्रवर्ती ॥ १७० ॥

**Sloka 170.** As regards the crop of fruit borne, the dasa of a planet having full strength or in its exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

#### NOTES.

This sloka is from Brihat Jataka. प्रसूति (Prasuti) means Radix position; Chart at birth time. संपूर्ण (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well-placed too.

cf. भाषितः

सर्ववैलैरुपेतस्य परमोच्चगतस्य च ।  
 सम्पूर्णाख्या दशा ज्ञेया घनारोग्यविवर्धिनी ॥  
 सर्ववैलैर्विहीनस्य नीचराशिगतस्य च ।  
 रिक्ता नाम दशा ज्ञेया घनारोग्यविनाशिनी ॥  
 स्वोच्चराशिगतस्यापि किंचिद्वल्युतस्य च ।  
 पूर्णा नाम दशा ज्ञेया घनशुद्धिकरी शुभा ॥  
 यः स्यात्परमनीचस्थस्तथा चारिन्नांशके ।  
 तस्यानिष्टकला नाम व्याघ्रनर्भविवर्धिनी ॥

Also शुभाकरः

तुल्यस्पर्शशुद्धहृत्तुल्यशस्त्रितस्तुरकान्तिवरा अहेन्द्राः ।  
 श्रेष्ठा दशाः सङ्ग्रहदृष्टयुक्ताः कुर्वन्ति कष्टं पुनरन्यथामयी ॥  
 शस्त्रक्षेत्रे रात्रुनीनांशगस्य मिश्रा रिक्ता वीर्ययुक्तस्य सा हि ।  
 वीर्ययुक्तस्योच्चभागेषु पूर्णा नीचस्थस्य द्वेपि भागेष्वनिष्टा ॥

Also सातवर्षी

स्वोच्चस्वराशिनिनभागमुद्धृष्टस्याः  
 संपूर्णवीर्यविरा बलिनः स्वकाळे ।

त्रिकोचभागसहिताः शुभदृष्टिपुक्ताः

धेष्टां दशां विदधति स्वयःसु खेदाः ॥

नीचशत्रुगृहं भाताः शत्रुनिघ्नांशसुर्यगाः ।

विषर्गाः पापसंचन्वा दशां कुर्धुरशोभनाम् ॥

तत्तद्भाषार्थकामेशदशास्त्रन्तर्दशासु च ।

तत्तद्भावविनाशः स्यात् तद्युक्तेष्वितकारकैः ॥ १७१ ॥

*Sloka 171.* In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava, there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the भावकारक (bhava-karaka) representing it

NOTES.

*Vide* also Adhyaya V, Sl. 50, *supra*.

त्रिकोणधनलाभस्या बलिनो यदि शोभनाः ।

खदशान्तर्दशाकाले कुर्वन्ति विपुलं सुखम् ॥ १७२ ॥

*Sloka 172.* If benefic planets occupying a Trikona, the 2nd and the 11th bhavas be strong, they produce much happiness in their dasas and antardasas.

अष्टादशाध्यायिनि सर्वहोरासमुद्भूते जातकपारिजाते ।

राशिस्वरूपादि दशाकलान्तं प्रोक्तं मया भानुमुखप्रसादात् ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारि-

जातेऽष्टादशोऽध्यायः ॥

*Sloka 173.* In Jatakaparijata of which the matter has been culled from every astrological work and which

consists of 18 Adhyayas, the whole subject of astrology beginning with the nature of the zodiacal signs and ending with the fruit of the dasas or planetary periods has been treated by me under the auspices of the Sun and other planets.

Thus ends &c.

### COLOPHON.

शाखाभिरष्टादशसंख्यकाभिरध्यायरूपाभिरतिप्रकाशः ।

ज्योतिर्मयः सर्वफलप्रधानः संकीर्तितो जातकपारिजातः ॥

*Sloka 174.* Conspicuous with its eighteen branches in the form of adhyayas full of bright blooming stars and displaying mainly all the fruits they bear, the celestial tree of horoscopes जातकपारिजात (Jataka Parijata) has been fully described.

उक्तं राशिगुणालयं ग्रहगतिस्थानखभावाकृतिः

आधानादि समस्तजीवजननं बालाद्यनिष्टाकरः ।

आयुर्जातिकर्मन्त्रयोगजविधिः श्रीराजयोगादिजं

द्विज्यादिग्रहयोगजः शुभकरो मान्यवर्द्धनं च क्रमात् १७५

पश्चादष्टकवर्गचिन्दुगणितं होराधनस्थानजं

दुष्टिकषाद्यनिभावजं सुतरिपुस्थानप्रयुक्तं फलम् ।

कन्दर्पाष्टमधर्मराशिजनितं व्यापारलाभान्त्यजं

नारीजातकलक्षणं निगदितं चान्द्रं दशान्तर्दक्षा ॥ १७६ ॥

*Slokas 175-176.* The nature and the quarter of the zodiacal signs; (2) the motions of the planets, their place, their character and forms; (3) the conception and other processes involved in the birth of every creature; (4) the numerous ills that overtake children and young people in a state of adolescence; (5) the length of life; (6) the rule regarding planetary conjunctions that mar the fortunes of the horoscopes in which they occur; (7) king-making yogas; (8) beneficial combinations of two, three or more planets; (9) the effects of Mandi, year, etc., in their order; (10) next in order the Ashtakavarga and the reckoning of benefic dots; (11) the effects of the 1st and the 2nd bhavas; (12) of the 3rd and the 4th; (13) of the 5th and the 6th; (14) of the 7th, the 8th and the 9th; (15) of the 10th, the 11th and the 12th; (16) the horoscopes of women; (17) what relates to the Moon's place at birth and (18) the dasas and their subdivisions—these have been treated of in the work.

श्रीविद्याधिकवेङ्कटादितनयः श्रीविद्यनाथः सुधीः

आदित्यादि समस्तखेटकृपया विद्वज्जनप्रीतये ।

होरासिन्धुसमुद्रताम्रमयीमष्टादशाध्यायिर्ना

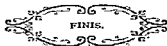
चक्रे जातकपारिजातसरणिं गीतोत्सुकश्लोकिनीम् ॥ १७७ ॥

*Sloka 177.* The talented and illustrious Vaidyanatha, the son of the illustrious Venkatadri, so eminent for his learning and knowledge has been able, under the kind auspices of the Sun and other planets, to compose this guide to astrology, Jatakaparijata in 18 adhyayas embodying all that is essential i. e. the very nectar raised,

from the ocean of horary science, the author has been able to compose this work in lyrical metres so as to win the admiration of the learned world.

॥ इति श्रीजातकपारिजातः समाप्तः ॥

॥ श्रीसाम्बसदाशिवाय नमः ॥



# Index

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*N B*—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein —

## A

- Aara ii 3  
 Aarka ii, 4  
 Abdaphala ix 10 25  
 Ablupt i 61 ix 43  
 Abhisheka (Nakshatra) ix 79  
 Abhaktee Moola: Definition of ix 45  
     Effect of one's birth in the — ghatka ix 45 67  
 Ability—to understand intrinsic qualities of all things xvi 10  
 Abja Yoga—vii 167 169 176  
 Ablution—To be devoted to — s ix 28  
 Abode—s of the several signs i 10 12  
     The places of human — signified by the planets i 24  
     To possess a devine — x 149  
     See also House  
 Abroad—To live — vii 13  
     To sojourn — vii 71  
 Abscess vi 89  
 Accident—To suffer from — in water x ii 93 101  
     Death due to — s v A 2 3  
     —al deaths v A 2 4  
     Death by an — near fire or by a fall v A 3  
 Accouchement — in darkness 71  
 Achha i 4  
 Acquisition — of royal vehicles sons riches knowledge etc x 60  
     — of wealth x 6 7 53  
 Act—To be devoted to mean — s vii 11  
 Action—To be dlatery in — vii 84

- Active—To be —. viii, 1
- Activity—Obstruction to one's —. xvii, 75
- Address—To be of graceful —. ix, 92
- Adhana (Yoga). vii, 113
- Adhana (Nakshatra). ix, 78, xviii, 23
- Adhana (Dana). xviii, 35
- Adhi Mitra. ii, 45
- Adhi Satru. ii, 45
- Adhi Yoga. vii, 66, 113, 115
- Adoption—The son born to be given away for — to another. ix, 75
- Birth of a son to be given in — to another. iii, 52, 53
- of a son. xiii, 12, 29, 33, 42
- Class of people from which — takes place. xiii, 13
- Adulterer—To be an —. xiv, 1, iv, 11, 19
- Adultery—To commit —. vi, 7, 19
- Advancement — of a bhava. x, 18, 21, 53
- Adversity—To cause —ies of various sorts. xvii, 37
- Adya (Rasi Mesha). i, 4
- Adya (First-House). i, 49
- Affection—Paternal —. xii, 26
- Affluence—To enjoy —. xv, 62
- To acquire — by serving a king. xv, 71
- To live long in —. xvi, 28
- To lead to many joys of —. xvii, 42
- Afflict—To be —ed. ix, 16
- Affliction. — of one's relations. xvii, 44
- Afternoon—Effect of a person's birth in the —. ix, 33
- Age—To attain to a good old — and yet have one's husband alive. xvi, 73
- How to have a thorough knowledge of the — of a person? xvii, 13
- Agnihamsa. i, 33
- Agnistambha—To earn a living by —. xv, 46
- Agriculture—To be famed for one's —al strength. viii, 105
- To prosper in —al operations. viii, 39
- To get wealth from —. viii, 40, xi, 71
- To pursue —al operations. ix, 18, 29, 30



# INDEX

To be bent on — iv. 116

To earn by — xv, 45

To engage in pursuit of — xv, 66, 78; xvii, 56

To lose one's status in — al transactions. xv, 76

To have success in — xvii, 65, 68

To suffer loss in — xvii, 44, 75

Agu. ii, 4

Abi (Rahu) ii, 24

Ahi-Drekkana. iv, 45

Abhisāsa. i, 40

Ail—To — very much. viii, 74

To be — ing. viii, 114

Ailment—Means of ascertaining the — leading to death. v, 74;

v. A, 1

To suffer from — s. viii, 60, 84; xiv, 74

To be exempt from — s. ix, 25; xi, 54

To be afflicted with — s. ix, 42, 43, 45

See also 'Disease'.

—s due to venomous bites. xvii, 33

Mother's —. xii, 66

Air—Lord of the element '—'. ii, 27

Andra (Yoga)—Effect of birth in the —. ix, 100

Aja. i, 4, 13

Ajya sparsa—To get —. xi, 70, 71

Akriti Yogas. vii, 164, 167, 173

Akshaya—Effect of birth in the year —. ix, 25

Ali. i, 6

Aims house—To become the benevolent director of — xiv, 92

Alpayus. — defined iv, 3

Amala Yoga. vii, 118, 119, 120

Amavasya—Effect of one born in —. ix, 37, 70, 71

Amayansa. i, 41

Ambu. i, 50, 61

Ambuja Yoga. vii, 164, 167, 169, 176

Same as Kamala.

Amiable—To be —. viii, 4, 25. ix, 24. xiv, 88; xvi, 36

To be possessed of — manner. viii, 43, 48

- To be — for one's special virtues. viii, 59; xvi, 37
- Amputation. — of the hand. v, 93  
 — of hand and foot. v, 95
- Amritamsa, i, 40, 42
- Anisa — To declare the greatest life from the — s. xvii, 12
- Amsa — Lords of the several — s. i, 25
- Amen (name of the 6th house). i, 50
- Amsaja (Ayurdaya). v, 1  
 Certain reductions do not apply to — Ayurdaya. v, 12, 13  
 The process of getting the — Ayurdaya. v, 17-21  
 — Ayurdaya when to be calculated? v, 28, 33
- Amsavatara Yoga. vii, 160, 161
- Amsayurdaya. v, 1, 13, 17, 20, 33
- Amusement — To be fond of. viii, 82  
 — in good company. xvii, 51, 52
- Amusing — To be —. viii, 76
- Ananda (year) — Effect of birth in the —. ix, 22
- Anapha Yoga. vii, 72, 83-84, 91-95
- Andaja Yoga. See under Pakshin.
- Angaheena Yoga. xi, 46-59
- Angaraka. ii, 3
- Angitara — Effect of birth in the year —. ix, 11
- Angry — To be of an — temperament. ix, 19, 35, 37
- Animal kingdom. — represented by the planets. ii, 15
- Animal signs. i, 19
- Animal — Yoga for the birth of an — of the lower class. iii, 1, 2  
 The means of guessing the color on the parts of an —. iii, 4
- Ankle — Swelling in the —. xi, 36
- Antaschakram. xvii, 107-111
- Anthya (name for Meena). i, 7, 13
- Anthya (name for the 11th house). i, 55
- Anthyabha. i, 52
- Anuradha (Nakshatra). ix, 43, 85
- Anus — Death caused by a disease of the —. v, 78  
 Disease of the —. vi, 71, 82  
 — To suffer from pain in the —. xiii, 77
- Apachaya. v, 55

- Apahara—The —during which one gets wealth. xv, 72  
 Apampathiamsa. i, 40  
 Apasavya. xvii, 11, 26, 27  
 Apasavya Vakya. xvii, 105  
 Apoktina —i, 54  
 Apostasy—To be guilty of—. xv, 41  
 Apostate—To become an—. viii, 97  
 Apparel—Articles of—appropriate for the several planets. ii, 22  
     Attainment of good—. x, 7  
     Article of—. xii, 1, 50  
     To wear silk—. xii, 89  
     Acquisition of a red—. xii, 101  
     —variegated with jewels. xii, 87  
     To be blessed with articles of—. xv, 69  
     To earn by purchase of articles of—. xv, 48  
     To acquire luxurious—. xvii, 38  
     To secure a fine—. xvii, 43  
     Time when the acquisition of—may be announced. xvii, 47  
     To be presented with—. xvii, 53, 54  
     To command wearing—. xvii, 57, 59  
 Appearance—The form and—of the planets. ii, 7  
     The effect of the planets upon the—of the person born under  
         their influence. ii, 53, 59  
     The colour and—of the new-born child. iii, 76  
 Appetite - To have a powerful—. viii, 76  
 Appliance—To be blessed with luxurious—. xv, 69  
 Aquarius. i, 6, 8, 12  
 Ara. ii, 3  
 Arbitrator - To be an—in a Court. viii, 51  
 Ardha Chandra Yoga. vii, 164, 171, 178  
 Ardhaprabhata. ii, 6  
 Ardra (Nakshatra). ix, 41, 85  
 Ardramsā. i, 41  
 Argumentation - To be devoted to the science of—. ii, 8  
 Ari. i, 55  
 Aries. i, 4  
 Arishta. iv, 1-20.

The—causing the death of the child or its several relations. iv, 6

— to the mother. iv, 13

— to both the mother and the child. iv, 14, 16

Longest duration of an—generally does not exceed a year. iv, 39

When may the effect of an—Yoga be looked for? iv, 39

Yogas which counteract—and secure long life. iv, 71-83

Particular fatal—Yogas. iv, 4, 5

—yogas fatal to the mother. iv, 8

An—yoga causing the death of both the mother and the child. iv, 9-11

An—yoga necessitating a fatal operation. iv, 12

An—yoga to be averted by Jupiter in strength. iv, 37

—yogas terminating fatally in 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13 and 14 years. iv, 40-54

The—yogas leading to a child's death in the 15th year in consequence of a hurt by a sharp weapon. iv, 55

The—yoga causing the death of the child in the 16th year owing to hurt by a snake. iv, 56

—yogas terminating fatally in the 17th, 18th, 19th, 20th and 22nd year respectively. iv, 57-61

Arishtabhanga. iv, 71-83

Arishta dasa. v, 45-51

Arka. ii, 3

Arms—To be born without—. vi, 50-51

To have big—. iv, 24

Army—To command an—. viii, 20, 31, 73, 100, 110; ix, 13, 94; xiv, 71

To have an—. xiv, 70

Possession of an—. x, 28

To be superior to others in one's—. viii, 42

Arrogance—To be full of—. viii, 88

Art—To know the healing—. ix, 12

To study every—. ix, 29

To live by engaging in works of—. xv, 50

To secure the pleasures of pictorial—. xvii, 43

- Birth of a child in an—gallery. iii, 65
- Article—of apparel. xii, 1, 50
- Artisan—To be an—. viii, 41
- Artist—To be an—. viii, 5
- Arts—To acquire riches through a knowledge of the fine—. xv, 68
- To earn by pursuing the—. xv, 47
- To be proficient in the—. viii, 11, 22, 32 39, 89, 93, ix, 15, 93
- To be skilful in the—. xvi, 15, 39
- To be learned in the several—. xvi, 40
- To be devoted to the—. viii, 105
- To be capable of amusing with one's skill in the—. viii, 79
- To be fond of all the—. xvi, 13
- Arttha. i, 49
- Aruna. ii, 3
- Asectic—To be an—. viii, 37, ix, 12
- To have the appearance of an—. ix, 6
- To become one of the—class. xv, 31
- To become an—clad in barks of trees. xv, 33, 38.
- s of harmless life. xv, 35
- To be born an—devoted to poverty and penance. xv, 37
- To have a great reverence for—s though not themselves initiated in the holy order. xv, 42
- To seek admission into the order of—s without success. xv, 42
- Yogas leading to the production of an—. xv, 24
- To become an—prior to becoming a lordly person. xv, 22, 23
- Taking to—order because of one's being without wealth, sons or wife. xv, 18
- Various kinds of—s. xv, 15
- Yoga to become an—or a person of similar habits. xv, 17, 20
- To become a lordly—in one's youth. xv, 18
- Asceticism—Yogas leading to—. xv, 24 39
- To take to the life of—. xv, 25
- Yogas leading to the assumption of—. xv, 40
- To consecrate oneself for—. xv, 19; xvi, 40, 41

- Planetary Yogas leading to— xv, 15  
 —to be gathered through planets in the 9th bhava. xvi, 6
- Ashadha. ix, 29, 81
- Ashta. i, 51
- Ashtakavarga—Adhyaya. x; xii, 20  
 —ja Ayurdaya. v, 1, 27; x  
 —ja Ayus. v, 27, 33  
 —of Mars. xii, 20
- Ashtami—Effect of being born in. ix, 35
- Aslesha. (Nakshatra). Birth in. ix, 41, 45, 56, 57, 59, 65, 86
- Asobhanamsa. i, 43
- Aspada. i, 52
- Aspect. —s of planets. ii, 30, 32  
 To have—of a mixed kind. xv, 8
- Asphujit. ii, 4
- Asraya Yogas. vii, 165-167
- Ass. Length of life of an—. v, 42
- Assassin—To be an—. viii, 28
- Assassination.—Death by—. v, 81
- Association—To lead to the—with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate. xvi, 38
- Asterism—Triads of—s forming Savya and Apasavya. xvii, 7, 8, 102, 105
- Astha. i, 51
- Asthangata graba. v, 7, 8, 25
- Asthangata harana. v, 7, 8, 16
- Asthma—Death by—. v, 114  
 To suffer from—. vi, 62, 96
- Astrology—To be proficient in—. ix, 10, 23, 89, 103
- Asubha—Application of the Subha and—(mentioned in Sripati-paddhati Adhyaya IV) to the dasa periods shown here. xviii, 10, 11
- Asubha Yoga. vii, 125-127
- Asura. ii, 4
- Aswayuja. ix, 30, 82
- Aswini. i, 7; ix, 40, 45, 57, 59, 64, 84

Venus occupying the asterism—in the Lagna and aspected by the other planets ushers a King. vii, 6

Athibala. ii, 84.

Athiganda (Yoga). Effect of birth in—. ix, 97

Athlets—To be an—. viii, 5

Attire—To be plain in—. viii, 83

To be conspicuous for one's elegant—. xvi, 14

See also Apparel

Attractive—To be in—. ix, 16

Auspicious. — Signs. i, 13

—portions of the signs. i, 58

When will a dasa prove —? xviii, 6

Authority—To be possessed of—over a multitude. viii, 83

To be in a position of—. xv, 60

To secure sovereign—. xvii, 35

Avaricious—To be very—. viii, 60, 85

To be—. ix, 92, 117

Avastha—The ten—s of the planets. ii, 16-18

Aversion—To betray an— to other people. ix, 29

To have an— to one's husband. xvi, 26

To be an object of— to one's husband. xvi, 33

Aya. i, 52, 55

Ayanakala. ii, 37

Ayanaphala. ix, 26

Ayurdaya.—Adhyaya. v.

The 8 kinds of —s enumerated by Parasara and others. v, 1

Reduction in the— of a planet on account of its being in a depressed position, in a state of eclipse by the Sun or in an inimical house. v, 7-8

The— of Jeevaarman. v, 17

The Chakraya — v, 1, 26

The persons to whom the rules apply and those to whom they do not. v, 35-39

Ayus (8th house). i, 51

Nakshatradaya — and Ashtakavargya — v, 27

Process of converting the — which is in years of 360 days into solar years. v, 34

Ayushman (Yoga). Effect of birth in —. ix, 97

## B

- Badha Sthana. xviii, 30  
 Bahudbanya—Effect of birth in—year. ix, 13  
 Bala—When is a planet said to be in—state? ii, 84  
 Balarishta.—defined. iv, 3  
 Balava (Karana).—Effect of birth in—. ix, 101  
 Bandhu. i, 50, 54  
 Bargain—To be clever in making—s. viii, 3  
 Barrayn—To become—. ix, 74  
     To be—. xv, 57  
     A—wife. xiv, 6, 11, 39  
     Wife—, but virtuous. xiv, 13  
     A female to be—. xvi, 18, 24  
 Base—To be—. viii, 114  
     To stoop to—acts. viii, 20  
     To be addicted to—actions. ix, 85  
     To be doing—actn. vi, 6, 12, 16  
     To be—born. viii, 12  
     To be—minded. ix, 24, 30, 33  
 Bastard—Birth of a—. iii, 51  
 Battle—Death in—. v, 83  
     Firm at prospect of—. xii, 33  
     Victorious in—. xii, 34  
     To be a hero in—. xii, 39  
 Battle-field—To be given to boasting in the—. viii, 56  
     To be celebrated in the—. viii, 87  
     To win fame in the—. viii, 95  
 Bava (Karana).—Effect of birth in the—. ix, 101  
 Bear—Length of life of a—. v, 40  
 Beatitude—The yoga under which one will attain final —. iv, 106  
 Beauty—To have—. viii, 1, 57, 58, 73, 105  
     To be endowed with—. ix, 6, 123, 124  
     To be possessed of personal—. viii, 69  
     To determine a woman's— from her horoscope. xvi, 5, 6  
     To be—iful. viii, 22, ix, 118  
     To be very—iful. ix, 105



- To have a—ilful face. ix, 92  
 To be—ilfully formed. ix, 99  
 Bed—To have comforts connected with—. xv, 79, 80  
     To lie on a—adorned with jewels and precious stones. xv, 81.  
     To have comfortable—s. xii, 106  
 Bed-chamber—Auspicious quarter for one's—. x, 29  
 Beg—To go a—ging daily for one's subsistence. xv, 70  
 Beggar—Yoga for being a—. vi, 5-7, 27, 29-35  
     To be a—. viii, 48, 52  
     To become a—. ix, 9  
 Behave—A female to be ill—d. xvi, 12.  
     A female to be well—d. xvi, 38  
     To be ill—d. xv, 2, 17  
 Behaviour—To be ostentatious in one's—. viii, 88  
     To be of excellent—. ix, 97  
 Behest—To obey the—of a cruel master. xv, 61  
 Belly—To have one's—ripped. v, 96  
     To have a big—. ix, 24  
 Beloved—To be—. viii, 62  
 Benefic—What planets are? ii, 8, 9  
     Planets when not? ii, 34  
     —s in the 1st, 7th and 10th, and Mars and Saturn in the  
         9th and 11th houses will usher a king of every amiable  
         virtue. vii, 4  
     —s in the 1st, 2nd, 3rd, 10th, 11th and 12th usher a person  
         who will be like a sovereign and in great favor with kings  
         vii, 18  
     —s in the 9th and 11th and malefics in the 6th and 10th  
         usher a king. vii, 3  
     —s in Upachaya and malefics in the 1st or 10th will usher  
         a cruel king. vii, 11  
     Lord of the Lagna in an Upachaya house from the Moon and  
         —s situated in Kendras in—navamsas and malefics weak,  
         usher a king. vii, 32  
 Planets when producing—effect? ix, 35  
     —dots of the several planets. ix, 1, 2

A bhava is—ially or injuriously affected during the dasa of a planet occupying it according as this planet is—or malefic.  
xvii, 17

The dasa of a planet generally is—ial, malefic or indifferent according to the nature of the planet associated with it.  
xviii, 18

What planets prove—in a dasa? xviii, 4

Benevolent—To be—. ix, 13, 23, 100

To be engaged in—works. ix, 35

To be always —. xv, 53, 75

Benevolence—To practise daily —. ix, 31

To lead a life of —. ix, 33

Jupiter in Jeeva or Deha leads to —. xvii, 42, 59

Benovolent—To be —. ix, 18

Bereavement—To suffer—in the death of one's wedded wife.  
xiv, 41

Bha. i, 7

Bhadrā (Tithi). iii, 57

Bhadrā (Yoga) vii, 59, 62

Bhadrāpada. ix, 30, 82

Bhaga. xiv, 43-44

To have proper —. xiv, 6

—Chugbana. xiv, 42

Bhagya. i, 51

Bhruu. ii, 3

Bharani (Nakshtra). ix, 40, 63, 84

Bhargava. ii, 5

Bhaskara. i, 36

Bhaskara yoga. vii, 67

Bhava (year). ix, 12

Bhava (11th house). i, 52

Bhava. The 12—s and their names. i, 49-52

The Karakas of the 12—s. ii, 51

Bhava.—s in which certain planets work evil. ii, 52

Advancement of the —s. x, 18, 21, 53

—s being strengthened and supported. x, 3, 54-55

Benevolent—x, 3, 54-55

Inauspicious—s. x, 3, 54-55

Extinction of the—s. x, 17

When is a—said to be advanced, unpaired and when deriving much benefit? xv, 84

A clue to the period when a — may suffer injury and possibly annihilation. xviii, 29

Under what conditions a person is injuriously affected during the dasas of the lords of the several — s. ? xviii, 42-53

Planets occupying the 6th or 8th place from each other or occupying the same — without strength work evil in their dasa and bhukti. xviii, 54

The particular portions of a dasa in which the — phala manifests itself. xviii, 58-59

When a — may suffer annihilation? xviii, 171

Bhavana. i, 7

Bhaya. i, 50

Bheeta. ii, 16, 18, xviii, 32

Bhen yoga. vii, 140-141

Bhikshu. Characteristics of a —. xv, 16

Bhinnashtakavargodita Ayus. v, 33, x, 45-47

Bhoga (yoga). Another name for Sarpa.

Bhojana. iii, 85

Bhramanama. i, 43

Bhrashtamsa. i, 39

Bhrigusuta. ii, 4

Bhukti. Weak inimical planets work evil in each other's dasa and —. xviii, 16

Bhukti. (2nd house). i, 49

Bhuloka. The region of —. v, 119

Bhuvareloka. The region of —. v, 119

Bile.—To suffer from excess of —. vi, 68

Hemorrhage due to a corrupt state of blood and —. vi, 95

Bilious affections. To cause —. xvii, 37

Bilious complaint. Death from a —. v, 87

; To be afflicted with — s. iv, 117

Biliousness. Death from a fall brought on by —. v, 92

To cause —. xviii, 40

- Biped planets. ii, 12  
 Biped signs. ———. i, 16  
     — where and when strong? i, 18  
 Bird. Hatching of land or water — s. iii, 7  
     — decanate. iii, 7  
     Death caused by — s. v A, 10  
 Birth. — of a younger brother or sister. xii, 13, 32  
     — of a Brahmin doing vile acts. xiii, 7  
     — of a buffalo. xiii, 5  
     — of a cow. xiii, 5  
     — of daughters. xii, 9  
     — of a goat. xii, 5  
     — of a quadruped. xii, 5  
     — of sons. xiii, 9, 51  
     — of a Sudra attaining to equality with a Brahmin. xiii, 9  
 Birth place.—To abide in one's own—. xi, 22, 24-25  
 Bites.—Ailments due to venomous—. xvii, 33  
 Black.—To be—. ix, 94  
     To be—in person. ix, 96  
 Blear-eyed.—To be—. vi, 52  
 Bleeding.—Trouble from—. xvii, 46  
 Blessing.—To be a recipient of thousand—s. xvi, 39  
     To have every kind of—, xii, 116-117  
 Blind signs. i, 21  
 Blindness. vi, 27, 37, 52, 53, 57-59, 85; xi, 66  
 Bliss.—Conditions for the deceased going to the regions of eternal  
     —. v, 123  
 Block-head.—To be a veritable —. viii, 81  
 Boastful.—To be—. ix, 103  
 Boasting.—Given to—. vi, 38  
 Boat.—Birth of a child in a—. iii, 61  
 Bodhana. ii, 3  
 Body.—To have a slight—. ix, 5  
     Causing—ily privations. x, 6  
     Hue of the—. xi, 13, 15, 37  
     Form of the —. xi, 13, 29, 37, 70  
     Characteristics of the—. xi, 13, 15

- Strength of the—. xi, 13, 32
- Weakness of—. xi, 35
- Parts of the—of Kalapurusha. i, 8
- The constituent elements of the—represented by the planets. ii, 28
- Parts of the—of a quadruped denoted by the zodiacal signs. iii, 3
- Proportions of a child's—how ascertained. iii, 76
- The 3 divisions of a child's—and limbs corresponding to the Drekkanas of the Lagna and other Rasis. iii, 77
- Presence of a mole or mark in the—. iii, 78-79
- ly suffering. xi, 30
- ly comfort. xi, 27
- To be bereft of one's—ly comforts. xii, 84
- Destruction of one's—ly health. xi, 34
- Boil—Out break of hot—s. vi, 72
- Death from a —. v, 91
- Bounty. To be—iful. viii, 42; ix, 123
- To be—eous. ix, 11
- Brahma. The yoga under which a person may attain to—'s seat. iv, 105
- Brahma. Conditions under which the deceased may attain to—'s seat. v, 122
- Brahma (yoga). Effect of birth in the—. ix, 100
- Brahmamsa. i, 40
- Brahmana—To become a learned—teacher. viii, 12
- Brahmin.—signs. i, 20
- planets. ii, 26
- s doing base acts. vi, 6
- Reviler of—s. vi, 26, 45
- No reverence for —s. vi, 38
- To be resorted to by the—community. ix, 18
- To revere Gods and—s. ix, 36, 38, 85, 89, 92
- To try to please Gods and—s. ix, 87
- To pay diligent homage to the—s. ix, 104, 121
- being equal in status to kings. x, 26
- The mother of the person to have intrigues with a—, xii, 73

- Birth of a—doing vile acts— xiii, 7  
 Loss of sons on account of a curse from—s. xiii, 32  
 Wealth to be consumed by—s. xv, 77  
 To be a protector of—ical community. xv, 58  
 Brave. To be— . viii, 2, 23, 65, 75, 88, 93, 104; ix, 4, 19, 106  
 Breast. To have fat pendent—s. xiv, 38  
     To have ill-shapen—s. xiv, 38  
     To have shrunken—s. xiv, 38  
     To have exceedingly strong—s. xiv, 38  
 Brigandage. To be devoted to—. ix, 25  
 Broad-eyed. To be—. viii, 18; ix, 30  
 Brother. ——. xii, 1  
     A yoga causing the death of a—. iv, 6  
     A yoga fatal to a— of the new-born child. iv, 7  
     To be without—s. ix, 2  
     To have no younger—. ix, 8  
     To get wealth acquired by a—. xi, 55  
     Prosperity of the younger—. xii, 11, 13, 16  
     Acquisition of a—. xii, 2, 19, 40  
     Loss of—s. xii, 6, 7, 8, 29-31  
     Loss of—s from poison. xii, 45  
     Loss of the next—. xii, 13  
     Premature death of —s. xii, 10-11  
     To have—s from a step-mother. xii, 9  
     To have only one younger—. xii, 14, 15  
     Number of elder—s. xii, 17  
     Number of younger—s. xii, 17, 18, 20, 24  
     To have a— next to one-self. xii, 22  
     Prediction regarding —'s wife. xii, 25  
     Prediction regarding —'s fortunes. xii, 25  
     Affection among—s. xii, 26  
     Friendship between—s and sisters. xii, 26  
     Quarrel among—s. xii, 27  
     Loss of a younger—. xii, 32  
     Loss of an elder—. xii, 10  
     Birth of a younger—. xii, 32  
     To ascertain the number of—s a person may have or lose.  
         xii, 46, 47

- To get wealth through a—. xv, 43, 71  
 To have a fortunate—. xvi, 46, 47  
 To bring on loss of one's—. xvii, 37, 39  
 Brute—Birth of a—when possible? iii, 5  
 Budha—Same as Mercury. ii, 3  
 Budha Yoga. vii, 70  
 Buffalo—Birth of a—when possible? iii, 6  
     Birth of a—. xiii, 5  
     Length of life of a—. v, 42  
     —born in Amavasya. ix, 70, 71  
 Bulbul—Length of life of a—. v, 42  
 Bulky—To be—. ix, 103  
 Bull. (Name of sign Vrishabha). i, 10  
     Length of life of a—. v, 42  
 Burden—To live by bearing—a. xv, 50  
 Burning ghat—Birth of a child in a—. iii, 65  
 Business—To be acquainted with every—. ix, 103  
     Failure of one's—. xvii, 23  
     Time when a—will succeed. xviii, 20, 21  
     To be—like. ix, 11

## C

- Calamity—To suffer from—. viii, 77  
 Calm—To be—. viii, 38  
     To be pure-minded and—. xii, 93  
     To be —minded. ix, 88, 104, 107  
 Calumniating—To be—others. ix, 100  
 Camel—Length of life of a—. v, 42  
     To have—s. x, 32; xiv, 69  
 Cancer. i, 5  
 Candid—To be—. xii, 94  
 Capable—To be—. ix, 28  
 Capricorn. i, 6, 9  
 Captious—To be—. xiv, 85; xv, 78  
 Captivity—Death of a child during the father's—. iii, 60  
     Death in—. v A, 4, 6  
     To suffer from—. xvii, 63

- Care—To be free from—. viii, 31  
     To have a—worn mind. viii, 42
- Carnal—To have no craving for—enjoyment. xvi, 36  
     To be subject to—appetite. xii, 36
- Caste—The—s of the planets. ii, 26
- Cat—Birth of a—. xiii, 6
- Cattle—To own large herds of—. viii, 5  
     To have abundance of—. ix, 34, 97  
     Destruction of—. ix, 47; xiii, 75  
     Increase of—if located in certain directions or quarters. x, 23  
     Acquisition of—. xii, 90; xvii, 43, 51, 52, 65, 68  
     See also 'cow.'  
     Wealth of—. xiii, 75; xv, 66  
     To live by trafficking in—. xv, 49  
     To suffer loss of—. xv, 76; xvii, 37, 44, 75, 98  
     A female to be conspicuous for her—. xvi, 14
- Caul—Birth of a child with a—. iii, 34-42
- Cavalry—To command—. xiv, 69
- Celebrity—To be a person of—. xv, 7
- Celestial—The yoga under which a person will be like a—. iv, 100-101
- Cemetery—Birth of a child in a—. iii, 65
- Censure—To endure public—. viii, 84  
     To be under public—. ix, 102  
     To be exposed to public—. xiv, 59
- Chaitra. ix, 29, 82
- Chakra—Triads of asterisms forming the Savya and Apsavya—s. xvii, 7-8  
     The order to be observed in each—. xvii, 9-10  
     —Ayurdaya. v, 1, 26, 33
- Chakras dasa  
     —of the Lagna. xvii, 47-50  
     —of the 2nd Rasi. xvii, 51-52  
     —of the 3rd Rasi. xvii, 53-54  
     —of the 4th Rasi. xvii, 55-57  
     —of the 5th Rasi. xvii, 58-60  
     —of the 6th Rasi. xvii, 61-63



—of the 7th Rasi. xvii, 64-65

—of the 8th Rasi. xvii, 66-67

—of the 9th Rasi. xvii, 68-69

—of the 10th Rasi. xvii, 70-71

—of the 11th Rasi. xvii, 72-73

—of the 12th Rasi. xvii, 74-75

The possibility of finding the times of disease and death of a person through—. xviii, 40

Chakrapatharddha hani, v, 9-10, 16

Chakra yoga. vii, 164, 172, 178

Chamara yoga. vii, 136-137

Chameleon lizard. To have the portent of the fall of a — on a person. xv, 82

Chandala—To be like a—. xi, 26

Chandra. ii, 3. See also 'Moon.'

Chandradhi yoga. vii, 113

Chandramsa. i, 40

Chapa. i, 6, 12

Chapa yoga. vii, 164, 171, 178

Chaplain—To become a king's—. viii, 12

Chara. i, 13, 34

Character—The effect of the planets upon the—and appearance of the person born under their influence. ii, 53-59

To be of a virtuous—. viii, 34

Excellence of—. x, 7

—of the female how shaped? xvi, 8

Characteristics.—of a Charaka. xv, 16

A female to possess the—of the best of her sex. xvi, 7

Charaka—Characteristics of a—. xv, 16

Charitable—To be—. viii, 24

Charity. xi, 57

To do acts of—. xvii, 69

Chaste—To lead a—life. ix, 26

A female to be—. xvi, 13, 14, 38

To have an un—wife. xiv, 9, 11

A female to be un—. xvi, 16, 18, 34

- A female to lead an un—life with her mother. xvi, 21
- Chathurasra. i, 54
- Chathurdasi—Effect of one's birth in a—. ix, 37, 68, 69
- Chathurthi—Effect of one born in—. ix, 34
- Chathushpada (Karana). Effect of birth in the—ix, 103
- Chathushpada Graha. ii, 12
- Chathushpada Rasi. i, 13
- Chathushtaya. i, 50, 53
- Chent. To become a—, viii, 98
- Cheerful. To be—, ix, 10, 18, 25, 37  
To be of a—mien. ix, 118
- Cheshta (state). ii, 85
- Cheshtabala of planets. ii, 37
- Chest pain. To suffer from—. vi, 91
- Chhatthra yoga. vii, 164, 178
- Chhayasunu. ii, 4
- Chhidra dasa. xvii, 93
- Chhidra Grahas. v, 52, 54; xiv, 46
- Child—birth of a—with a caul. iii, 65
- Birth of a—out of the father's sight. iii, 46-47
- Birth of a—before the Seemantha ceremony. iii, 43
- Birth of a—when illegitimate? iii, 48, 59
- Birth of a—when illegitimate? iii, 54-58
- Birth of a—during the father's captivity. iii, 60
- Place of birth of a—described. iii, 61-66
- The yoga under which a new-born—is cast away by the mother. iii, 67-68
- The colour and appearance of the new-born—and the proportions of its body and limbs. iii, 76
- The three divisions of the—'s body and limbs corresponding to the Drekkans of the Lagna and other bhavas. iii, 77
- 'Yoga'adikam 'vau'—s' danda within a month from its birth. iv, 21
- The Moon in any of the Dussthanas aspected by Rahu causes the death of the—. iv, 4
- The Moon in a Gandantha Nakshatra aspected by or associated with a malefic causes the early death of the—iv, 5

- The Arishta causing the death of the— or its several relations. iv, 6
- A yoga fatal to the mother or a brother of the new-born —, iv, 7
- Some arishta yogas causing the death of both the mother and the —, iv, 9-11
- Arishta to both the mother and the —, iv, 14-16
- Stages of development of the—in the womb. iv, 17
- Yogas causing the instant death of the new-born —, iv, 22, 35
- Yogas producing the speedy death of the new born—. iv, 25-26, 32-34
- Death of the—soon after its birth. iv, 28-29
- Death of the—a month after its birth. iv, 30
- Death of the child within a month, or two after its birth. iv, 31
- The yoga under which the—lives from 2 to 6 months only after its birth. iv, 27
- Yogas leading to the death of the — within 77 days from its birth. iv, 23-24
- Yogas under which the—may live 8 years, 4 years, or only one month after its birth. iv, 35
- Arishta yogas fatal to the—, iv, 36
- The yoga under which a person will be either short-lived or —less. iv, 68
- To declare that the—'s face was or was not seen by the father. xiv, 99
- Cause of—lessness xiii, 32-37
- Yoga producing—lessness. xiii, 24-28
- To be—less. xv, 4, 13, 16, xv, 57
- producing bhavas. xiii, 49
- Children—To have—. viii, 9, 47
- To have many—. xiii, 10
- To be blessed with—. viii, 58, 94
- To possess—. xvi, 17, 28, 33
- To like—. ix, 20
- To be in the society of one's—. viii, 107, xvii, 70

- To be fond of one's—, viii, 17 ; ix, 35  
 To be lacking in—, vi, 7-9, 17  
 To have no—, xiii, 12, 15  
 To ascertain the number of—that one may have, x, 23-27  
     (Notes) ; xiii, 48 ; xvi, 54  
 Acquisition of—, xiii, 1, 50 ; xvii, 47-50, 51-52, 56, 58, 68  
 —to be declared through the 9th bhava in a female horo-  
     scope, xvi, 5  
 To have few—, xvi, 15, 43  
 To have—after much difficulty, xiii, 30-31  
 To have very few—, viii, 44 ; xiii, 30-31  
 Loss of—, xiii, 3, 21 ; xvii, 44, 47-50, 62  
 Death of—, xiii, 12, 58  
 Loss of—due to curse of deities or Brahmins, xiii, 32  
 Loss of—due to offence to  
     Enemies, xiii, 33  
     Father, xiii, 35  
     Mother, xiii, 34  
     Servant, xviii, 36  
     Trouble caused by evil deities, xiii, 37  
 To have—of the form of eunuch, xvi, 14  
 To have—still-born, xvi, 14  
 Life of—under 12 years, iv, 1-2  
 Illness and trouble to one's—, xvii, 99  
 To be bereft of—, viii, 30, 37 ; xiii, 10  
 Class of females bereft of—, xiii, 23  
 Fondling of—, x, 7  
 Chitra, ix, 42, 63-64, 87  
 Chitrabhanu, ix, 14  
 Chowrie. To have the appendage of a—, xii, 103  
 Clever. To be—, viii, 39, 100, ix, 27  
 Cloth, xii, 87. See also 'Apparel'  
     To wear ditty and tattered—s, viii, 31  
 Clothing. To have—, viii, 100  
     To have good—, ix, 103  
     A female to have abundance of—, xvi, 17

- Club.** To be beaten to death by a—. v. A, 6
- Colic.** Death due to—. v, 114-115  
 To suffer from—. vi, 62, 90-92; ix, 76  
 To bring on—, xviii, 33, 39, 62
- Colour.**—s of the signs. i, 23  
 —s of the planets. ii, 19  
 The means of guessing the —s on the parts of an animal. iii, 4  
 The — and appearance of the new-born child and the proportions of its body and limbs. iii, 76
- Combat.** To be eager for—. viii, 92
- Combatant.** To be a good—. viii, 26
- Comfort.** About —s. xii, 87  
 Son's—or misery to be predicted from the 7th bhava. xiv, 1  
 To be possessed of—. viii, 40, 69, 84  
 To enjoy exceeding—. viii, 14, ix, 33  
 To live in—. viii, 95, 107; ix, 13, xvi, 36  
 To have increased—and prosperity. x, 58  
 To have bodily—s. xi, 27  
 To have—a connected with bed. xv, 79-80  
 To possess every—. xvi, 26  
 To live with accessories of—. xvi, 28  
 To have—and happiness secured to one's females. xvii, 73  
 To be—able. viii, 16, 23  
 To have one's—diminished. viii, 14; x, 58  
 To be lacking in bodily—s. xi, 27  
 To be bereft of—s. viii, 7  
 To be bereft of bodily and other—s. xii, 84, 139  
 See also under 'Ease' and 'Happiness.'
- Causing dis—.** x, 6
- Comic.** To be fond of the —. ix, 20
- Commander.** To be a — of an army. viii, 20
- Commander-in-chief.** Mars, the—. ii, 2  
 To be—. viii, 7
- Commerce.** To be engaged in—. xv, 66
- Common sense.** To lack—. viii, 68
- Community.** To be the leader of a—. viii, 44, 110

- Compassionate. To be—. ix, 11, 19, 29, 32, 105, 110, 116;  
viii, 71, 74, 79
- Competent. To be in—. xiv, 85
- Complaint. Death from a bilious—. v, 87
- Computation. To be acquainted with the science of—. viii, 4
- Conception. Character of the offspring resulting from—on the  
several nights of the Rātukālā. iii, 18  
Yogas for the— of double or treble embryos. iii, 24, 26-30  
Yogas for the— of many embryos. iii, 25
- Concern. To be attentive to other people's—s. viii, 26
- Conch. See under 'Water' and 'Pearls'.
- Conduct. To be of a virtuous—. viii, 34  
To follow courses of — prescribed for people lowest in the  
social scale. viii, 43
- Conflagration. To cause injury by—. xvii, 32
- Conjurer. To be a—. viii, 15
- Consumption. Death from—. v, 88-89  
To suffer from—. vi, 62, 78, 89, 96. viii, 38; xvii, 62  
To cause—. xvii, 37
- Constitution. To possess a good—. ix, 12  
To possess a charming—. xiv, 98  
To have a weak—. xi, 32
- Contemplation. To be devoted to—, ix, 26, 105  
To be engaged in holy—. xiv, 101
- Contented. To be—. viii, 38, 96
- Controversy. To earn a living by indulging in interesting—ies.  
xv, 45
- Conveyance. To keep a—. xii, 104.  
See also 'Vehicle'.
- Convict. To be a vile—. xiv, 81
- Copulation. The kind of —that one can have. iii, 12
- Copyist. To be a—of books. xv, 53
- Coquette. To be a—. xvi, 24
- Corn. To possess plenty of—. viii, 103. ix, 102; xv, 68  
To have—. ix, 29  
Time when abundance of— may be expected. xiii, 51-52
- Coronation. To lead to—in a kingdom. xvii, 42

- Cosmetic. To manufacture—substances. xv, 59
- Couch. Death by a fall from one's—. v, 81
- Cough. To suffer from—. vi, 96
- Councillor—To be a king's—. viii, 38
- Counsel—To be clever in—. viii, 73; ix, 11, 90, 111, 118
- Counsellor. Guru and Sukra are—s. ii, 2
- Country—To visit several—ies. ix, 30  
     —ies indicated by the several signs. i, 59, 60
- Couple—Nishaka yogas leading to illness or death to either of the—. iii, 14
- Courage—To be endowed with—. xii, 52, 53  
     To be—ous. xii, 51  
     To be lacking in—. xii, 52
- Courtezan—To have a—for one's wife. viii, 18  
     To be addicted to—s. viii, 51  
     To be a favourite with the—class. viii, 80
- Courtier—To be a—. viii, 71
- Covetous—To be—. ix, 12, 37, 96
- Cow—Birth of a— when possible? iii, 6  
     Death inflicted by the horns of a—. v, 99  
     To be a slaughterer of—s. vi, 14  
     Effect of a—born in an Amavasya. ix, 70-71  
     To own many—s. ix, 104, 117  
     Anything regarding—s should be predicted from the 4th bhava.  
         xii, 59  
     Danger from—s. xii, 38, 44; xiii, 79  
     Acquisition of—s. xii, 90  
     Birth of a—. xiii, 5  
     To possess—s. xiv, 70  
     Birth of a child in a—house. iii, 65
- Coward—To be a—. xii, 37  
     To breed—ice in one. xii, 53  
     To be—ly. viii, 43, 74; ix, 15, 18, 90; xiv, 85  
     To be exceedingly—ly. viii, 19, 29
- Crab. {Name for Kataka}. i, 10
- Crafty—To be of a—disposition. viii, 69  
     To be—. viii, 70, 74

- To be—minded. ix, 109  
 Crane—Length of life of a—. v, 40  
 Credit—To bring—to oneself and her husband's families. xvi, 38  
 Credulous. To be—. ix, 21, 34, 37, 89  
 Cripple. To be a—. vi, 27, 49; ix, 74  
 Crow—Length of life of a—. v, 40  
 Cruel—To be—. viii, 6, 56, 58, 60, 72; ix, 13, 16, 38, 84;  
     xiv, 78  
     To have a—heart. viii, 44  
     To be—minded. ix, 122  
     To be of a—disposition. ix, 110  
     To have—looks. ix, 108, 116  
     To be addicted to—deeds. ix, 117  
 Cruelty—To practise—. viii, 29  
 Cuckold—To be a—. viii, 16  
 Cuckoo—Length of life of a—. v, 43  
 Cunning—To be—. viii, 4; ix, 100  
 Custom—To be imbued with faith due to works based on—. xv, 11

## D

- Dakshina—The order in which triad of stars should be cast.  
     xvii, 9, 11  
 Dakshinayana. ix, 26  
 Data yogas. vii, 165, 166  
 Dama yoga. vii, 165, 173, 179  
 Damshtarakaralamsa. i, 43  
 Danavejya. ii, 4  
 Dancing—To have—parties. xvii, 43  
     To be fond of—. viii, 101  
 Danda yoga. vii, 164, 177  
 Dandayudhamsa. i, 43  
 Danger.—from a beast or enemy. xvii, 100  
     — from cows. xiii, 79  
     — from a dog. vi, 63  
     — from enemies. x, 12; xvii, 67  
     — from fire. xvii, 61, 93  
     — from fire or water. v, 86, 101



—from *kine*. xii, 38, 44

—from one's king. xvii, 45

—from quadrupeds. xii, 38

—from quadrupeds or fire. xvii, 98

—from poison xvii, 93, 96

—from a snake. vi, 64, 74; xii, 42

—from thieves. vi, 74

—from water. xii, 38

To have—. viii, 32

To encounter—. viii, 67

To be exempt from—s. viii, 41, ix, 2

Benefic dots to be productive of—. x, 4, 5

Venus causes sorrow, diseases and—. xii, 56

A clue to the periods when distress,—and disease, evil and  
evil generally may be looked for. xviii, 30

Daridra yoga. vi, 28, 36

Daridra yoga phalam. vi, 37, 38

Daring. xii, 1.

To be—. viii, 22, 39, 58, 72; ix, 10, 89, xii, 35, 39

To engage in acts of—. xv, 46, 57

Dart. Death inflicted by the fall of a— or spear. v, 99, 100

Dasa.— or bhukti during which the loss of a son occurs. xiii, 50

— or bhukti of a person's death. xiv, 54-61

— during which one gets wealth. xv, 72

Importance of—s. xviii, 2

The lords of the Uda—s, the order in which they set in, the  
length of their periods. xviii, 3

What planets prove benefic in a—? xviii, 4

What planets prove malefic in a dasa? xviii, 5

When will a— prove auspicious? xviii, 6, 14

In what positions does the Moon influence a—beneficially and  
in what otherwise? xviii, 7, 8, 14

The Moon's influence on mental states during a—. xviii, 9

Application of the *Subha* and *Asubha* (mentioned in *Sripati-*  
*paddhati*, *Adhyaya* iv) to the —periods shown here. xviii,  
10, 11

References to certain things in some of the previous Chapters as relevant and applicable to a—under examination. xviii, 12

The character of a current—is reflected in the mental states and the surroundings of the person concerned., xviii, 13

The conditions under which a—may prove prosperous. xviii, 15

A bhava is beneficially or injuriously affected during the dasa of the planet occupying it according as this planet is benefic or malefic. xviii, 17

The—of a planet generally is benefic, malefic or indifferent according to the nature of the planet associated with it. xviii, 18

The planets whose—s bring on untoward events. xviii, 25

A clue to the planet whose—may prove fatal. xviii, 26, 27

Under what conditions is a person injuriously affected during the—s of the lords of the several bhavas? xviii, 42-53

Guhka—. xviii, 37

Nirayana—xviii, 36

Sula—. xviii, 38,

Utpanna—, Adhana—and Maha—explained xviii, 35

The particular portions of a—in which the Sthanaphala, Bhavaphala and Drishtiphala manifest themselves severally. xviii, 58, 59

The Sun's—and its sub-divisions. xviii, 60-72

The Moon's—and its sub-divisions. xviii, 73-83

Mars'—and its sub-divisions. xviii, 84-95

Rahu's—and its sub-divisions. xviii, 96-109

Jupiter's—and its sub-divisions. xviii, 110-120

Saturn's—and its sub-divisions. xviii, 121-132

Mercury's—and its sub-divisions. xviii, 133-144

Ketu's—and its sub-divisions. xviii, 145-157

Venus'—and its sub-divisions. xviii, 158-169

When is a—crop full or empty and when may a—be untoward? xviii, 170

Dasa chhidra. xvii, 94, 95

Dasamamsa. i, 30, 35

- Dasami. Effect of birth in a—.* ix, 36
- Dasavarga.* i, 30, 44
- Dasra.* i, 7
- Daughter—To have one's children all—s.* ix, 91  
     *Birth of—s.* xiii, 9
- Davagniamsa.* i, 41
- Day. Signs strong at—.* i, 14
- Dayaja.—ayurdaya.* v, 1
- Dead body—Disposal of the—predicted.* v, 117  
     *The final stage of the—and how it is disposed of.* vA, 13
- Deaf—To be—.* viii, 24, 57  
     *—signs.* i, 21
- Death—Various clues for ascertaining the time of—of persons  
     born under peculiar planetary combinations.* v, 45-54  
     *A clue to the time when—may be apprehended.* v, 58, 59-71  
     *Cause of a person's—*v, 72  
     *The nature of a person's—ascertainable from the position of  
         planets occupying the 7th place from Mandi.* v, 73  
     *To have—brought about by Saturn.* xvii, 44  
     *To meet with a sudden or untimely—.* xvii, 17, 30  
     *Time when—may happen.* xvii, 14, 28, 31  
     *—in the midst of foes and filth.* v, 77; vA, 8  
     *To ascertain the exact period of—of a person.* xiv, 64  
     *Method to ascertain time of one's—.* xiv, 54-61  
     *Means of ascertaining the ailment leading to—*v, 74; vA, 1  
     *—in one's own country or abroad.* v, 74. vA, 1  
     *Planets causing—* v, 75  
     *Means of ascertaining whether—will be happy or unhappy.*  
         v, 76  
     *—of a brother or sister.* xii, 29-32  
     *—of a brother or dear relation.* xviii, 39  
     *Early—of the child* iv, 4, 6  
     *—of the child born.* ix, 47, 50, 55, 57, 58, 61, 62, 63;  
         xiii, 58  
     *Yogas causing the instant—of the new-born child.* iv, 22, 35  
     *Yogas leading to the speedy—of the new-born child.* iv, 25,  
         26, 32-34

- Yogas leading to the—of the child soon after its birth.  
iv, 28, 29
- of the child a month after its birth. iv, 30
- Yogas leading to the—of the child 77 days from its birth.  
iv, 23, 24
- Yoga leading to a child's—within a month from its birth.  
iv, 21, 31
- Arishta yogas causing the—of both the mother and the child.  
iv, 9-11
- of the pregnant woman on account of an operation. iv, 12
- A yoga causing the—of the father either at once or in 3 years. iv, 19
- in the 15th year in consequence of a hurt by a sharp weapon. iv, 55
- in the 16th year owing to hurt by a snake. iv, 56
- in the 17th, 18th, 19th, 20th and 22nd years. iv, 57-61
- in the 26th, 27th, 28th, 29th, 30th and 31st year.  
iv, 62-67
- of the mother's brother. ix, 47, 53
- of the mother's father. ix, 46, 53
- of the mother's mother. ix, 46
- of the mother's sister. ix, 53
- of father or mother. xii, 61, 62
- of father prior to one's birth. xii, 63, 64
- of both the families. ix, 48
- of the mother. ix, 47, 51, 52, 56, 57, 58, 61, 62, 63
- of mother along with father. xii, 76-78
- Time of—of the mother. xii, 79, 80
- of the person born. x, 14, 30
- of the person in his 37th year. x, 16
- of relations. x, 32
- See also 'Loss'
- of the sister's husband. ix, 52
- of an elder born. ix, 6
- of the father. ix, 50, 51, 52, 56, 57, 58, 60-63, 72, 76, 77; x, 14; xii, 58

- To know the exact time (day or night) of father's—. xiv, 100;  
xvii, 99, 100
- Time of—of a female. xvi, 45
- of the father's brother. ix, 52
- of the father's father. ix, 53
- of the father in-law. ix, 48, 49
- of the eldest brother. ix, 49, 50, 55
- of children. xiii, 12
- of mother at the next conception. xiii, 59
- of a son. xiii, 51
- of mother or a maternal uncle. xiii, 58
- of a son or a wife. xiii, 8
- Yoga not to see one's sons during his—. xiii, 66
- Yoga causing the absence of the native at the time of the—  
of the parents. xiii, 66
- and burning of one's parents happening at different  
periods. xiii, 65
- Wife causing husband's—. xiv, 8, 23
- Mother's —following father's. xiv, 62
- of a wife. xiv, 12, 34, 41, xvii, 19
- of a wife or husband. xiv, 13
- of a wife synchronous with that of the husband. xiv, 46
- of a female prior to her husband in the prime of her life.  
xvi, 27, 43
- of husbands to be ascertained from a female's horoscope.  
xvi, 4
- of husband and wife at the same time. xvi, 44
- To apprehend —of a son or other relative. xvii, 20
- Time when—of a relative may occur. xvii, 24
- of one's mother, wife or other relation. xvii, 18
- of cattle. xvii, 37
- of kindred. xvii, 37
- Time of—of a revered person or of one's parents. xvii, 96
- Time of death of the mother or of himself. xvii, 97
- caused by a disease of the anus or the eye or through an  
operation. v, 78

- from the effects of a strong mountain storm, the fall of a thunder bolt, a wall and the like. v, 79
- by being impaled or executed. v, 80, 94
- by assassination. v, 81
- by hunger or famine. v, 82; v A, 1
- in battle by a blow inflicted by a weapon. v, 83
- resulting from indigestion. v, 84
- by swallowing poison. v, 85
- by hanging. v, 85, 102; v. A, 3
- from a fearful epileptic fit. v, 86
- from a bilious complaint. v, 87
- from consumption. v, 88-89
- from rheumatism or diabetes. v, 89
- resulting from a dis-order of the 3 humours or by fever. v, 90
- from a boil or from an injury by a snake. v, 91
- from a fall brought on by biliousness. v, 92
- To die unnatural—. v, 98
- by decapitation. v, 94
- from the bad effects of a fracas. v, 100
- inflicted by the horns of an ox or cow or by the fall of a dart or spear. v, 66, 100
- brought on by a mistress. v, 103
- caused by a food of a special kind. v, 103
- due from the effects of a wound. v, 104
- in captivity. v. A, 4
- caused from the effects of riding on an elephant or a horse. v, 104
- by the blow or fall of a piece of timber. v, 105
- caused by a mother's wrath. v, 105
- from the fall of a tree or thunder bolt. v, 107
- due to accidents and other causes. v. A, 2, 3
- during a pilgrimage to a shrine. v, 108
- in a temple garden in a foreign land. v, 109
- through a wicked course of life. v, 110
- from exposure to fire-arms. v, 111
- caused by poison or fire-arms. v, 112

- by fever, asthma, colic, head-ache, virulent tumours, etc. v, 114
- by colic, a tiger, a woman, through water or dysentery. v, 115
- to be caused by a sharp weapon. v. A, 1, 3, 6, 7, xvi, 29
- due to fire. v. A, 1, 3, 6, 7
- by fever. v. A, 1
- by thirst. v. A, 1
- by the fall of a stone. v. A, 2
- by falling into a well. v. A, 2
- through the evil deeds of one's relations. v. A, 2
- by being drowned in water. v. A, 2
- by dropsy. v. A, 3
- due to vitiated blood or emaciation. v. A, 3
- by a fall. v. A, 3
- through a woman. v. A, 4
- To be beaten to—by a club. v. A, 6
- due to suffocation by smoke. v. A, 6
- due to the displeasure of a king. v. A, 7
- by impalement. v. A, 5
- by worms in a wound. v. A, 7
- by a fall from a vehicle. v. A, 8
- by an instrument of torture. v. A, 8
- caused by birds. v. A, 10
- caused by the fall from a precipice or by the fall of a thunder bolt or of a wall. v. A, 10
- Cause of—to be ascertained with reference to the 22nd decanate. v. A, 11
- The nature of the place where—happens. v. A, 12
- Duration of unconsciousness prior to—. v. A, 12
- Virgo in connection with accidental—s. v. A, 2-4
- The direction in which a person's—will happen. v, 116
- The region to which the deceased goes after—. v, 118; v. A, 15
- Debt. To be plunged in—. xi, 64
- To be harassed on account of—s. xvii, 63

*Dēcanate.* Cause of death to be ascertained with reference to the  
22nd—from the Lagna drekkana. v. A, 11

The several kinds of—s. v. A, 13

See also Drekkana.

*Decapitation.* Death by—. v, 94

*Decease*—See *Demise, Death.*

*Decentful.* To be—. viii, 7, 64, ix, 1, 10, 98; xii, 94

*Deception.* To practise—. viii, 65

To suffer the consequences of—practised on one's self. xi, 52

*Deed.* Destruction of beneficent—s which a person may be inclined to do. xv, 4

To be addicted to evil—s. xv, 53

To be engaged in daring—s. xv, 57

*Deena.* ii, 16, 18; xviii, 32

*Deeptha.* ii, 16, 17; xviii, 31

*Deer-faced.* (Name for Makara). i, 12

*Deerghayus.*—defined. iv, 3

*Deformed.* To be—. vii, 23

*Deha.* v, 57

*Deha.* (Kalachakra). xvii, 37-46; xviii, 40

Effects of the Sun occupying—. xvii, 37

Effects of the Moon occupying—. xvii, 38

Effects of Mars occupying—. xvii, 39-40

Effects of Mercury occupying—. xvii, 41

Effects of Jupiter occupying—. xvii, 42

Effects of Venus occupying—. xvii, 43

Effects of Saturn occupying—. xvii, 44

Effects of Rahu occupying—. xvii, 45

Effects of Kethu occupying—. xvii, 46

—and Jeeva in the Chakras assigned to the several signs.  
xvi, 26-27

—and Jeeva how to be found in each Chakra. xvii, 11

—explained. xvii, 13

Effects due to Rahu, Kethu, Mars or the Sun being in conjunction with—or Jeeva. xvii, 14-16

*Deity.* Ascertainment of one's tutelary—. xiii, 1

Loss of children due to trouble caused by evil—ies. xiii, 37



Loss of issues caused by curse from—ies. xiii, 32

Yoga to worship a male or female—. xiii, 2

Time when the worship of a particular—comes on. xviii, 22

—ies presiding over planets. ii, 20

Dejected. To speak in a—tone. viii, 40

To be—. xv, 56

To be of—speech. xv, 57

Delirium. To suffer from jaundice due to vomiting and—. vi, 92

Delivery. Time of—. iii, 43

Abnormally long periods of—. iii, 44

Place of—ascertainable from the position of certain planets.  
iii, 69

The manner of—painful or otherwise. iii, 70

Safe—when assured? iv, 18

Demise. The possibility of determining the—of a person through  
the Uthpanna dasa, Adhana dasa and Maha dasa. xviii, 35

A clue to find the—of a person through

(1) Nirvana dasa. xviii, 36

(2) Gulika dasa. xviii, 37

(3) Sula da.a. xviii, 38

Criteria for determining the—of a person. xviii, 55-57

See also Death, Loss.

Demon. Trouble due to—s. v, 86

To suffer from ailment produced by—iacal possession. vi, 95

Demonology. To dabble in—. ix, 4

Dependant. To maintain an untold number of—s. xi, 57

To be a—female. xvi, 9

Dependence. Yogas leading to—. vi, 1, 4, 11, 13

Deportment. To be modest in one's—. ix, 101

Depraved. To be—. viii, 28, ix, 1, 86; xvi, 12

To lead a—life. viii, 105

A female to lead a—life along with her husband. xvi, 24

To be of a—mind. ix, 122

Depression. The lord of a sign occupied by a planet in—or the  
lord of the planet's exaltation sign if in a Kendra ushers  
a king. vii, 13

—Signs of planets. x, 29

- Desa. (Nakshatra). ix, 79
- Desire. Venus,—of Kalaperusha. ii, 1
- Despicable. To be—. viii, 38
- Destruction.—of cattle and wealth. ix, 47  
—of every thing. ix, 48
- Deva (5th house). i, 50
- Devabhaga. i, 38
- Devaganesamsa. i, 40
- Devaloka. i, 46; vii, 111
- Devalokamsa. xiv, 102
- Devamsa. i, 41
- Davejya. (Name for Jupiter). ii, 4
- Development. Stages of—of the child in the womb. iv, 17
- Devotee. To become—s. xv, 26, 29, 30, 32, 34, 36  
To assume the habit of a—. xv, 39
- Devout. To be—. ix, 96
- Dhairya. (Name for the 3rd house). i, 49
- Dhal. To have plenty of—. xvii, 64
- Dhana. (Name for the 2nd house). i, 55
- Dhanur yoga. vii, 164, 171, 178
- Dhanus. i, 6, 13, 14-16, 20-22, 26, 32; ix, 60, 61, 93, 96, 108
- Dharma. i, 30, 51
- Digbala.—of planets. ii, 35
- Dignified. To be—. ix, 103
- Dignity. To attain to—. xviii, 54
- Dinakrit. (Name for the Sun). ii, 3
- Direction.—s presided over by the planets. ii, 23  
—at strength of planets. ii, 35  
—of the Lying-in-Chamber. iii, 73  
The—-in which a person's death will happen. v, 116
- Dhata. (Name for Tula). i, 5
- Dhatu. ix, 12
- Dha. (Name for the 5th house). i, 50, 55
- Dhriti (yoga). Effect of birth in the—. ix, 97
- Dhruva (yoga). Effect of birth in the—. ix, 93
- Dhuma (Upagraha). ii, 6

- Effects of—, xv, 54  
 Dhwaṇa. (Another name for Ketu). ii, 5  
 Diabetes. Death from—, v, 89  
 Diarrhœa. To bring on—, xvii, 37  
     To suffer from—, xvii, 62  
 Dice. To be clever at—, ix, 95  
 Diet. To be sparing in—, ix, 89  
 Digambaraṃsa. i, 40  
 Direction. See Quarters.  
 Disaster. Occurrence of—, xii, 136  
 Discernment. To have increase of—, xvii, 41  
 Discomfort. Causing—, x, 6  
 Discontented. To be—, viii, 82  
 Disease. xii, 56  
     To suffer from—, viii, 8, 32, 80, 85; ix, 119; x, 16; xiv, 59,  
     63, 77, 88, xvi, 16  
     To be afflicted with many—, viii, 30, 67  
     To be afflicted with venereal—, ix, 8  
     To be—, d. ix, 95  
 Dots productive of —, x, 4, 5  
 The period when one suffers from—, x, 68  
 Production of—, xiii, 75  
 A female to have a—d womb. xvi, 21, 33  
 To divine—, xiii, 71  
 Disappearance of—, xiii, 75-76  
 To be immune from—, vi, 73; ix, 2  
 To have growing—, xvii, 30  
     —to set in, xvii, 14  
     —to due to ulcer or wound. xvii, 19  
     —to one's own wife. xvii, 19  
     —to a relation. xvii, 24  
 To cause—, xvii, 37, 39  
     —of the ear. vi, 66-67; xvii, 37  
 Eye—, vi, 53, 84; xi, 68  
 Heart—, xii, 37  
 Tooth—, xi, 74

Throat—. vi, 64-66, 82; xi, 75; xii, 42, 43, 45

Wind—. vi, 73, 95; xi, 78

A clue to the periods when distress, danger and—, exile and evil generally may be looked for. xviii, 30

Disgrace. To be in—. viii, 21

To be exempt from—. viii, 47

To be under—. viii, 114

Dishonest. To be—. ix, 88

Displeasure. To incur the royal—. xvii, 74, 101

Disposal.—of the body after death v, 117

Disposition. To be of a tranquil—. ix, 11

To be of a base—. xiv, 82

A female to have a masculine—. xvi, 16

Disputatious. To be—. viii, 4

Dispute. To be skilled in—s. viii, 82

Disreputable. To be—. viii, 44

Distress. A clue to the periods when—, danger and disease, exile and evil generally may be looked for. xviii, 30

Distressed. To be—in mind. viii, 80

To be—by afflictions. ix, 24

A female to be—. xvi, 18

A female to be—by bearing many children. xvi, 28

Division. Three—s of the 42 signs. x, 57

Dog.—Danger from—. vi, 63

To be bit by a—. xv, 82

Dolt. To turn out a—. viii, 98

Dominate. To—over vulgar people. xv, 57

Dominion. Time when acquisition of a— may be announced. xvii, 47, 70

Donor. To be a—. ix, 22

Dot. Benefic—s of the planets. x, 1-2

Dove. Length of life of a—. v, 43

Drama. To acquire wealth from—s. xv, 68

To be devoted to—s. viii, 12

Dread. To cause—of fire and robbers. xvii, 39

Drekkana. : 30

Lords of—s. i, 30

Pakshi—s. iii, 7

The 3 divisions of the child's body and limbs corresponding to the—s of the *I-agna* and other *Rasis* iii, 77

The nature of the injury, ulcer or wound to be apprehended in the part of the body corresponding to the—occupied by a malefic planet. iii, 78-79

Sarpa, Nigada and Pasa—s enumerated. v. 55

—Phalam. ix, 112-116

Malefic—s. ix, 112

Water-bearing—s. ix, 113

Benefic—s. ix, 114

Mixed—s. ix, 115

Effects of birth in the several kinds of—s. ix, 116

Dress. To be of odd—, viii, 20

To be shabbily—ed. viii, 33

To be modest in one's—, ix, 101

Drink. To have good—s. xvii, 53-54

Drishiti (Sub State). ii, 85

Drishiphalā. The particular portions of a *dasa* in which the— manifests itself. xviii, 58-59

Dropay. vi, 97

Death by—, v. A, 3

Drowning. Death by —, v. A, 2

Drunkard. To become a—, vi, 19, 81

Drunken. To be—, ix, 2

Dual signs. i, 13

Dull. To be —and sickly. ix, 1

Dull-witted. To be—, viii, 2, 4, ix, 24, 39, 85

Dumbness. xi, 76

Dundubhi. ix, 24

Dun (r) mati. ix, 24

Duration. The—of unconsciousness prior to death. v, 117

Durmukhi. ix, 17

Durdhara yoga. viii, 83, 85, 96-105

Duschikya. i, 49, 54, 55

Duty. To be devoted to one's own—ies. ix, 19, 31, 33

To be conforming to the—ies of the, wise. ix, 123

Filial—. xiii, 93

Dwadasaka. i, 52

Dwadasamsa. i, 30, 35

Dwadasamsa phalam. ix, 119-121

Dwadasi. Effect of birth in a—. ix, 35

Dwandva (another name for Mithuna). i, 4

—(dual sign). i, 13, 34

Dwarf. vi, 49, 50, 98

Dyuca. i, 51

Dysentery. Death by—. v, 115; vi, 95

## E

Eat. xii, 1

—ache. xi, 67

Ornament for the—s. xii, 47-49

To bring on disease of the—. xvii, 37

—diseases. vi, 66-67

To be presented with—rings. xvii, 53-54

Earth. Lord of—. ii, 27

To deal in various kinds of—. xv, 45

Ease. xi, 49

To lead a life of—. viii, 56

To be devoid of—. viii, 24

To be—loving. ix, 88

To enjoy much—. xiv, 78

To live in—and comfort. xvi, 36

To enjoy uninterrupted—. xii, 83

To live in—with no craving for carnal enjoyment. xvi, 36

East. Signs representing—. i, 13

Planet presiding over—. ii, 23

Easwara (Year). ix, 13

Eat. To—sparingly. viii, 56, 66; ix, 91; xi, 95

To eat in Snādhas. xi, 96

Eating. Silver plate for—. xi, 90

Golden plate for—. xi, 90

Iron plate for—. xi, 90

Eclipse. Reduction in the Ayurdaya of a planet due to its being in a state of — by the Sun. v, 7-8

Education. Perfect in—. xii, 61

To be void of—. xii, 4

Effect. Producing mixed—. x, 4, 6

Producing untoward—. x, 10

Dots falling short of 25 become void of—. x, 53

Dots above 25 and below 30 produce medium—. x, 53

Dots above 30 produce full—. x, 53

—s of the 1st bhava. xi, 13-48

—s of the 2nd bhava. xi, 49-97

—s of the 3rd bhava. xii, 1-58

—s of the 4th bhava. xii, 59-149

—s of the 5th bhava. xiii, 1-70

—s of the 6th bhava. xiii, 71-82

—s of the 7th bhava. xiv, 1-47

—s of the 8th bhava. xiv, 48-64

—s of the 9th bhava. xiv, 65-103

—s of the 9th bhava being occupied or aspected by planets severally or in combinations. xiv, 69-87

—s of the 10th bhava. xv, 1-66

—s—evil or good—due to planets in the 4 Kendras. xv, 51-52

—s of the 11th bhava. xv, 67-72

—s of the 12th bhava. xv, 73-84

Effete. To be un—. ix, 11

Eighth bhava. Effects of the—. xiv, 48-64

Ekadasa. i, 52

Ekadasi. Effect of being born in—. ix, 36

Ekadhipatyasodhana. x, 39-42

Elder-born. To occasion the death of un—. ix, 6

Elder-brother. To have an enterprising—. ix, 91

Elders. To show reverence to—. ix, 31

Element. The—s of which the planets are lords. ii, 27

The constituent—s of the body, represented by the planets.

ii, 28

- Elephant. —To acquire—s. xvii, 41, 65  
 Maximum length of life of an—. v, 41  
 Death from the effects of riding on an—. v, 104  
 —born in an Amavasya. ix, 70-71  
 To have—s and horses. ix, 101  
 To possess an—. xii, 100; xiv, 70  
 To acquire riches through—s. xv, 71
- Eleventh bhava. One's income ascertainable from the—and the planets occupying it indicate the sources. xv, 67-68
- Eloquence. Attainment of—. xvii, 51-52
- Eloquent. To be—, viii, 3, 4, 17, 30, 62, 63, 69, 88; ix, 15, 27, 88, 110, 123; xiv, 75, 86  
 To be—in speech. ix, 100; xi, 79, 80
- Emaciation. Death due to—. v. A, 3
- Emancipation. Yoga for attaining final—. v. A, 15; xv, 2  
 To attain—. xv, 25
- Embryo. Yogas for conception of double or treble—s. iii, 24, 26-30  
 Yogas for the conception of many—s. iii, 25
- Eminent. To be—, ix, 118
- Emissary. To play the part of an—. xv, 44
- Emperor. To become an—. x, 20, 66  
 To be a favourite of—s. xii, 61
- Enemy. Death through the machinations of an—. v, 107  
 To be in the power of one's—. viii, 2  
 To extirpate the whole brood of one's—ies. viii, 6  
 To prove a public—. viii, 64; ix, 4  
 To overcome one's—ies. ix, 87, 97, 106, 124  
 To be ical. ix, 99  
 To be without—ies. ix, 123  
 To surrender one's fortune to his—. xii, 132, 133  
 To ascertain the class of one's—ies. xiii, 74  
 Danger from—ies. xiii, 72, 75  
 Disappearance of one's—ies. xiii, 75  
 Destruction of all—ies. xiii, 81  
 To divine one's—ies. xiii, 71  
 To associate with the—ies of one's father's party. xiii, 73



- To have a liaison with the wife of one's—, xlii, 72  
 To overcome—ies. xiii, 71; xiv, 98  
 Loss of issues on account of wrong done to one's—ies. xiii, 33  
 Trouble from one's—ies. xiii, 80  
 To have numerous—ies. xiv, 74  
 Loss of wealth by—. xv, 77  
 To cause risk from—ies. xvii, 37  
 To suffer danger from an—. xvii, 45, 61, 67, 97, 100  
 Dread of—ies. viii, 6; xvii, 44  
 Time when—ies will multiply. xviii, 20  
 To be triumphant over one's—ies. viii, 13, 40, 47, 74, 77, 100; x, 24  
 To have—ies to contend with. viii, 30  
**Energetic.** To be—. viii, 5, 42, 97; ix, 84  
**Energy.** To possess—. viii, 1  
 To surpass in—. viii, 44  
**Enjoyment.** To have many—s. viii, 18, 43, 47  
 To have princely—s. viii, 60, 61  
 To be devoted to—. ix, 9, 87  
 To have exceeding—s. ix, 18, 23; xvi, 39  
 To possess the means of—s. ix, 28  
 To be sparing in one's—. ix, 109  
 To have unflinching—till the end of one's life. x, 28  
 One's—to be predicted from the 7th bhava. xiv, 1  
 To be blessed with every means of—. xv, 69  
 To have no craving for carnal—. xvi, 36  
**Enmity.**—natural or for the time being, among planets. ii, 41-46  
**Enterprise.** xii, 1  
 To engage in some great—. xvii, 56  
**Epilepsy.** Death due to—and the time of occurrence. xiv, 62  
**Epileptic fit.** Death from a fearful—. x, 86  
**Erysipelas.** vi, 92  
**Esteem.** To be held in great—by one's sovereign. viii, 18  
 To be highly—ed. viii, 21, 39, 107  
**Etternal bliss.** The conditions for the deceased going to the regions of—. v, 123

Ether. Lord of—, ii, 27

Eunuch. Planets that are—s. ii, 27

Yogas for the birth of a—, iii, 23, 31, 33

To have children in the form of—s. xvi, 14

Evening. Effect of birth in the—, ix, 31

Even signs. i, 19

Evil. To be addicted to—, viii, 66; ix, 13, 19

The time when and the people from whom one is to apprehend—, xv, 75

To be—minded. vi, 45; viii, 3, 54, 98, 112; ix, 116, 117, 118; xv, 55

To have—and good for one's lot. xvi, 29

A clue to the periods when distress, danger and disease, exile and—generally may be looked for. xviii, 30

A clue to find out the good or—falling to the lot of a person. xviii, 33-34

—in a person's life. xi, 15

To practise—. ix, 86

To be addicted to—practices. viii, 101; ix, 98, 116

Excellence. To abound in real—s. ix, 17

To possess—s. xvi, 38

To possess every feminine—. xvi, 37

Execution. Death by—. v, 80, 94

Exercise. To be clever in every kind of—, viii, 39

Exile. To be in—, viii, 37

To be bent on going into—. viii, 114

A clue to the periods when distress, danger and disease,—and evil generally may be looked for. xviii, 30

Expenditure.—of money. x, 6

—to be at maximum, minimum or of a mixed nature. xv, 74

Experienced. To be—. ix, 11

Extinction.—of a bhava. x, 17

—of a family. vi, 8, 9, 12

Eye. Death caused by a disease of the anus or the—. v, 78

To be one—d. vi, 90

To possess an one—d wife. vi, 92

- Destruction of the— vi. 54-56  
 Injury to the— vi. 52  
 — disease. vi, 53, 84; viii, 7; xi, 68; xv, 78  
 To have wild—s. viii, 16  
 To be tawny - d. ix, 117  
 To possess weak—s. ix, 5  
 To have broad—s. ix, 92  
 To have bright—s. ix, 93  
 To have reddish—s. ix, 94  
 To have lovely—s. ix, 95  
 To have charming—s. ix, 107  
 Loss of—s. xi, 67  
 To have fine—s. xi, 69

## F

- Face. To have a beaming—. xi, 73  
 To be fair - d. xi, 70, 73  
 To be ugly—d. xi, 72  
 Faculty. To have a critical - to appreciate works of art. xiv, 87  
 Faeces. Death in the midst of—and filth. v, 77  
 Falsehood. To speak—vi, 45  
 Fame. To attain—. viii, 13; ix, 10, 34, 36, 39, 84, 85, 108, 124;  
 x, 53; xi, 16, 18, 19, 44, 59; xii, 106; xv, 63  
 To be possessed of—. viii, 56, 57, 69, 89, 105, 108; xv, 52, 63  
 To win—in the battle-field. viii, 95  
 To care chiefly for—. viii, 21  
 To be of great—. ix, 28; xvii, 41, 42, 43, 65  
 To be rich in—. ix, 91, 117  
 To be far—d. ix, 98  
 Productive of . x, 4  
 — to be ascertained through the Lagna as a female  
 horoscope. xvi, 6  
 To get ill—. xvii, 62  
 Famous. To be—. viii, 14, 15, 17, 24, 42, 52, 54, 65, 76, 87, 90;  
 ix, 83, 103; x, 18, 56; xv, 57, 62; xvi, 14, 17  
 — Time when one becomes—. xvii, 47, 59, 70  
 Family. Extinction of—, vi, 8, 9, 12; xii, 12, 20, 22

- To become the ruiner of one's— ix, 20  
 To have—and friends. ix, 90  
 To be the choicest specimen of one's—. ix, 93  
 To be the best of one's—. ix, 108  
 To be a great credit to one's—. xi, 14  
 Continuance of one's—through an adopted son. xiii, 43  
 To be founders of—ies. xv, 52  
 To have the blessings of a—life. xvii, 42  
 A female to adhere to one's—customs. xvi, 18  
 A female to bring credit to her own and her husband's—ies.  
 xvi, 38  
 Famine. Death by—or hunger. v, 82  
 To suffer from—. xvii, 67  
 Famished. To be—. viii, 32  
 Fat. To have—shoulders, face and body. ix, 94  
 To have a—body. ix, 95  
 Fateful. — positions of the Moon in the several signs. i, 57  
 Father. Planets playing the role of —. iii, 15  
 Birth of a child during the—'s captivity. iii, 60  
 Birth of a child out of the—'s sight. iii, 46-47  
 A yoga causing the death of the—or the mother's—. iv, 6  
 A yoga causing the death of the— either at once or in three  
 years. iv, 19  
 A yoga causing the—to go to a far off country perhaps never  
 to return. iv, 20  
 A yoga when the—of the native will be affected badly. viii, 14  
 To have two—s. viii, 23  
 To be cast out by one's—. viii, 18  
 To inherit wealth from one's—. xi, 43, xii, 43  
 —being a voluptuary. xii, 67  
 Death of the mother along with—. xii, 76-78  
 To know about one's— xiii, 1  
 To know about one's—'s happiness. xiii, 1, 52  
 To know about one's—'s unhappiness. xiii, 54-55  
 Dutifulness to one's— xiii, 54  
 Death of the— prior to one's birth. xiii, 63-64

- Yoga causing the native not to burn his—'s corpse. xiii, 65-66
- A——falling ill. xiii, 64
- Long life to—. xiii, 53
- To be superior to one's—. xiii, 57
- To be at variance with one's—. xiii, 57
- Loss of children in consequence of offence done to one's—, xiii, 35
- Child's face when seen by—and when not? xv, 99
- Time of—'s death. xiv, 100
- To hate one's lawful—. viii, 87, ix, 8
- To sacrifice the convenience of one's—and engage himself in the service of others. viii, 112
- To be without a—. ix, 94
- Death of the—. ix, 50, 51, 52, 56, 57, 58, 60, 61, 62, 63, 72, 76; x, 14; xiii, 58, 60-61, xvii, 99, 100, 101
- A ——should behold the face of his son as soon as born. ix, 83
- Causing trouble to—. x, 12
- to have a lease of abundant administrative power. x, 15
- To get wealth from—'s relations. xv, 67
- Death of the—in-law. ix, 48, 49
- Fatigue.——is the effect of birth in the Sun's Kalahora. ix, 127
- Fat-limbed. To be—. ix, 30
- Favor. To get royal—. xvii, 73
- Fearless. To be—. viii, 9, 30
- Fellowship. To get—. xvii, 73
- Female. Yogas for the birth of a—issue. iii, 21-22
- planets. ii, 27
- signs. i, 13
- To be waited upon and served by—a. viii, 56
- To have—slaves. x, 32
- Eight classes of—s excluded as unfit for child bearing. xiii, 23
- To be by the ill-omen of a—. xv, 49
- To be addicted to—s of other people. xv, 56
- To acquire riches through—s. xv, 68
- Loss of wealth through—s. xv, 77

- horoscope. xvi
- Preparation of a—'s horoscope. xvi, 3
- Points to be noted in a—horoscope. xvi, 4-6
- To know the characteristics of a— from her horoscope. xvi, 7-8
- A—to have the form and characteristics of the best of her sex. xvi, 7
- A—to be profligate. xvi, 7
- A—to be masculine in form and bearing, fickle minded and sinful. xvi, 7
- A—to possess excellent qualities. xvi, 7
- Clues to a—'s position, character, accomplishments and religious life. xvi, 36-42
- A—to bear good sons. xvi, 38
- A—to die prior to her husband. xvi, 27
- A—to have an aversion to her husband. xvi, 26
- A—to be dependent on another. xvi, 9
- A—to have many husbands. xvi, 9
- A—to be chaste. xvi, 38
- A—to be virtuous. xvi, 10
- A—to know the intrinsic qualities of all things. xvi, 10
- A—to be cast away. xvi, 23
- A—to do away with her husband. xvi, 34
- A—to have a self-controlled spouse. xvi, 49
- Clues to the kind of husbands a—will have. xvi, 48-53
- Time of a—'s death. xvi, 45
- A—to predecease her husband. xvi, 43
- A—to have few children. xvi, 43
- A—'s possibility to have a fortunate brother. xvi, 46-47
- A—to be wedded to an old and exceedingly dull husband. xvi, 50
- A—to have a decrepit husband. xvi, 51
- To have comfort and happiness secured to one's —. xvi, 73
- Merocious. To be—. ix, 98
- Fever. Death by—. v, 93, 114, 115; v. A, 1
- To become liable to—. vi, 72, 77
- To suffer from—. xvi, 18, 92, 96, 100

# INDEX

To get—. xvii, 37, 40

To suffer from a complicated—. xvii, 97

Fickle. To be very—. viii, 58, 74, 99; ix, 85, 123

Fickle-minded. To be—. viii, 1, 10, 12; ix, 12, 100, 103, 116, 117; xiv, 85; xv, 2

A female to be—. xvi, 7

To be exceedingly—. ix, 108, 124

Fiends. vi, 94

Fifth bhava. Things that can be predicted from—. xiii, 1

Effects of the—. xiii, 1-70

Fine arts. To be clever in—. viii, 3

To be skilled in—. xvi, 37

Fire. Lord of—. ii, 27

Danger from—. v, 86; xi, 71; xvii, 40, 46, 61, 74, 93, 96, 98

To cause damage by—. xvii, 32

To bring on risk by—. xvii, 33, 39, 44

Fire arms. Death from exposure to—. v, 111, 112

Firm. To be—at prospect of battle. xii, 33

To display—ness. xvii, 53-54

Firm-minded. To be—. viii, 23; ix, 21; xii, 34

First bhava. Effects of the—. xi, 13-48

Fistula. To suffer from—. v, A, 9

To suffer from—of an advanced type. viii, 59

Fit. Death from a fearful epileptic—. v, 86

Fixed signs. i, 13

Flatulence. vi, 89

To suffer from—. xiii, 78

To produce trouble due to—. xvii, 32

Flatulent. To be—. xv, 78

Flavour. The—s signified by the planets. ii, 29

Flowers. xii, 88

Foe. To exterminate—s. viii, 76, 78

Destruction of—s. ix, 4

To be victorious over one's—s. ix, 17

To have no —s. ix, 25, 102

To acquire wealth from—s. xv, 43

See also Enemy.

Foe-men. Danger from—. xvii, 39, 40

Following. A female to have a—. xvi, 17

Food. xi, 49

To become the giver of—. xii, 58

To dispense—. xvii, 59

To dispense—to many. xii, 57

To eat agreeable—. xi, 91

To eat begged—. viii, 31

To eat unwholesome—. vi, 7; xi, 90

To have abundant—. xvii, 42

To have excellent—. xiv, 47

To have palatable—. xii, 54

To possess—. xvii, 53-54

Death caused by—of a special kind. v, 103

Time when one can have good—. xvii, 51-52

Foot. Amputation of hand and—, v, 95

Foreign. Going to—lands. vi, 8; xi, 23, 25

To lodge in a strange house in a—land. xii, 141

Death in a temple garden in a—land. v, 109

To be fond of—countries. viii, 7

To dwell in—countries. viii, 36

To live in a—country. viii, 97

Forest region. To move about in—. viii, 18

Forlorn. To be a—creature. xiii, 68

To be—. xiv, 88

Form. The—and appearance of the planets. ii, 7

To have a fresh and fascinating—. x, 7

Fortune. To be possessed of—. viii, 43

To have good—. xi, 21; xiv, 67-69, 97

To surrender and s—to his enemy. xii, 152, 153

Husband's—to be gathered from the 7th bhāṣa in a female's horoscope. xvi, 5

A woman's — to be gathered from the Lagna. xvi, 6

To be blessed with good—. xvi, 29

To be blessed with every kind of—. x, 66



- Fortunate. To be—, ix, 104; xi, 73; xii, 61; xiv, 86  
 To be exceedingly—, ix, 20, 23, 24  
 To be un—, xiv, 87
- Foul-mouthed. To be—, viii, 54
- Foul smell. To emit—, xiv, 63
- Fourth bhava. Effects of the—, xii, 59 149
- Fowler. To become a —, vi, 15
- Fracas. Death from the bad effects of a—, v, 100
- Fragrance. xii, 87, 88
- Fraud. To have a mind inclined to—, ix, 105  
 To be—ulently minded, viii, 46
- Free booter. To be destined to become a—, ix, 94
- Fretful. To be—, xi, 72  
 To speak—ly, viii, 66
- Friday. Effect of being born on a—, ix, 39
- Friend. To have good—s viii, 21, 73, 108  
 To have a following of—s, viii, 42, ix, 90  
 To be—ly, viii, 76  
 To be—less, viii, 8, 26, ix, 13, xiv, 80  
 To be kind to one's—, ix, 109  
 To ascertain the number of friends a person may get or lose,  
 xiii, 46 47  
 To acquire wealth from—, xv, 43, 67  
 To lay out money on account of—s, xv, 77  
 To acquire new—s, xviii, 56, 68
- Frog. Length of life of a—, v, 40
- Fruit. xii, 1  
 Enjoyment of—s, xii, 40  
 To be fond of—s, xii, 55  
 To get—a in abundance, xvii, 53, 54
- Furniture. Acquisition of household—, xvii, 72
- Future. To be speculating about the—, viii, 112

G

- Gada yoga. vii, 164, 168
- Gait. To possess—of a mixed land, xvi, 8
- Gajakesari yoga. viii, 116 117

- Gallant. To be a—. viii, 43; ix, 38, 39, 95  
 To be foremost among—s. viii, 80
- Gallantry. To have—. viii, 63
- Gamana (7th house). i, 51
- Gamble. To stake one's property in—ing. ix, 15  
 To be a—r. ix, 119, 120  
 To lead a person to—ing. xv, 4
- Ganda (yoga). ix, 76, 98  
 —dosha stated. ix, 68-69  
 —doshapavada. ix, 81-83  
 —period stated. ix, 64-67  
 Distinguishing mark of a—period. ix, 59  
 —fails not of effect. ix, 58
- Gandantha. Moon in—Nakshatra aspected by or associated with  
 a malefic causes the early death of the child. iv, 5  
 Explanation of—. ix, 45
- Ganger. To bathe in the—. xv, 23, 4
- Garaja (Karana). Effect of birth in the—. ix, 102
- Garalamsa. i, 38
- Garden. Death in a temple—in a foreign land. v, 109
- Garga. i, 1
- Geha. i, 50
- Gem. Acquisition of —s. xvii, 43
- Gemini. i, 4, 9, 10
- Generous. To be—. viii, 17; ix, 19
- Gentle. To be of—birth. viii, 7  
 To be—in one's nature. ix, 90  
 To be very—. ix, 103
- Ghata. i, 6
- Ghee. To have plenty of—. xvii, 64
- Ghorama. i, 38, 41
- Ghoshya. vi, 94; xvii, 44
- Gift. To bestow liberal—s. viii, 63, 86, 110  
 To bestow—s. ix, 28  
 To bestow great—s. xiv, 91, 103  
 To lead to acts of—s. xvii, 38

- Girl. To become addicted to unmarried—s. viii, 43  
 Glory. Not to attain that due—though performing meritorious acts. xv, 7  
 Glou (Another name for the Moon). ii, 3  
 Glutton. To be a—. xi, 91  
     To be —ous. viii, 77  
     To be given to—ous habits. viii, 19  
 Glut'ony. vi, 37  
     To be addicted to—. viii, 9  
 Gnana i, 52  
 Go (Vrishabha). ii, 4  
 Gent. Birth of a—when possible? iii, 6  
     Birth of a—. xiii, 5  
     Length of life of a—. v, 43  
 Goblin. Illness due to meeting—s. vi, 94  
 Gochamphalam. xvi, 3  
 Gods. Reviler of—. vi, 26  
     To worship—and Brahmins. ix, 30, 36, 38, 85, 89  
     To show reverence to—. ix, 31, 37, 92, 121, 122  
     To please—and Brahmins ix, 87  
     To evince love to—. xiv, 79  
 Gokula. i, 4  
 Gola or Golaka yoga. vii, 165, 173, 180  
 Gold. To earn by working in—. xv, 44  
 Gonorrhoea To suffer from—. xvii, 62  
 Good. Acquisition of—things. x, 69  
     Association with the—. x, 7  
     Planets yielding—. x, 11  
     All — and evil in the life of a person is to be ascertained through the Lagna xi, 15  
     To enjoy — fortune xi, 21  
     To have—and evil for a female's lot. xvi, 29  
     A clue to find out the—or evil falling to the lot of a person. xvii, 33 34  
 Good manners. To be of— xvii, 41  
 Good natured To be — ix, 87  
 Goodness To be devoid of all—. viii, 20

- Good works. Accomplishment of—, xvii, 69  
 To have the fruit of—, xvii, 71  
 Goose. Length of life of a—, v, 43  
 Gopura, i, 45  
 Gopuramsa, vii, 110  
 Gout. Death by—of a virulent kind, v, 115  
 Governing. To be of the—class, ix, 89  
 Gowri. Yoga to worship the Goddess—, xiii, 2  
 Grace. To have personal—, viii, 63  
 Grahagunakara, x, 44  
 Grain. To earn a living by dealing in—, xv, 44  
 To suffer loss of—, xvii, 98  
 Grammarian. To become a—, xi, 84  
 Grand son. To be blessed with—, ix, 72  
 To have a—, xiii, 11  
 Grass. To earn a living by dealing in—, xv, 44  
 Grateful. To be—, ix, 86  
 Gravelly ground. Birth of a child in a—, iii, 54  
 Great. To become—, xvii, 21  
 Great men. To secure the favor of benevolent, trusty—, xvii, 41  
 Grief. Death by—, v, 115  
 To come to—, xvii, 35  
 Grishma, ii, 23; ix, 27  
 Gulle. To be full of—, ix, 16  
 Gulika, ii, 5; vi, 61  
 —dasa, xviii, 37  
 See also Mandi.  
 Gulikamsa, i, 41  
 Guna, The 3—s, ii, 26  
 The time when the three—s manifest themselves, xviii, 23  
 Guru, ii, 4. Same as Jupiter.  
 —(Satham), i, 51, 54  
 Characteristics of a—(ascetic), xv, 16

## H

- Habit. To know of one's bad—s, xiii, 71  
 To be of wandering—s, viii, 10

- To be of vagrant—*viii*, 12
- Hair. To have brown—. *ix*, 38
- To have golden—in one's person *ix*, 118
- Hala yoga. *xii*, 164, 175
- Hamsa yoga. *vii*, 59, 63
- Hand. Amputation of, or slit in the—. *v*, 93
- Amputation of—and foot. *v*, 95
- Handsome To be—. *viii*, 4, 10, 47. *ix*, 19, 25, 110, 117
- A female to be—. *xvi*, 14, 39
- Hanging. Death by—. *v*, 85, 102, 106
- Happiness. To be bereft of—. *viii*, 105, *ix*, 3
- To be possessed of—. *viii*, 40
- To have comfort and—secured to one's females. *xvii*, 73
- To have domestic—. *xiv*, 71
- To have one's—diminished. *viii*, 14
- To have much—. *ix*, 6, 124, *xvii*, 15, 47, 53 54, 56
- To have one's —married *ix*, 88, *xi*, 14, 38 42, 47, 49
- To enjoy—. *xii*, 131
- To live in—. *viii*, 100, *xvi*, 28, 38, 49
- To lose one's —. *ix*, 124
- To reach the seat of highest—. *xv*, 83
- Benefic dots of more than 30 in a house produce—. *x*, 53
- Bestower of—to many *xii* 58, 59, 85, 106, 109
- of the person. *xii*, 81, *xiv*, 67
- Jupiter represents the essence of all knowledge and—of Kalas purusha. *ii*, 1
- Loss of—. *xii*, 140
- Un—. *xii*, 85, 131
- Wedded—to be gathered from the 8th bhava in a female's horoscope. *xvi*, 56
- Happy. To be—. *viii*, 8, 13, 14, 23, 34, 54, 104, 108, *ix*, 24, 27, 29, 33, 51, 84, 89, 92, 97, 122, *x*, 56, 58, *xiv*, 69, 94
- To be very—. *viii*, 78
- and un—portions in a life. *x*, 59
- To be—in later life *xiv*, 81
- To be un—. *xiv*, 74, *xvi*, 16

- Hard-hearted. To be—. viii, 68  
 Hardship. Producing—. x, 5  
 Haribara Brahma yoga. viii, 162-163  
 Harlotry. To take to—with one's mother. xvi, 32  
 Harshana (yoga). Effect of one's birth in—. ix, 98  
 Hasta (Nakshatra). ix, 41, 63, 66, 87  
 Hasty. To be of—temper. ix, 86  
 Haunt. The—s of planets. ii, 13  
     The places of human abode or — signified by the planets.  
     ii, 24  
 Hawk. Length of life of a—. v, 40  
 Head. To be born with two—. vi, 48  
     To be without—. vi, 50, 51  
     To have a big —. ix, 24  
 Head-ache. Death by—. v, 114  
     To suffer from— viii, 35  
 Healing. To be acquainted with the art of— ix, 12  
 Health. Destruction of one's bodily —. xi, 33, 34  
     To lead to—. xvii, 38, 42  
     To command good—. xvii, 57, 58, 71, 72  
     To have—of body. xvii, 47  
 Healthy. To be—. ix, 97  
 Hearing. To lose one's sense of—. viii, 95  
 Heart. To enjoy purity of—. xvii, 56  
 Heart-disease. To suffer from—. viii, 68, 112; xii, 37; xiii, 69  
 Heart-winning. To be—. viii, 82  
 Heaven. Conditions under which the deceased may go to —.  
     v, 121  
 Hair-apparent. Budha, the —. ii, 2  
 Heli. ii, 3  
 Hell. Conditions under which a person goes to—. v, 120  
     To go to—. xv, 83  
 Help-mate. To be without a—in life. viii, 87  
 Hemalamba. ix, 18  
 Hemantha. ii, 23; ix, 28  
 Hemorrhage. vi, 95  
 Henpecked. To be —. viii, 41, 66, 68; ix, 96

- Heretic. To be a—, ix, 8
- Hermaphrodite.—planets. ii, 27  
See also Eunuch.
- Hermit. To become a devout—. xv, 34
- Hero. To be a —, viii, 84
- Heroic. To be of a — temperament. viii, 92, 101  
To be —, ix, 104
- Heroism. To evince—occasionally. xv, 51  
To display —, xvii, 53-54
- Hibuka. i, 50
- Highest rank. To be of the—, viii, 32
- High minded. To be—, viii, 71
- Hip. A female to have handsome—s. xvi, 21
- Histrionic Art. To be acquainted with the —, viii, 56
- Holy. To visit— places ix, 96  
To be engaged in — works. xii, 82  
To be engaged in—contemplation. xiv, 101  
To seek admission into the—order. xv, 23, 42  
To become a—man. xv, 21, 27  
To become a—founder of a system of philosophy. xv, 23  
Conditions under which persons long to, but cannot, enter the —order. xv, 42  
Yogas leading to apostasy from the—order. xv, 404-41
- Home comfort. Loss of — s. xvii, 44
- Honest. To be—, ix, 12, 18
- Honor. To have a high sense of—. ix, 20, 25, 28, 38, 86, 87, 88, 100, xv, 63  
To be void of —. xv, 1  
Loss of —. xvii, 44  
To obtain conspicuous—from one's own community. xvii, 35  
To be — ed every where. viii, 35  
To be — ed by one's sovereign. viii, 47, xvii, 47, 50, 51-52, 58  
To be—able. viii, 11, 32, ix, 88, 89
- Hopeful. To be —, viii, 27
- Hora. (Half of a Day). i, 30

Lords of —s. i, 30

—— (Lagna). i, 49, 55

Hora phalam. ix, 110-111

Horn. Death inflicted by the —s of an ox or cow. v, 99

Death from a — ed aquatic animal. v, 101

Horoscope. Rules for matching —s for brides and bridegrooms.  
xiv, 34-37

Female——. xvi

To ascertain a female's characteristics from her—. xvi, 7-8

To know about a female's—. xvi, 1-54

How a — helps. xvi, 1-2

How a female— should be prepared and what it should set forth. xvi, 3

Points to be specially noted in a female—. xvi, 4-6

Certain correspondence with the —s of men and women.  
xvi, 54

Horse. Length of life of a—. v, 40

Acquisition of—s. xvii, 41

Danger from—s. xiii, 79

Death from the effects of riding on a —. v, 104

Wealth of—s. xiii, 75

—— born in Amavasya. ix, 70-71

To command an army and —s. viii, 31

To command—s. viii, 73

To be in command of a 100,000—. x, 65

To possess—s. ix, 101; x, 8; xii, 98, 100, 102; xiv, 70

To possess a — conveyance. xii, 99

Hospitable. To be —. xiii, 70

Hostile. To be — to one's own people. ix, 30

To be — to every body. ix, 102

To be — to one's relations. ix, 101

To be — to people who are contented with what they have.  
ix, 105

To be — to good men. ix, 108

Hot-tempered. To be—. viii, 63, ix, 13, 104

Hotel. To be a — keeper. xv, 49



House. xii, 59

Acquisition of a—. xii, 142

Acquisition of new —a. xvii, 56, 68

Languidness in one's —. xii, 138

Loss of—. xii, 136, 143

Number of sound and strong—a that one can have. xii, 144

To have a dilapidated or haunted—. xii, 142, 145

To lodge in a—of a paternal relation. xii, 141

To lodge in a stranger's—. xii, 141

To possess a lovely and many-hued—. xii, 145

To possess a strong—. xii, 146

To possess no—s. ix, 3, xii, 139

House hold. xi, 49

Humiliation To be exempt from—. viii, 47

Humour. Death resulting from a disorder of the three—s. v, 90

Death caused by disease arising from the inflammation of the

—s. v, 113

Hunger. Death by—or famine. v, 82, v. A, 1

Hurt. Planets becoming —ful. x, 9

Husband. A means of finding out a person that may prove acceptable as a—. xiv, 31, 33

Kind of —s that a female will get. xvi, 48, 53

Revelation of character of a female's—. xvi, 42

—'s well-being to be gathered from the 9th bhava. xvi, 5

Wife abandoned by —. xiv, 7

Wife to associate with other men at the instance of her own —. xvi, 19, 31

Wife causing the death of—. xiv, 8, 23

Wife disliked by the—. xiv, 12

Causing injury to the—. xiv, 34

Death of the —. xvi, 4

Death of the—synchronous with that of the wife. xiv, 44, 46

Death of female before her—. xvi, 27, 43

Death of wife or —. xiv, 13

— to be an agriculturist. xvi, 51

— to be always away from home. xvi, 48

- to be blessed with long life, wealth and power. xvi, 53
- to be childless. xiv, 16
- to be decrepit. xvi, 51
- to be devoted to his wife though gallant towards other women. xvi, 49
- to be dull. xvi, 50
- to be fair-limbed. xvi, 52
- to be handsome, worthy, spare, voluptuous and troubled with ailments. xvi, 52
- to be impotent. xvi, 48
- to be long-lived and wealthy. xvi, 51
- to be lovely, ever playful, etc. xvi, 53
- to be a low evil-minded wretch or some such person. xvi, 53
- to be lustful. xvi, 52
- to be a man humble in appearance, delighting in cruelty, etc. xvi, 52
- to be a man of learning. xvi, 49 51,
- to be a man of taste. xvi, 52
- to be an old dolt. xvi, 49
- to be old, infirm and wicked. xvi, 53
- to be possessed of excellent qualities. xvi, 50
- to be a robber-chieftain. xvi, 51
- to be soft-bodied. xvi, 50
- to be a villain. xvi, 51
- to be voluptuous and handsome. xvi, 49
- to have fiery eyes. xvi, 52
- to have another wife. xiv, 18
- to have 3 wives. xiv, 20
- to have many wives. xiv, 21
- taking to women not his own. xiv, 12
- and wife to be mutually embittered. xvi, 23
- To ascertain the worthiness or unworthiness of the—. xvi, 4
- To be an object of aversion to one's—. xvi, 33
- To be at variance with one's—. xvi, 22
- To be attached to an un-worthy—. xvi, 16

- To be baited or loathed by a—, xvi, 48  
 To be begotten in the mother by one other than her,—  
 xii, 68  
 To be the beloved of a royal — xvi, 16  
 To be blessed with a charming—, xiv, 47  
 To be devoted to one's—, xvi, 14  
 To be disliked by one's —, xvi, 18, 25  
 To determine the—'s fortune well being or otherwise xvi, 5  
 To be a favourite of one's —, xvi, 13, 25, 39  
 To be much liked by one's—, xvi, 21, 33  
 To be put away by one's —, xvi, 19, 22, 30  
 To do away ultimately with one's—, xvi, 34  
 To have an aversion to one's —, xvi, 26  
 To have a contemptible wretch for a—, xvi, 48  
 To have a—gentle and diverting by his excessive playful  
 ness, xvi, 49  
 To have many —s, xvi, 9  
 To live long with one's— xvi, 28  
 To prove fatal to the—, xiv, 35  
 Hypocritical. To be—, ix, 96

## I

- Ice. To seek relief in the use of—, ix, 27  
 Idiosy. vi, 27, 37, 79 81, 83  
 Idiot. To be an—, viii, 111  
 Ignoble To do—deeds viii, 84  
 To be of—nature, ix, 18  
 To acquire wealth through—occupation, xv, 71  
 Ignominy. Mark of—put upon a person xiii, 72  
 Ignorant. To be— viii, 8, 33, 37, 39, xv, 51  
 Ill behaved. To be—, ix, 21, 116  
 Illegitimate When should a child be declared —? iii, 54 58  
 Ill-fame. To have—, xvii, 62  
 Ill mannered. To have—sons viii, 10  
 To be—, viii, 13, 22  
 Ill natured. To be—, ix, 18  
 Illness. Lingering—, vi, 97

- due to meeting ghosts, goblins, etc. vi, 94
- Ill-tempered.* To be—. vi, 7; ix, 2, 13, 21, 88
- Illustrious.* To be—. viii, 1; xiv, 75
- Imaginative.* To be—. ix, 30
- Immoral.* To be—. viii, 99; ix, 15, 17, 116
- Immortal.* Illness due to meeting an—. vi, 94
- Immoveable signs.* i, 13
- Impaled.* To be—. v, A, 5
- Impalement.* Death by—. v, 80
- Impassioned.* To be—. ix, 117
- Impatience.* To betray—in one's speech. vii, 10
- Impotent.* To be—. viii, 50; xiii, 71
- Impotency.* — in regard to one's wife. xiii, 72
- Impregnation.* Time recommended for—. iii, 16; x, 23
- Imprisonment.* Yoga leading to—. vi, 74, 76
- To suffer—. xvii, 63
- Death due to—. v, A, 6
- Incendiary.* To become an—. ix, 9
- Incest.* To be guilty of—with one's mother. xii, 69, 70
- with the wife of a venerable elder. xii, 70
- Incontinent.* Making the mother—. xii, 71
- Income.* To find the — or salary of a person. v, 3, 7
- See *Wealth.*
- Increase.* — of cattle, wealth, vehicles, if located in a particular quarter. x, 23
- Indecorous.* To be—. viii, 81
- Independence.* To be possessed of—. viii, 56
- Indigent.* To be—. viii, 64, 66, 80, 114; ix, 18, 21, 30, 88, 95
- 118; xiv, 80
- A female to be—. xvi, 17
- Indigestion.* ——. v, 90
- Death resulting from—. v, 84
- Indolent.* To delight in the society of the —. viii, 83
- Indra yoga.* vii, 68
- Indu.* ii, 3
- Indumukhamaa.* i, 43
- Induputra.* ii, 3

- Indurekhamsa. i, 43
- Industrious. To be very—. ix, 34
- Infamy. Houses with no dots in them are productive of—. x, 4
- Infanticide. vi, 14
- Infirmity. To suffer from an—. ix, 73, 75, 84, 95
- Inflamed eyes. vi, 53
- Inflammation. Death caused by disease arising from the—of the humours. v, 113  
To produce—of the body. xvii, 39
- Influence. To have no—. xv, 64  
To wield large—. viii, 43  
The good—of a planet in its several positions. vii, 58
- Informers. To be a clever—. viii, 26
- Ingratitude. To betray—by one's speech. ix, 86
- Iniquity. To be clever in—. viii, 23
- Injury. Nature of the—to be apprehended in the part of the body corresponding to the Drekkana occupied by a malefic planet. iii, 48
- Insane. To be—. viii, 74, ix, 5
- Insanity. vi, 27, 37, 79, 81, 83  
Death due to—. v, 114
- Insect. Death by—bites. v. A, 7
- Insignificant. To be—. viii, 38
- Instructive. To be—. viii, 76
- Instructor. To earn as an—. xv, 48
- Instrument. To be put to death by an—of torture. v. A, 8
- Intellect. To be deficient in—. viii, 98  
To be endowed with—. xv, 52  
To have a strong—. viii, 95  
To possess a clear—. viii, 14, 94  
Increase of—. xvii, 41
- Intelligence. To be bereft of—. viii, 44  
To be devoid of—. xii, 61, xiii, 4, 67  
To be endowed with—. xiii, 67  
To be lacking in—. vi, 7  
To have little—. ix, 87

To know about one's—, xiii, 1

To possess—of a mixed kind. xvi, 8

Intelligent. To be—. viii, 2, 9, 105; ix, 11, 19, 21, 23, 27, 84-86, 103

To be exceedingly—. viii, 5

To be very—. viii, 3

A female to be—. xvi, 26

Intemperate. To be—. vi, 45

Intrigue. To have—s with another. xii, 71

Mother's— with

a Brahmin. xii, 73

a Kshatriya. xii, 73

a low-born person. xii, 72

a Sudra. xii, 72

a Vaisya. xii, 72

Investment. To secure income from reproductive—s, xvii, 73

Iravata. i, 47; vii, 111

Iron. To be working in—. viii, 49

Irons. To be put in—. xvii, 63

Irresolute. To be—. ix, 18, 107, 111

Irrigation. To be bent on—. ix, 116

Irritable. To be—. xii, 35; xiv, 80

Irritability. To betray much—. ix, 87

Ishu. See under Sam.

Issue. Yogas making an—possible. iii, 19-20

Itch. To be liable to the—. xii, 43

### J

Jaggery. To live by trafficking in—. xv, 49

Jala (4th house). i, 55

Jamitra. i, 51

Janma. i, 49

Janmarksha. ix, 72, 78; xviii, 23

Janma Rasi. To ascertain the favourable—of the partner in life.  
xiv, 32, 33, 37

Jataka Parijata. i, 1, 3

Jathi (Nakshatra). ix, 79

- Jaundice. vi, 92, xvii, 62  
 Jaya (year). ix, 17  
 Jeeva (Jupiter). ii, 4  
     The term—explained. v, 57  
     —, xvii, 26-33, 37-46, xviii, 40  
 Jeevaka Characteristics of a—. xv, 16  
 Jeevasarman. The Ayurdaya of—. v, 17  
 Jewel. To have—s. ix, 105  
     To be rich in—s. xiv, 77  
     Acquisition of a red—. xii, 101  
 Jhasha. i, 7  
 Journey. —to be predicted from the 7th bhava. xiv, 1  
 Jovial. To be—. viii, 107, 108  
 Joy. To be bereft of the—s which wife, children and wealth  
     give. viii, 38, 39  
     To be banished from the—s derivable from the kind care of  
         a mother. viii, 44  
     To have—with a wedded consort. xvii, 64  
     To be—ful. ix, 89  
     To be of a—ous temperament. ix, 22  
 Jubilee. To have—. xvii, 59  
 Judge. To be a—. viii, 48  
 Judgment. To form sound—s. ix, 100, 106  
     To be devoid of—. xii, 60, 61  
 Juggling. To be clever in—. viii, 30  
 Juka. i, 5  
 Jupiter. i, 25, 26, 37  
     —, the essence of all knowledge and happiness of Kala-  
         purusha. ii, 1  
     — and Venus are Counsellors. ii, 2  
     — and Venus produce effect when they are in the middle of  
         a sign. ii, 82  
     Other names for—. ii, 4  
     Form and appearance of—. ii, 7  
     The abode signified by—. ii, 24  
     The apparel signified by—. ii, 22

- The aspect of—, ii, 30-32
- The caste of—, ii, 26
- The color signified by—, ii, 19
- The digbala of—, ii, 35
- The direction presided over by—, ii, 23
- The constituent element of the body represented by—, ii, 28
- The flavour signified by—, ii, 29
- The Guna typified by—, ii, 26
- The precious stone represented by—, ii, 21
- The season represented by—, ii, 23
- The sex of—, ii, 27
- The substance ascribed to—, ii, 20
- The Shadbala of—, ii, 40
- The period of time signified by—, ii, 29
- Special peculiarity of—, ii, 47
- What may be divined with respect to a person's life by means of — ? ii, 50
- For what bhavas is—a Karaka ? ii, 51
- In what particular bhava does—work evil ? ii, 52
- The influence of—upon the character and appearance of the native, ii, 57
- When and where—is auspicious ? ii, 65
- Evil effects of—when in unfavourable positions, ii, 79
- An arishta yoga to be averted by—in strength, iv, 37
- Fateful positions of the Moon to be counteracted by—in strength, iv, 38
- 's dasa and its subdivisions, xviii, 110-120
- in the Lagna and Mercury in a Kendra, aspected by the lord of the 9th usher a person who will be on a footing of equality with Kings, vii, 17
- and Venus in the 2nd house make the person born a King, vii, 39
- in the 4th, Moon in the Lagna, Venus in the 10th and Saturn in Tula, Makara or Kumbha usher a person who will be either a King or equal to a King, vii, 18
- in the 5th, Moon in the 3rd and the Sun in the 9th usher a King as rich as Kubera, vii, 12, 49



- in the 7th, Mercury in the Lagna and the Moon in Kataka identical with the 4th and Venus in the 10th usher a King. vii, 37
- in the 12th house identical with Vrischika, with Saturn or the Sun in Tula, ushers a King. vii, 16
- and the Moon in Vrishabha, lord of the Lagna in a Rona exempt from the aspect of Saturn and Mars usher a King. vii, 54
- in Kataka, the Sun in exaltation, and the Moon in Sivakshetra usher a King. vii, 33
- in exaltation and Mercury in Mesha identical with the Lagna usher a King. vii, 23
- in Dhanu, Saturn in Makara, Mercury in Kanya, the Moon in Meena and Mars in Mithuna usher a King vii, 27
- The Moon with Venus and—in Dhanu, Mercury in Tula identical with the Lagna, Mars in Kanya and Saturn in Makara usher a King. vii, 26
- in Makara with a malefic in the 8th, and the 64th Navamsa owned by a malefic produce a King. vii, 15
- in Kumbha, Mars in Makara and the Sun in Mesha usher a King. vii, 28
- Saturn and Mars in the 10th, 5th or 1st and the full Moon in a sign owned by—will make the person born a King. vii, 44
- in a Navamsa other than its neecha, Saturn in strength in Uttama Varga, the Sun in a benefic Navamsa and aspected by benefics usher a person who will be in the good graces of a King or equal to him. vii, 19
- in conjunction with Mars and the Moon in a Vargottama or a Pushkaramsa usher a King. vii, 25
- Strong full Moon in the 4th, 7th or 10th and aspected by Venus and—ushers a King. vii, 9, 47
- , Venus and Mars in Vargottamamsa and malefics not in Keprdas usher a King. vii, 29

Full Moon with a planet other than the lord of the Lagna  
aspected by Venus, Mercury and—usher a King. vii, 29

Mars in strength and in Makara aspected by the Sun, Moon  
and—ushers a King. vii, 36

Effect of—conjunction Sun. viii, 1

—c. Moon. viii, 3

—c. Mars. viii, 4

—c. Mercury. viii, 4

—c. Venus. viii, 5

—c. Saturn. viii, 5

Effect of—c. Sun and Moon. viii, 6

—c. Sun and Mars. viii, 7

—c. Sun and Mercury. viii, 8

—c. Sun and Venus. viii, 9

—c. Sun and Saturn. viii, 9

—c. Moon and Mars. viii, 10

—c. Moon and Mercury. viii, 10

—c. Moon and Venus. viii, 11

—c. Moon and Saturn. viii, 11

—c. Mars and Mercury. viii, 12

—c. Mars and Venus. viii, 13

—c. Mars and Saturn. viii, 13

—c. Mercury and Venus. viii, 13

—c. Mercury and Saturn. viii, 14

—c. Venus and Saturn. viii, 14

—c. Sun, Moon and Mars. viii, 15

—c. Sun, Moon and Mercury. viii, 17

—c. Sun, Moon and Venus. viii, 18

—c. Sun, Moon and Saturn. viii, 18

—c. Sun, Mars and Mercury. viii, 19

—c. Sun, Mars and Venus. viii, 21

—c. Sun, Mars and Saturn. viii, 21

—c. Sun, Mercury and Venus. viii, 21

—c. Sun, Mercury and Saturn. viii, 22

—c. Sun, Venus and Saturn. viii, 22

—c. Moon, Mars and Mercury. viii, 22

- c. Moon, Mars and Venus. viii, 23
- c. Moon, Mars and Saturn. viii, 23
- c. Moon, Mercury and Venus. viii, 24
- c. Moon, Mercury and Saturn. viii, 24
- c. Moon, Venus and Saturn. viii, 24
- c. Mars, Mercury and Venus. viii, 25
- c. Mars, Mercury and Saturn. viii, 25
- c. Mercury, Venus and Saturn. viii, 25

Effect of the conjunction of

- , Sun, Moon, Mars and Mercury. viii, 26
- , Sun, Moon, Mars and Saturn. viii, 27
- , Sun, Moon, Mars and Venus. viii, 28
- , Sun, Moon, Mercury and Venus. viii, 29
- , Sun, Moon, Mercury and Saturn. viii, 29
- , Sun, Moon, Venus and Saturn. viii, 30
- , Sun, Mars, Mercury and Venus. viii, 31
- , Sun, Mars, Mercury and Saturn. viii, 31, 33
- , Mars, Mercury, Venus and Saturn. viii, 32
- , Moon, Mars, Venus and Saturn. viii, 33
- , Sun, Mercury, Venus and Saturn. viii, 34
- , Moon, Mars, Mercury and Venus. viii, 34
- , Moon, Mercury, Venus and Saturn. viii, 35
- , Sun, Moon, Mars, Mercury and Venus. viii, 36
- , Moon, Mars, Mercury, Venus and Saturn. viii, 37
- , Sun, Mars, Mercury, Venus and Saturn. viii, 37
- , Sun, Moon, Mercury, Venus and Saturn. viii, 36
- , Sun, Moon, Mars, Mercury and Saturn. viii, 38
- , Sun, Moon, Mars, Mercury and Saturn. viii, 37

The effect of—in Mesha and other Rases viii, 42

Just. To be— ix, 88

Juvenile. To engage in—works ix, 101

Jyeshtha (month) ix, 29, 81

Jyeshtha (Nakshatra). ix, 43, 45 50, 57, 59, 64, 88

Effect of a child born in— ix, 46 48, 50

Effect of a girl born in—coupled with a Tuesday. ix, 49

Jyotisha Karmavipaka v A, 13

## K

Kahala yoga. vii, 130-131

Kala (or Kalapurusha). i, 8

Kala (Upagraha). ii, 5, 6

Kalabala. —of planets ii, 36

Kala Chakra. —Adhyaya. xvii.

— ja Ayurdaya. v, 33

Kalagniamsa. i, 43

Kala hora. vi, 4; ix, 126

Kala hora phalam. ix, 127

Kalamsa (Shodamsa). i, 40-42

Kalanidhi yoga. vii, 158-159

Kalaphalam. ix, 33

Kalapurusba. The Sun is the soul of—. ii, 1

Jupiter is the essence of all knowledge and happiness of—, ii, 1

Venus is the desire or lust of—. ii, 1

Kalatra. i, 51, 53

Kalatra Rasi Tritaya. xiv, 37

Kalayukti (year). ix, 23

Kalicasamsa. i, 41

Kalpa. i, 49

Kama. i, 51, 55

Kamala (yoga). vii, 164, 167, 169, 176

Kamalakaramsa. i, 41

Kantaka. i, 53, 54

Kantakamsa. i, 41

Kanturava. i, 5

Kanya. i, 5, 13, 15, 16, 20, 21, 26, 28, 29, 32; v, A, 2, 3, 4; ix, 92, 95, 106

Karaka. Planets known as—s. ii, 1

Planets as—s. ii, 49-50

—s of the 12 bhavas. ii, 51

The influence of—s according to their strength and position.  
xvii, 39

Karana phalam. ix, 101-103

Karkata. i, 5

Karkataka. i, 5

- Karma (10th house). i, 52  
 Karmarksha. ix, 72, 78; xvii, 23  
 Karmavipaka. v A, 13  
 Karmuka yoga. vii, 164, 171, 178  
 Karṇa (3rd house). ii, 49  
 Kartika (month). ix, 30, 82  
 Kartikeya. To worship the God— xiii, 2  
 Kataka. i, 10, 13 15, 17, 20 22, 29, 33, ix, 60 61, 91, 94, 105  
 Kaulava (Karava). Effect of birth in—. ix, 101  
 Kaurpi. i, 6  
 Kautuka. ii, 85  
 Kavya. ii, 4  
 Kedara. vii, 165, 173, 179  
 Kemadruma yoga. vii, 71-79, 82  
 Kendra. i, 53, 54  
     What signs are strong in a—and when? i, 18  
     Effects of the presence of planets in the four—s. xviii, 51-52  
 Ketu. Other names for—. ii, 5  
     Form and appearance of—. ii, 7  
     Aspect of—. ii, 32  
     When and where—has strength? ii, 68  
     Evil effects of—when in unfavourable positions. ii, 80  
     Effect of the lords of the 1st and the 4th bhavas being in  
         conjunction with—. iii, 5  
     —'s dasa and its subdivisions. xviii, 145 157  
 Kha (10th house). v. A, 8  
 Khadga yoga. vii, 150 151  
 Khala. ii, 16, 18, xviii, 32  
 Khvra (year). ix, 16  
 Khara (Drekhana). —explained v, 52, 56  
 Kulaka (year). ix, 20  
 Kimsthugna (karana). Effect of birth in—. ix, 103  
 Kindred. Death of—. xvii, 37  
     To quarrel with one's— xvii, 39  
     To be bereft of—. xvii, 8  
 Nine. To acquire—. xviii, 41  
 King. The Sun and Moon are— ii, 2

- Death due to the displeasure of a—. v, A, 7
- To be a—. viii, 40, 42, 48, 49, 52, 103, 110, 111; ix, 15, 17; x, 13, 19, 20, 25, 63, 65; xi, 46-48; xii, 128; xiv, 72, 73, 84
- To be in favor with the—. viii, 5, 10, 40, 41, 43, 50, 104; ix, 15, 16, 39, 99, 118; xi, 46; xii, 61, 118; xiv, 79
- To please one's—. viii, 1; ix, 106
- To be a—'s compeer. viii, 6, 40, 48, 59, 89; xiv, 77, 80, 82, 84; xv, 55
- To be on a par with a King. viii, 42
- To be honoured by—s. viii, 75; ix, 101, 107, 110; xvii, 42, 58, 70
- Danger from one's—. xvii, 31, 40, 45, 74, 97
- To become a—'s Chaplain. viii, 12
- To get wealth from a—. viii, 40
- To be—ly in one's life. viii, 11
- To get—ly power. xiv, 87
- Prospect of—ly glory. x, 8
- to be energetic and longlived. xii, 108
- To be a—maker. ix, 12
- To be in the service of a—. ix, 95, 120
- 7 planets posited in 7 particular Rasis usher a—. vii, 1
- The seven planets posited in Vrishabha, Dhanus and Meena and the Kendras usher a—. vii, 1
- The planets occupying Kanya, Mesha, Tula, Simha and Kumbha usher a—. vii, 2
- Planets posited in the 3rd, 4th and 5th bhavas usher a—. vii, 2
- The seven planets in the 1st, 2nd, 3rd, 4th, 5th, 7th and 9th usher a—. vii, 2
- All the planets associated with the Moon's Hora usher a—. vii, 3
- Benefics in the 9th and 11th and malefics in the 6th and 10th usher a—. vii, 3
- Strong benefics in the 1st, 7th and 10th and Mars and Saturn in the 9th and 11th houses will usher a—. vii, 4

- Moon or Lagna occupying a Vargottamamsa and aspected by other planets posited in the 4th 7th and 10th houses will usher a— vii 5
- Venus occupying the asterism Aswini in the Lagna and aspected by the other planets ushers a— vii 6
- Three or more planets occupying each its own Navamsa, one such planet being in the Lagna usher a— vii, 6
- Venus in the 2nd house other than its depression or inimical house and the lord of the Lagna strong will usher a— vii, 7
- Moon at night occupying its own or friendly Navamsa and aspected by Venus alone ushers a— vii 7
- Venus occupying the Meena Lagna and in a Meena Navamsa ushers a— vii 8
- Lord of the Lagna strong in its exaltation and aspected by the Moon ushers a— vii, 8
- Lord of the Lagna occupying in its exaltation sign (identical with a Kendra with no other planet in it) a Navamsa other than its depression or inimical one ushers a— vii, 8
- Saturn and Mars in the 10th and 2nd with the full Moon in the 9th house identical with its own, exaltation or a friendly house usher a— vii 9
- Strong full Moon in the 4th 7th or 10th and aspected by Venus and Jupiter ushers a— vii 9
- A planet in the highest exaltation point and aspected by a friendly one ushers a— vii 10
- Venus strong in the 11th or 12th ushers a— a peer vii 10
- Benefics in Upachaya and malefics in the 1st or 10th will usher a cruel— vii, 11
- The Sun in conjunction with the Moon in the 7th house occupying exaltation and other Vargas and aspected by benefic and malefic planets ushers a— vii, 11
- The Sun Moon and Jupiter in the 3rd 9th and 5th houses and possessing strength usher a— vi 12
- Mars aspected by a friendly planet and occupying Dhanus, Mesha or Simha ushers a— vii 12

The lord of a sign occupied by a planet in depression or the lord of the said planet's exaltation Rasi, if in a Kendra ushers a—. vii, 13

Lord of the Navamsa occupied by a depressed planet being in a Kendra or Trikona and the Janma Lagna, a moveable sign or its lord in a moveable Navamsa, ushers a—. vii, 14

Lord of the 10th in the 8th in an exaltation, own or friendly Navamsa ushers a—. vii, 15

Jupiter in Makara with a malefic in the 8th, and the 6th Navamsa owned by a malefic produce a—, vii, 15

Jupiter in the 12th house Vrischika with Saturn or the Sun in Tula ushers a—. vii, 16

*Lord of the Navamsa occupied by the owner of the 9th house in the 4th or the 5th bhava ushers a—, vii, 16*

Two, three or four planets in depression, if in benefic Shashtyamsas or exaltation Navamsas will usher a—eminently just and virtuous. vii, 20

Four planets in exaltation with Saturn in Kumbha as Lagna usher a—. vii, 23

Five planets in exaltation with Jupiter in the Lagna usher a—. vii, 22

Six planets in exaltation usher a—. vii, 22

Moon occupying Vrishabha identical with the Lagna and aspected by the other 5 planets usher a—. vii, 24

Jupiter in conjunction with Mars and the Moon in a Vargottama or Pushkaramsa ushers a—. vii, 25

Full Moon in the 10th house aspected by benefics ushers a—. vii, 25

Moon with Jupiter and Venus in Dhanus, Mercury in Tula identical with the Lagna, Mars in Kanya and Saturn in Makara usher a—. vii, 26

Mercury in Kanya, Moon in Meena, Mars in Mithuna, Jupiter in Dhanus and Saturn in Makara usher a—. vii, 27

A strong full Moon occupying Meena identical with the Lagna, Mars in Makara and Saturn in Kumbha usher a—. vii, 27



Mars occupying Makara identical with the Lagna with the Moon in Kataka usher a— vii, 28

Mars in Makara, the Sun in Mesha and Jupiter in Kumbha usher a— vii, 28

Full Moon with a planet other than the lord of the Lagna aspected by Venus, Mercury and Jupiter usher a— vii, 29

Jupiter, Venus and Mars in Vargottamamsa and malefics not in Kendras usher a— vii, 29

All planets in Sershodaya houses and the Moon in Kataka aspected by benefics usher a— vii, 30

Lord of the Lagna in the 9th or 10th and the Moon in the Lagna usher a— vii, 30

The Sun and Moon in Dhanus, Saturn strong in the Lagna and Mars in exaltation usher a— vii, 31

Lord of the Lagna in Upachaya from the Moon and benefics occupying Kendras in benefic Navamsas and malefics weak produce a— vii, 32

The Sun in exaltation, the Moon in Swakshetra and Jupiter in Kataka usher a— vii, 33

The Sun in Moolatrikona or exaltation identical with the 3rd house from the Moon, Venus and Mercury in the 6th or 8th houses from the Moon and occupying Navamsas belonging to them severally usher a— vii, 34

The Sun, Moon, Mercury and Venus in the 10th house in friendly Navamsas usher a— vii, 35

Mars in strength occupying his exaltation and aspected by the Sun, Moon and Jupiter ushers a— vii, 36

Mercury in the Lagna Jupiter in the 7th and the Moon in Kataka identical with the 4th and Venus in the 10th usher a— vii, 37

Full Moon in strength is singly capable of making the person born a— vii, 38

Jupiter and Venus together in the 2nd house will make the person born a— vii, 39

Mercury with eclipsed rays in Swastika condition if occu

pying his Moofatrikona, makes the person born a—, vii, 41

The Sun and Mercury in the 4th, Saturn and the Moon in the 10th and Mars in the 1st usher a—, vii, 42

The Sun in the rising sign Simha in a Navamsa other than that of Venus and Mercury in Kanya usher a—, vii, 43

Saturn and Mars in the 10th, 5th or 1st and the full Moon in a sign owned by Jupiter will make the person born a—, vii, 44

Jupiter in the 5th, the Moon in the 3rd, the Sun in the 9th usher a—as rich as Kubera, vii, 49

The Sun in strength in the Lagna (Dhanus), Mars and the Moon in the 10th and Venus in the 11th or 12th usher a—, vii, 53

Mars strong in Makara (Lagna), Saturn in the 9th or 12th and the Sun in conjunction with the Moon in the 7th usher a fickle-minded—, vii, 52

Various planetary positions in which—a or—like men are born, vii, 1-57

Kingdom. Acquisition of a—, xii, 105, 111; xvii, 70

Kingship. To be blessed with—, xvii, 58

Kinnaramsa. i, 38

Kinsmen. To be esteemed by one's—, xii, 91

To have many— by the father's side, xii, 73

To be beneficent to one's—, xii, 82

See also 'Relations'.

Kita. i, 6

Kith and Kin. To associate with one's—, xvii, 38

Knave. To be a—, xi, 18

Know. To—all things, xvi, 18

Knowledge. —and happiness of Kalapurusha. ii, 1

Absence of—, vi, 26

Acquisition of—, x, 50; xii, 107

Attainment of—, xvii, 51-52

To be acquainted with some branch of—, xi, 77

To be destitute of—, ix, 1

- To be devoted to— ix, 26  
 To delight in the acquisition of — viii, 56, 90  
 To derive wealth through — xv, 71  
 To have—untainted. viii, 59  
 To surpass in— ix, 93

- Kodinda (Upagrahā). ii, 6  
 Kodrava. To subsist on— xi, 70  
 Komalamsa i, 40  
 Kona ii, 4  
 Kṛṣṇapaksha ix, 32  
 Kṛtrima. Birth of a— iii, 52, 53  
 Kṛthika (Nakshatra). ix, 40, 84  
 Kriya i, 4, 7, 8, 16  
 Krodhana (year) ix, 25  
 Krodhi (year). ix, 19  
 Krura signs. i, 13  
 Kruramsa. i, 43  
 Kruranetra. ii, 13  
 Kṛtrodaya hāraṇā v, 11, 15  
 Kṣata (6th house) i, 50  
 Kṣatriyā Mother's intrigue with a— xii, 73  
     — signs. i, 20  
     — planets. ii, 26  
 Kṣhetra. i, 7  
 Kṣhetraja Birth of a— iii, 49  
 Kṣiti. i, 50  
 Kṣatija. ii, 3  
 Kṣatīswamīhā i, 41  
 Kṣhobhita ii, 85  
 Kṣudhita ii, 85  
 Kubera. Jupiter in the 5th. the Moon in the 3rd and the Sun in  
     the 9th usher a King as rich as —. vii, 49  
     To become as rich as— x, 54  
 Kuberamsa. i, 38  
 Kura (same as Mara) i, 27  
     — is the strength of Kalapurusha ii, 1

Kulaghnamsa. i, 38

Kulanamsa. i, 42

Kulira. i, 5

Kumara. ii, 20

When is a planet said to be in—state? ii, 84

Kumbha. i, 6, 12, 13, 15, 16, 20, 26, 28, 33; ix, 93, 95, 109

Kurma yoga. vii, 148-149

Kusuma yoga. vii, 154-155

Kuta yoga. vii, 164, 171, 178

Kutumba. i, 49; xi, 49

## L

Labha (11th house). i, 52

Labourer. To be a hired—. viii, 112

Lagna. i, 30, 49

The Moon or — occupying a Vargottamamsa and aspected by other planets posited in the 4th, 7th and 10th houses will usher a King. vii, 5

Lord of the — strong in its exaltation and aspected by the Moon ushers a King. vii, 8

Lord of the — occupying in its exaltation sign identical with a Kendra and with no other planet in it a Navamsa other than its depression or inimical one, ushers a King. vii, 8

Lord of the — in an Urvachaya place, the Moon in the 9th and benefics in benefic Vargas in Kendra positions usher a King. vii, 54

Lord of the — in a Kendra is enough to secure royal fortune. vii, 45

Lord of the — aspected by a friendly planet will make the person born a King or higher personage. vii, 45

Lord of the — occupying exaltation Rasi and aspecting the Moon cannot but make the person born a King. vii, 46

Lord of the — occupying a Kendra and not depressed, eclipsed or in an inimical house, nor in conjunction with another planet makes the person born an emperor. vii, 45

- Malefics in the 3rd, 6th and 11th and the lord of the—aspect-  
ed by benefics usher a King. vii, 51
- Auspicious—for impregnation. x, 23
- How an evil planet in the— affects the person concerned  
during its *dasa*. xviii, 41
- Lagnadhiyoga vii, 114
- Lagnashtaka Varga x, 48
- Lagnayus. Directions for finding the—. v, 14 15
- Lajita. ii, 85
- Lakshmi *amsa*. i, 40
- Lakshmi yoga. vii, 152 153
- Lame. To be—. vii, 80
- Lame signs. i, 22
- Land. To have no—s ix, 3
- To have—s. ix, 39, 107, xii, 123, 134
- To have—ed property. xii, 106
- To lodge in a stranger's house in a foreign—. xii, 141
- To possess—s teeming with mines. xii, 121
- Loss of—s. xii, 135, 136, 147; xvii, 39, 75
- Acquisition of—s. xvii, 51 52, 55, 56
- Language. To indulge in scurrilous—. ix, 1
- Languidness. —in one's house. xii, 138
- Lassitude. To suffer from—. xvii, 75
- Law. To be an expounder of—. xiv, 72, 76
- Lawyer. To be a crafty—. ix, 12
- Lazy. To be—. ix, 111
- Leader. —of men. ix, 18
- Lean. To be—. viii, 13
- To be— bodied. ix, 27, 28, 35, 84, 95, 96, 104
- Learned. To be—. viii, 5, 6, 11, 16, 23, 24, 34, 41, 43, 52, 58,  
86, 100, 105, ix, 36, 85, 89, 90, 93, 94, 100, 107, 108  
109, 117, 118, 121, xiv, 76, 81, xv, 55
- To become a—Brahmana teacher. viii, 12
- To speak—ly viii, 49
- To be fond of—pursuits ix, 19
- To be inimical to—men ix, 93
- To befriend the—. ix, 87

- To be—in sacred books. xiv, 76  
 To amuse one-self in— discussions. xiv, 70  
 A female to be—in the sciences and arts. xvi, 40  
**Learning.** xi, 49; xii, 59  
 —is the effect of one's birth in Mercury's Kalahora.  
 ix, 127  
 Acquisition of—. x, 7  
 Auspicious months for studying any branch of—. x, 23  
 To be blessed with—. xv, 58, 69  
 To be devoid of—. ix, 3; xi, 77; xii, 60, 61; xiii, 4  
 To be devoted to the acquisition of—. viii, 58  
 To be famed for one's—. viii, 6, 8, 94, 95; ix, 92, 123;  
 x, 18, 21; xi, 20; xiv, 86  
 To be fond of—. viii, 82  
 To be lacking in—. vi, 7  
 To be perfect in—. xii, 61  
 To have—. viii, 1, 25, 43, 63, 68, 87, 89; xi, 44, 81-85  
 To have much—. ix, 10, 14, 19, 21, 84  
 To have one's mind full of care regarding the acquisition of  
 —. viii, 39  
 To have plenty of—. viii, 51  
 To surpass in—. xiv, 72  
**Lecherous.** To be—. viii, 77; ix, 35  
**Leg.** To be born without—. vi, 50  
**Legitimate.** Birth of a—child. iii, 48, 59  
**Length.** —s of the several signs. i, 56  
**Leo.** i, 5  
**Leyla.** i, 5  
**Leprosy.** Black, red, white—. vi, 38, 86  
 To produce—. xvii, 39  
**Leprous.** To be—. viii, 37  
**Liberal.** To be—. viii, 11, 62, 65, 82; ix, 11, 36, 86, 90, 9  
 96, 100, 110, 116, 117, 118; xv, 78  
**Liberality.** To secure great—. xvii, 43  
**Libertine.** To be a—. viii, 53  
 To be a notorious —. xiv, 81  
**Libidinous.** To be—. viii, 58; ix, 37

- Licentious. To be— viii, 54  
 Libra. i, 5, 9, 11  
 Life.—of children under 12 years. iv, 12  
     —till 26, 27, 28, 29, 30 and 31 years. iv, 62 67  
     Yogas yielding short— iv, 69 70  
     Yogas which counteract Aśrita and secure long—. iv, 71-83  
     Yogas giving the full length of— iv, 85 96, 99  
     —till the end of the world. iv, 97, 104  
     Yoga under which a person may become an inspired saint and  
         endowed with long—. iv, 98  
     A yoga yielding the mean period of— iv, 84  
     The yoga under which one may prolong his—by the recita-  
         tion of sacred hymns. iv, 102  
     Length of— v, 61  
     Maximum length of—in the case of men and some of the  
         other living creatures v, 40 44  
     The sum of Jeeva and Deha being in excess of Mṛtyu indi-  
         cates long—. v, 97  
     To be endowed with long—. x, 13, 24, 31; xiv, 49 53, 77  
     To be short—ed. x, 30, xii, 86, xiv, 48 52  
     To devote oneself to a strict auster—, xiv, 97  
     A female to be short—ed xvi, 15  
     Initial, middle and concluding portions of— x, 57  
     Which portion of—happy and which unhappy? x, 59  
     Short, middle and long— x, 72  
     To ascertain the period of one's— xiv, 48  
     To have long—. xi, 14, 48, xii, 10, 106, 108  
     To have medium—. xiv, 50  
     To have unfailling enjoyment till the end one's—. x, 23  
     A female to lead a depraved—with her husband xvi, 24  
     A female to live long with her husband xvi, 28  
 Liked. To be much—. viii, 12  
 Lamb. The 3 divisions of the child's body and—a corresponding  
     to the Drekhmas of the Laguna and other Rasas iii, 77  
 Coarser defective— vii, 46 47, 78 viii, 12, 17, 57, 59, 99,  
     112, ix, 73, 75, 84, 95  
     J. P.—11,

To have handsome—s. ix, 93

Lion. i, 11

Livelihood. Loss of sources of—. xii, 135

Long-armed. To be—. ix, 96

Long-life. To be endowed with—. viii, 59, 78

Long-lived. To be—. viii, 58, 74, 75, 84, 85 ; ix, 27, 91, 97, 108

Long signs. i, 13

Looks. To be of odd—. viii, 20

To be of grave—. ix, 92

To have cruel—. ix, 108

A female to be amiable for her good—. xvi, 37

Lord. To be a—. viii, 52

To be—like in stature. ix, 84, 98

To become—s of men. x, 62

To be—ly. ix, 38, 88

To be—ly men. xv, 52

Loss. —of wealth. x, 30, 31 ; xii, 26

To suffer pecuniary—. xi, 53

—of a brother or sister. xii, 13, 29-32

—of brothers. xii, 6, 7, 8, 45

—of happiness. xii, 140

—of houses. xii, 136

—of lands. xii, 135, 136, 147

—of the mother. xii, 63-65

—of relations. xii, 136

—of sources of livelihood. xii, 135

See also Death.

Love. To be devoted to—. ix, 87

To be fond of the pleasures of—. ix, 16

To be impassioned with—. ix, 91

To be—ing. viii, 4 ; ix, 122

To evince—to the Gods and the Muses. xiv, 79

Lovely. To be charmingly—. viii, 80

To be—. ix, 90, 91, 122 ; xiv, 79

To have—eyes. ix, 93

To have a—face. ix, 107

To be fond of—women. ix, 108



- To have a—form. ix, 38, 94, 116 .  
 Lovely place., Birth of a child in a—. iii, 65 .  
 Love sick. To be—. viii, 10; ix, 16, 85, 90, 99, 124  
 Luck. To be—less in every undertaking. x, 24  
     To be un—y. xiv, 59  
     To determine a woman's—from her horoscope xvi, 5  
 Lust. Venus represents the desire or—of Kalapurusha. ii, 1  
     A female to be afflicted with too much—. xvi, 35  
     To be —ful. vi, 27, 45, viii, 75, 77, 94, ix, 15, 20, 24, 27,  
         35, 36, 86, 98, 104, 110, 117, x, 36  
     A female to be—ful xvi, 15, 34  
     To be—ful to a culpable extent. ix, 99  
     To be—fully inclined. xiv, 2, 3, xv, 17  
     To be addicted to—. vi, 37  
     To suffer from fierce—. viii, 105  
 Lustre. To be possessed of—. ix, 123  
 Lying in Chamber. The means of guessing certain particulars  
     respecting the—. iii, 71  
     The nature of the—. iii, 72  
     The part of the main building in which the — is situated.  
         iii, 73  
     The means of guessing the female attendants within as well as  
         without the— iii, 75  
 Lying in woman The means of guessing the position of the—  
     and her couch. iii, 74

## M

- Madhya (10th house). i, 52  
 Madhyamayus. A yoga yielding—. iv, 84  
 Madhyayus. —defined iv, 3  
 Madness. To be disposed to— viii, 36  
 Magha (month) ix, 31, 82  
 Magic. To suffer from the effects of . vi, 93  
     To devote one's mind to—formularies ix, 16, 29  
 Magistrate To be a—. viii, 92  
 Magnificence. To secure lordly—, viii, 43  
 Maha dasa xviii, 35

- Mahapurusha yoga. vii, 59  
 Maheswaramsa. i, 40  
 Maimed. To be—. viii, 79, 97  
 Makara. i, 5, 12-15, 16, 17, 20-23, 29, 32; ix, '93, 96, 108  
 Makha (Nakshatra). ix, 41, 45, 57, 59, 64, 86  
 Mala yoga. vii, 132-135  
 Malady. To produce a dangerous—. xvi, 29  
 Malavya yoga. vii, 59, 64  
 Male. Yogas for the birth of a—issue. iii, 21-22  
 Male signs. i, 13  
 Male planets. ii, 27  
 Malefic.—planets. ii, 9  
     —s in the 3rd, 6th and 11th and the lord of the 1st Lagna  
     aspected by benefics usher a King. vii, 51  
 Lord of the Lagna in an Upachaya place from the Moon and  
     benefics situated in Kendras in benefic Navamshas and—  
     weak, usher a King. vii, 32  
 Benefics in Upachaya and—s in the 1st or 10th will usher a  
     cruel King. vii, 11  
 Benefics in the 9th and 11th and—s in the 6th and 10th usher  
     a King. vii, 3  
 What planets prove—in a dash? xviii, 5  
 A bhava is beneficially or injuriously affected during the dasha  
     of the planet occupying it according as this planet is  
     benefic or—. xviii, 17  
 The dasha of a planet generally is beneficial, — or indifferent  
     according to the nature of the planet associated with it.  
     xviii, 18  
 Malignant. To be—. vii, 8  
 Malika yoga. vii, 132-135  
 Man. Measure length of life of a—. i, 4  
 Mana (10th house). i, 16, 52, 55  
 Manda. ii, 4, 5  
 Mandi. ii, 5, 6, v, 57, 62-65, 67-68, 70, 73; xviii, 5  
     Planets becoming troublesome on account of their relation  
     with—or Rahu. ii, 48

- Effect of the presence of—in the several houses. ix, 1 6  
 Effect of—'s association with the several planets. ix, 8 9  
 Lagna in a Trikon position with respect to—is baneful. ix, 7  
 Effect of one's birth in the—period of the day. ix, 73  
 Manduka gati Effect of—. xvii, 17 25, 90 92, 95 97, 99 100  
 Manes To pay homage to the—. ix, 121  
 To be devoted to one's duties towards the—. viii, 86  
 To evince love to the—. xiv, 79  
 Manmatha (year) ix, 17  
 Mission To own a fine—. viii, 105, xii, 106  
 To possess a—with an-iruling wills. iii, 148  
 See House.  
 Manthra ii, 4  
 Maranaatthana —defined. xvii, 34 36  
 Murgasirsha (Masa) ix, 31, 81  
 Mark. Presence of a—or mole in the body. iii, 78, 79  
 To have a broad—in one's body. ix, 90  
 Marriage. xi, 37  
 To predict one's—xiv, 27  
 Time of—. xiv, 28  
 Period favorable to—. xiv, 28 32  
 To be without—. xiv, 13  
 To have—and other auspicious events. xvii, 25, 64  
 Marry. A female to be re—ied. xvi, 13, 19, 23, 30  
 To produce much jubilation on—age and other festival occasions. xvi, 54  
 Mars i, 25-27, 37  
 —represents the strength of Kalapurusha ii, 1  
 —is the Commander in chief. ii, 2  
 Other names for—. ii, 3  
 The abode signified by—. ii, 24  
 The apparel signified by—. ii, 22  
 The aspect of—. ii, 30 32  
 The caste of—. ii, 26  
 The color signified by—. ii, 19  
 The Digbala of—. ii, 35  
 The direction presided over by—. ii, 23

- The constituent element of the body represented by— ii, 28  
 For which of the 5 elements is—the lord? ii, 27  
 The flavor signified by— ii, 29  
 Form and appearance of— ii, 7  
 Friends and enemies of— ii, 43  
 The Guna typified by— ii, 26  
 The influence of —upon the character and appearance of the native. ii, 55  
 The precious stone ascribed to— ii, 21  
 The season represented by— ii, 23  
 The substance ascribed to— ii, 20  
 The Shadbala of— ii, 40  
 Special peculiarity of — ii, 47  
 The sex of— ii, 27  
 The period of time awayed by— ii, 29  
 The territory signified by— ii, 25  
 When and where—is auspicious? ii, 63  
 The particular house/where—becomes barren of effect. ii, 72  
 What may be divined with respect to a person's life by means of—? ii, 49  
 For what bhavas—is—a Karaka? ii, 51  
 Evil effects of—when in unfavourable positions. ii, 77  
 The Sun and—produce effect when they are in the beginning of a sign. ii, 82  
 The Veda for which—is the lord. ii, 15  
 —in Mithuna, Mercury in Kanya, the Moon in Meena.  
 \* Jupiter in Dhanus and Saturn in Makara produce a King. vii, 27  
 —strong in Makara identical with the Lagna, Saturn in the 9th or 12th and the Sun in conjunction with the Moon in the 7th ushers a fickle minded King. vii, 52  
 —aspected by a friendly planet occupying Mesha, Simha or Dhanus ushers a King. vii, 12  
 —in Kanya, the Moon with Jupiter and Venus in Dhanus, Mercury in Tula identical with the Lagna and Saturn in Makara usher a King. vii, 26

- The effect of—in Mesha and other Rasis viii, 40
- in the Lagna, the Sun and Mercury in the 4th, Saturn and the Moon in the 10th usher a King. vii, 42
- and Saturn in the 2d and 10th with full Moon in the 9th house identical with its own, exaltation or a friendly house usher a King vii, 9
- and Saturn in the 9th and 11th and strong benefics in the 1st, 7th and 10th will usher a King of every amiable virtue vii, 4
- and Saturn in the 10th, 5th or the 1st and the full Moon in a sign owned by Jupiter will make the person born a King. vii, 44
- and the Moon in the 10th, the Sun strong in the Lagna (Dhanus) and Venus in the 11th or 12th usher a King. vii, 50
- in exaltation, the Sun and Moon in Dhanus, and Saturn strong in the Lagna usher a King vii, 31
- , Jupiter and Venus in Vargottamansa and malefics not in Kendras usher a King. vii, 29
- in conjunction with Jupiter and the Moon in a Vargottama or a Pushkaramsa ushers a King vii, 25
- occupying Makara identical with the Lagna with the Moon in Kataka ushers a King. vii, 28
- in Makara, the Sun in Mesha and Jupiter in Kumbha usher a King. vii, 28
- in strength occupying his exaltation sign and aspected by the Sun, Moon and Jupiter usher a King vii, 36
- A strong full Moon occupying Meena identical with the Lagna, —in Makara and Saturn in Kumbha usher a King vii, 27
- 'dasa and its subdivisions xviii, 84-95

Narud yoga. vii, 69

Nasa phala. ix, 29-31

Masculine A female to have disposition xvi, 16

—planets ii, 27

A female to be—in form and bearing. xvi, 7

—signs. i, 13

Master. To obtain wealth from a dear—. xv, 67

Maternal aunt. Planets playing the role of—. iii, 15

Maternal uncle. A yoga causing the death of a child's—. iv, 6

Death of—. xiii, 58

Mathematician. To become a—. xi, 81, 82

Mathru (4th house). i, 50

Mathsya. i, 7

Mathsya yoga. vii, 146-147

Matricide. To perpetrate—. viii, 10; xiv, 74

Mayamsa. i, 38

Meals. To command comfortable—. viii, 63

To have sumptuous—. ix, 105; xvii, 38

To eat agreeable—. xi, 91

To eat—supplied by another. xi, 92

To have timely—. xi, 93

To have excellent—. xiv, 47

Mean. To be—. vi, 37

Measure. —s of the several signs. i, 56

Medicine. To be clever in—. viii, 3

To earn a living by dealing in—. xv, 44

To practise—. xv, 59

Meena. i, 7, 12-15, 17, 22, 29, 33; ix, 93, 95, 109

Membrum Virile. To cut off one's—. vi, 75

To have a big—. xi, 44

Men. To become leader of—. x, 18, 62

A female to associate with many—. xvi, 11

A female to be fond of wise—. xvi, 13

A female to be liked by—. xvi, 13

A female to be addicted to other—. xvi, 19

A female to associate with other—at the instance of her own husband. xvi, 19, 31

Mendicant. To be born a—. vi, 4

To become a—. xv, 19, 20

Menial. To be a—servant of another. viii, 12, 33, 41, 57

To serve as a—. xiv, 79

- A female to be a— *u*, 12
- Menses. The cause of the—explained. *u*, 11
- Merchant. To be a—, *viii*, 50, *xv*, 57, 66
- To be a rich —. *ix*, 13
- Mercury *i*, 25, 28, 37
- represents speech of Kalapurusha *u*, 1
- is the hair apparent. *u*, 2
- Other names for—. *u*, 3
- The abode signified by—. *u*, 24
- The apparel signified by—. *u*, 22
- The aspect of—. *u*, 30 32
- The cast of— *u*, 26
- The color signified by—. *u*, 19
- The Digbala of—. *u*, 35
- The direction presided over by—. *u*, 23
- The constituent element of the body represented by—. *u*, 28
- For which of the elements is—the lord? *u*, 27
- The flavor signified by—. *u*, 29
- Form and appearance of—. *u*, 7
- Friends and enemies of— *u*, 43
- The Guna typified by— *u*, 26
- The influence of—upon the character and appearance of the native *u*, 56
- The precious stone ascribed to—. *u*, 21
- The season represented by— *u*, 23
- The substance ascribed to—. *u*, 20
- The sex of—. *u*, 27
- The Shadbala of—. *u*, 0
- Special peculiarity of—. *u*, 47
- The period of time swayed by— *u*, 29
- The territory signified by—. *u*, 25
- In what particular bhava does—work evil. *u*, 52
- The particular house where—becomes barren of effect. *u*, 72
- When and where—is auspicious? *u*, 64
- What may be divined with respect to a person's life by means of —? *u*, 49

- For what bhava is—a Karaka? ii, 51
- Evil effects of—when in unfavorable positions. ii, 78
- Fateful position of the Moon to be counteracted by in strength. iv, 38
- 's dasa and its subdivisions. xviii, 133-144
- in Mesha identical with the Lagna and Jupiter in exaltation usher a King. vii, 23
- in Kanya, the Moon in Meena, Mars in Mithuna, Jupiter in Dhanus and Saturn in Makara produce a King. vii, 27
- The Sun in the rising sign Simha in a Navamsha other than that of Venus and—in Kanya usher a King. vii, 43
- If—with his rays eclipsed and in Swastika condition occupy his Moolatrikona, the person born will be a King. vii, 41
- The Moon with Jupiter and Venus in Dhanus,—in Thula identical with the Lagna, Mars in Kanya and Saturn in Makara usher a King. vii, 26
- in the Lagna, Jupiter in the 7th and the Moon in Kataka identical with the 4th and Venus in the 10th usher a King. vii, 37
- in a Kendra aspected by the lord of the 9th with Jupiter in the Lagna makes the person born to be on a footing of equality with a King. vii, 17
- The Sun, Moon,—and Venus in the 10th house in friendly Navamshas usher a King. vii, 35
- Full Moon with a planet other than the lord of the Lagna aspected by Venus,—and Jupiter usher a King. vii, 29
- Effect of—conjunction Sun. viii, 1
- c. Moon. viii, 2
- c. Mars. viii, 3
- c. Jupiter. viii, 4
- c. Venus. viii, 5
- c. Saturn. viii, 5
- c. Sun and Moon. viii, 6
- c. Sun and Mars. viii, 7
- c. Sun and Jupiter. viii, 8



- c. Sun and Venus. viii, 8
- c. Sun and Saturn. viii, 8
- c. Moon and Mars. viii, 9
- c. Moon and Jupiter. viii, 10
- c. Moon and Venus. viii, 11
- c. Moon and Saturn. viii, 11
- c. Mars and Jupiter. viii, 12
- c. Mars and Venus. viii, 12
- c. Mars and Saturn. viii, 12
- c. Jupiter and Venus. viii, 13
- c. Jupiter and Saturn. viii, 14
- c. Venus and Saturn. viii, 14
- c. Sun, Moon and Mars. viii, 15
- c. Sun, Moon and Jupiter. viii, 17
- c. Sun, Moon and Venus. viii, 17
- c. Sun, Moon and Saturn. viii, 17
- c. Sun, Mars and Jupiter. viii, 19
- c. Sun, Mars and Venus. viii, 20
- c. Sun, Mars and Saturn. viii, 20
- c. Sun, Jupiter and Venus. viii, 21
- c. Sun, Jupiter and Saturn. viii, 22
- c. Sun, Venus and Saturn. viii, 22
- c. Moon, Mars and Jupiter. viii, 23
- c. Moon, Mars and Venus. viii, 23
- c. Moon, Mars and Saturn. viii, 23
- c. Moon, Jupiter and Venus. viii, 24
- c. Moon, Jupiter and Saturn. viii, 24
- c. Moon, Venus and Saturn. viii, 24
- c. Mars, Jupiter and Venus. viii, 25
- c. Mars, Jupiter and Saturn. viii, 25
- c. Jupiter, Venus and Saturn. viii, 25
- c. Sun, Moon, Mars and Jupiter. viii, 26
- c. Sun, Moon, Mars and Venus. viii, 26
- c. Sun, Moon, Mars and Saturn. viii, 27
- c. Sun, Moon, Jupiter and Venus. viii, 29
- c. Sun, Moon, Jupiter and Saturn. viii, 29

- c. Sun, Moon, Venus and Saturn. viii, 30
- c. Sun, Mars, Jupiter and Venus. viii, 31
- c. Sun, Mars, Jupiter and Saturn. viii, 31, 33
- c. Mars, Jupiter, Venus and Saturn. viii, 32
- c. Sun, Mars, Venus and Saturn. viii, 32
- c. Sun, Jupiter, Venus and Saturn. viii, 34
- c. Moon, Mars, Jupiter and Venus. viii, 34
- c. Moon, Jupiter, Venus and Saturn. viii, 35

Effect of the conjunction of

- , Jupiter, Venus, Saturn, the Sun and Moon. viii, 36
- , Venus, Saturn, the Sun, Moon and Mars. viii, 38
- , Saturn, the Sun, Moon, Mars and Jupiter. viii, 37
- , the Sun, Moon, Mars, Venus and Jupiter. viii, 36
- , Moon, Mars, Jupiter, Venus and Saturn. viii, 37
- , Mars, Jupiter, Venus, Saturn and the Sun. viii, 37

The effect of—in Mesha and other Rasis. viii, 41

Merit. To have diverse—s. viii, 2

To be a good judge of—. ix, 13

To do acts of—, xv, 5, 8, 9

Merry-making. To engage oneself in—. ix, 29

Mesha. i, 4, 12-16, 20, 21, 26, 29, 32; ix, 91, 94, 104

Meshrumna. i, 52, 53

Metal. To possess—s. xii, 83

Time when acquisition or loss of a—assigned to a planet has to be predicted. xviii, 19

Metallurgy. To be fond of—. viii, 4

To earn by—. xv, 46

Midday. Effect of birth in—. ix, 33

Mien. To be lovely in—. viii, 58

Mighty. To be—. viii, 49

Milk. To be fond of—. ix, 27

To live by trading in—. xv, 49

Mind. The Moon, the—of Kalapurusha. ii, 1

Mine. To possess lands teeming with—s. xii, 121

Mineral. —products represented by the several signs. i, 24

—s represented by the several signs. i, 19

—kingdom represented by the planets. ii, 15

- To possess—s. viii, 62
- Minister. To be a king's— viii, 20, 35, 50, 87, 111; xiv, 69
- To become a wise—. viii, 22
- To be a wealthy—. viii, 29
- To get wealth through royal—s. xv, 71
- To be the wife of a King's—. xvi, 34
- Mint master. To be a—. viii, 50
- Mirth. To be fond of—. viii, 5, ix, 103
- Mischief. To be a—maker. ix, 121
- To be—making. xi, 45
- Mischievous To be—. viii, 114, ix, 16, 90
- To be—ly inclined. ix, 31
- Misdemeanant. To become the foremost of—. viii, 21
- Miserable. To be—. viii, 65, 112
- To be exceedingly—. xiv, 88
- Miserly. To be of—habits. ix, 109
- Misery. ——. x, 38, 40-42, 47
- Satura represents the—of Kalapurusha. ii, 1
- To have much—. viii, 32, xvii, 66
- Son's comfort or—to be divined also from the 7th bhava. xiv, 1
- Misfortune. To be afflicted with—s viii, 19
- To have a multitude of—s. ix, 103
- To experience—s. xii, 140
- Mistress. Death brought on by a—. v, 103
- Mithra. ii, 45
- Mithrakshatraphalam. viii, 107, 111
- Mithuna. ii, 4, 10, 13-16, 20, 21, 28, 33, ix, 91, 94, 105
- Mixed. Which portion of life is of a—character? x, 59
- Modest. A female to be—at all times. xvi, 39
- Modesty To have a great deal of—. ix, 84
- Mole. Presence of a—in the body. iii, 78, 79
- To have—s in one's body. xiii, 79
- Monday. Effect of one's birth on a—. ix, 38
- Money. To have abundance of—. ix, 120
- To be bereft of—. viii, 44

- To be bent on earning—. viii, 27, 39  
 To lack—. viii, 68  
 Expenditure of—. x, 6  
 To acquire more—. xvii, 72  
 Monkey. Maximum length of life of a—. v, 40  
 Birth of a—. xiii, 6  
 Month. Certain—s to be avoided for auspicious undertakings.  
 x, 16  
 Auspicious—s for commencement of any study. x, 22  
 Moolatrikona. i, 44  
 Moolatrikonaphalam. viii, 104  
 Moon. i, 25  
 Which portions of the signs with the— in them become fatal?  
 i, 57 and which auspicious? i, 58  
 The—is the mind of Kalapurusha. ii, 1  
 The Sun and the—are sovereigns. ii, 2  
 Other names for the—. ii, 3  
 Form and appearance of the—. ii, 7  
 The varying influence of the—during the three divisions of  
 the lunar month. ii, 10  
 The abode signified by the—. ii, 24  
 The apparel signified by the—. ii, 22  
 The aspect of the—. ii, 30-32  
 The taste represented by the—. ii, 26  
 The color signified by the—. ii, 19  
 The Digbala of the—. ii, 35  
 The direction presided over by the—. ii, 23  
 The constituent element of the body represented by the—.  
 ii, 28  
 For which of the 3 elements is—the lord? ii, 27  
 The flavor signified by the—. ii, 29  
 The friends and enemies of the—. ii, 42  
 Form and appearance of the—. ii, 7  
 The Guna typified by the—. ii, 26  
 The influence of the—upon the character and appearance of  
 the native. ii, 54

- The precious stones signified by the— ii, 21
- The season represented by the— ii, 23
- The sex of the— ii, 27
- The Shadbala of the— ii, 40
- Special peculiarity of the— ii, 47
- The substance ascribed to the— ii, 20
- The period of time swayed by the— ii, 29
- What may be divined with respect to a person's life by means of the— ? ii, 49
- For what bhavas is the—a Karaka ? ii, 51
- When and where the — has strength ? ii, 62
- Saturn and the—produce effect when they are in the end of a sign. ii, 82
- in the 6th, 8th or 12th house aspected by Rahu causes the death of the child iv, 4
- in Gandantha Nakshatra aspected by or associated with a malefic causes the early death of the child iv, 5
- in the *Mrityu* portions of the several *Rasis* or aspected by a malefic causes early death. iv, 5
- Fateful positions of the—to be counteracted by Venus, Mercury or Jupiter in strength. iv, 38
- Full—in strength is singly capable of making the person born a King. vii, 38
- in the *Lagna*, Jupiter in the 4th, Venus in the 10th and Saturn in Tula, Makara or Kumbha usher a person who will be either a King or equal to a King vii, 18
- The—in the *Lagna* and the lord of the *Lagna* in the 9th or 10th usher a King vii, 30
- The—in the 3rd, Jupiter in the 5th, the Sun in the 9th usher a King as rich as Kubera vii, 49
- The—in full strength occupying a *Kendra* other than the *Lagna* and aspected by Jupiter and Venus makes the native a King. vii, 47
- Strong full—in the 4th, 7th or 10th and aspected by Venus and Jupiter usher a King vii, 9

- Mars strong in Makara identical with the Lagna, Saturn in the 9th or 12th and the Sun in conjunction with the Moon in the 7th usher a fickle minded King. vii, 52
- The Sun, — and Jupiter in the 3rd, 9th and 5th houses and possessing strength usher a King. vii, 12
- Full—in the 9th house identical with its own, exaltation or a friendly house and Saturn and Mars posited in the 10th and 2nd usher a King. vii, 9
- Full—in the 10th house aspected by benefics ushers a King. vii, 25
- Mars in conjunction with the—in the 10th, the Sun in strength occupying the rising sign Dhanus and Venus in the 11th or 12th usher a King. vii, 50
- The Sun and Mercury in the 4th and the—in the 10th and Mars in the Lagna usher a King. vii, 42
- occupying Vrishabha identical with the Lagna and aspected by the other 6 planets ushers a King. vii, 24
- Mars occupying Makara identical with the Lagna with the—in Kataka ushers a King. vii, 28
- All planets in Sirshodaya houses and the—in Kataka aspected by benefics usher a King. vii, 30
- Two or three planets in exaltation with the—in Kataka and Lagna strong usher a King. vii, 10
- at night occupying its own or friendly Navamsa and aspected by Venus alone ushers a King. vii, 7
- Mercury in the Lagna, Jupiter in the 7th and the—in Kataka identical with the 4th and Venus in the 10th usher a King. vii, 37
- Saturn and Mars in the 10th, 5th or the 1st and the full—in a sign owned by Jupiter will make the person born a King. vii, 44
- Mercury in Kanya, the—in Meena, Mars in Mithuna, Jupiter in Dhanus and Saturn in Makara produce a King. vii, 27
- A strong full—occupying Meena identical with the Lagna, Mars in Makara and Saturn in Kumbha usher a King. vii, 27

Jupiter in conjunction with Mars and the—in a Vargottama or Pushkaramsa ushers a King. vii, 25

The—or Lagna occupying a Vargottamanisa and aspected by other planets posited in the 4th, 7th or 10th bhavas will usher a King. vii, 5

Full—with a planet other than the lord of the Lagna aspected by Venus, Mercury and Jupiter usher a King. vii, 29

The Sun in exaltation, the—in Swakshetra and Jupiter in Kataka usher a King. vii, 33

Mars in strength occupying his exaltation sign and aspected by the Sun, the—and Jupiter usher a King. vii, 36

In what positions the—influences a dasa beneficially and in what otherwise? xviii, 7 8

The—'s influence on mental states during a dasa. xviii, 9

—'s dasa and its subdivisions. xviii, 73 83

Effect of—conjunction Sun. viii, 1

—c. Mars viii, 2

—c. Mercury. viii, 2

—c. Jupiter. viii, 3

—c. Venus, viii, 3

—c. Saturn. viii, 3

Effect of

—c. Sun and Mars. viii, 6

—c. Sun and Mercury viii, 6

—c. Sun and Jupiter. viii, 6

—c. Sun and Venus viii, 6

—c. Sun and Saturn viii, 7

—c. Mars and Mercury viii, 9

—c. Mars and Jupiter viii, 10

—c. Mars and Venus. viii, 10

—c. Mars and Saturn. viii, 10

—c. Mercury and Jupiter viii, 10

—c. Mercury and Venus. viii, 11

—c. Mercury and Saturn. viii, 11

—c. Jupiter and Venus. viii, 11

- c. Jupiter and Saturn. viii, 11
- c. Venus and Saturn. viii, 12
- c. malignant planets. viii, 14.
- c. Sun, Mars and Mercury. viii, 15
- c. Sun, Mars and Jupiter. viii, 15
- c. Sun, Mars and Venus. viii, 16
- c. Sun, Mars and Saturn. viii, 16
- c. Sun, Mercury and Jupiter. viii, 17
- c. Sun, Mercury and Venus. viii, 17
- c. Sun, Mercury and Saturn. viii, 17
- c. Sun, Jupiter and Venus. viii, 18
- c. Sun, Jupiter and Saturn. viii, 18
- c. Sun, Venus and Saturn. viii, 19
- c. Mars, Mercury and Jupiter. viii, 22
- c. Mars, Mercury and Venus. viii, 23
- c. Mars, Mercury and Saturn. viii, 23
- c. Mars, Jupiter and Venus. viii, 23
- c. Mars, Jupiter and Saturn. viii, 23
- c. Mercury, Jupiter and Venus. viii, 24
- c. Mercury, Jupiter and Saturn. viii, 24
- c. Mercury, Venus and Saturn. viii, 24
- c. Jupiter, Venus and Saturn. viii, 24

**Effect of the conjunction of**

- , Sun, Mars, Mercury and Jupiter. viii, 26
- , Sun, Mars, Mercury and Venus. viii, 26
- , Sun, Mars, Jupiter and Saturn. viii, 27
- , Sun, Mars, Mercury and Saturn. viii, 27
- , Sun, Mars, Jupiter and Venus. viii, 28
- , Sun, Mars, Venus and Saturn. viii, 28
- , Sun, Mercury, Jupiter and Venus. viii, 29
- , Sun, Mercury, Jupiter and Saturn. viii, 29
- , Sun, Mercury, Venus and Saturn. viii, 30
- , Sun, Jupiter, Venus and Saturn. viii, 30
- , Mars, Jupiter, Venus and Saturn. viii, 33
- , Mars, Mercury, Jupiter and Venus. viii, 34
- , Mercury, Jupiter, Venus and Saturn. viii, 35



- , Mars Mercury, Jupiter, Venus, and Saturn. viii, 37  
 —, Mercury, Jupiter, Venus, Saturn and the Sun. viii, 36  
 —, Jupiter, Venus, Saturn, the Sun, and Mars viii, 38  
 —, Venus, Saturn, the Sun, Mars and Mercury. viii, 38  
 —, Saturn, the Sun, Mars, Mercury and Jupiter. viii, 37  
 —, the Sun, Mars, Mercury, Jupiter and Venus. viii, 36  
 The presence of the—in Mesha and other signs or their  
 Amsas modifies the effect of other planets. viii, 45  
 The effect of planetary aspects on the—in the 12 Rasis and  
 in their Amsas. viii, 48 55  
 Moral. To abound in—excellence. xiv, 71  
 To be distinguished for one's—s viii, 5  
 To earn by teaching duties of—s xv, 48  
 To have—worth. viii, 63, 66, 100  
 Morality. To be void of—. viii 76, ix, 93, xiv, 66  
 To listen to sweet discourses on—. xiv, 50  
 Works on—. xv, 11  
 Mother. xii, 59  
 Planets playing the role of—. iii, 15  
 Ailment of—. xii, 66  
 Arishta to the—. iv, 13  
 Arishta yogas causing the death of both the—and the child  
 iv, 9 11, 36  
 Arishta to both the—and the child. iv, 14 16  
 A yoga fateful to the—of the new born child iv, 7, 8  
 A yoga causing the death of the—or mother's— iv, 6  
 The yoga under which the new born child is cast away by  
 the—. iii, 67, 68  
 Yoga causing the native not to burn his—s corpse xiii, 65  
 Yoga making the—incontinent xii, 71  
 —'s intrigue with a low born person, a Sudra, a Vysya, a  
 Kshatriya or a Brahmin. xii, 72, 73  
 Death of one's— ix, 47, 51, 52, 56, 57, 58, 61, 62, 63,  
 xiii, 61, 62, xvii, 18, 97  
 Death of the—along with the father xii, 76 78  
 Death of one's—at the next conception. xiii, 59

- Time of death of the—. xii, 79, 80  
 Loss of the—. xii, 63-65  
 Death caused by a—'s wrath. v, 105  
 Loss of children due to offence done to one's—. xiii, 34  
 To acquire wealth from—. xv, 43  
 To acquire wealth from—'s relations. xv, 67  
 To be begotten in the — by one other than her husband.  
 xii, 68  
 To be cast out by one's—. viii, 28  
 To be causing trouble to one's—. viii, 70  
 To be in favor of one's step—. xiv, 75  
 To be reverent towards one's—. ix, 32  
 To be under the control of one's step—'s father. xiv, 83  
 To get wealth from one's—. xi, 55  
 To have brothers from a step—. xii, 9  
 To have incest with the—. xii, 69, 70  
 To have one's—cast out of his family. xiv, 75  
 To have two—. viii, 23  
 To lose a—. xiv, 82  
 To possess a—who will live long. xii, 62  
 To studiously cause affliction to one's—. viii, 112; ix, 8  
 To suck the breast of one other than his—. xii, 12, 74  
 Motional strength.— of planets. ii, 37  
 Mountain. Death from the effects of a strong—storm. v, 79  
 To dwell in—ous retreats. xv, 27  
 Mouth. To be foul—ed. xi, 72  
 Moveable signs. i, 13  
 Mrudanga yoga. vii, 142  
 Mridvamsa. i, 40, 42  
 Mriga. i, 6  
 Mriganka. ii, 3  
 Mrigasiras (Nakshatra). ix, 41, 85  
 Mrigasya. i, 5  
 Mrigendra. i, 5  
 Mruta. When is a planet said to be in—state? ii, 84  
 Mrityu (bhava). i, 51, 54

Moon in the—portions of the several Rasis causes early death. iv, 5

The term—explained. v, 57

Mrityukaransa. i, 41

Mudgara (yoga). Effect of one's birth in the—. ix, 73

Muditha. ii, 16, 17, 85, xviii, 31

Mula (Nakshatra). ix, 43, 45, 49, 51-55, 57, 59, 64, 88

Murder. To be—ously inclined. ix, 97, 121

To be a—er of one's parents. ix, 5

Muzala (yoga). Effect of one's birth in the—. ix, 73

Muzala yoga. vii, 165, 166, 174

Music. To indulge in the pursuit of—. viii, 4

To be fond of—. viii, 5, 101, ix, 31, 93

To enjoy—. xii, 39

To be devoted to—and pleasure. xiv, 77

To acquire wealth through a knowledge of—. xv, 68

A female to be fond of—, vocal and instrumental. xvi, 13

To secure —al concerts. xvii, 43

Mute. To be a—. vi, 27, 37, 48, 49

To be born—. xi, 76, 79

# N

Nabhasa yoga. vii, 164, 180

Nagava (Karana). Effect of one's birth in the—. ix, 103

Nails. To possess diseased and ugly—. vi, 27, 38

Natryatikadhyaya. v, A

Naisargika Ayurdaya. Figures indicating the number of years for the Sun and other planets in the—system. v, 2

Naisargika bala. —of Planets. ii, 37

Nakshatra Damya. v, 27

Nakshatra Ayus. v, 1, 33

Nakshatra. The names of—s. ix, 40, 44

Nala (year). ix, 22

Nala yoga. viii, 165, 166, 174

Name. To have no—. xv, 64

Nandana (5th house). i, 50

Nandana (year). ix, 16

- Narapañhana. To become liable to the misfortune of—. xv, 82
- Nāture. To die an un—al death. v, 98
- Natural friendship. —or enmity among the planets. ii, 41-46
- Natural strength. —of planets. ii, 37
- Nau yoga. vii, 164, 171, 178
- Nava (9th house). i, 51
- Navani. Effect of being born in—. ix, 36
- Navamsa. i, 30, 32-34
- Three or more planets occupying each their own—one such being in the Lagna will usher a King. vii, 6
- phalana. ix, 117-118
- Navel. Swelling in the—. xi, 36
- To suffer a wound by a weapon in the upper region from the —. v, 97
- Nayana (2nd house). i, 49
- Neecha. i, 29
- Neechabhanga Rajayoga. vii, 13
- Neechardhaharana. v, 7-8
- Neecha Rasiphalam. viii, 114
- Nethrapani. ii, 85
- Nidra. ii, 85
- Nigada Drekkana. v, 55
- Night. Signs strong at—. i, 14
- To become—blind. vi, 53, 59; viii, 56; xi, 65
- Effect of birth at—. ix, 33
- Nightingale. Length of life of an eastern—. v, 44
- Ninth bhava. xiv, 65-103
- Things to be derived from the—. xiv, 65
- Effects of the—being occupied or aspected by planets severally or in combinations. xiv, 69-87
- Nimnalamsa. i, 43
- Nirvana dasa. xviii, 36
- Nisarga Ayurdaya. —when to be calculated? v, 28, 33
- Nisargaja. v, 1
- The method of working out the Pindaṣa as well as the— Ayurdaya. v, 4-6

- Nisheka yoga. —s leading to illness or death of either of the couple. iii, 14
- North. Planets presiding over—. ii, 23
- North. Signs representing the—. i, 13
- North East. Planets presiding over—. ii, 23
- North West. Planets presiding over—. ii, 23
- Nose. Dryness of the —. vi, 26  
 To be afflicted with dryness of the—. viii, 38  
 To have a prominent—. ix, 31  
 To have a lofty—. ix, 95
- Nostrils. To have stinking—. viii, 59
- Nrityahina. ii, 85
- Nriyugma. i, 4

## O

- Obscure. To become—. xi, 17
- Obnoxious. To be—to good people. xiv, 79
- Occupation. To earn through ignoble—s. xv, 71  
 To suffer from want of—. xvii, 75
- Odd. To be of—looks and dress. viii, 20  
 — Signs. i, 19
- Odious. To become—. viii, 97  
 To become—to one's relatives. viii, 98
- Offender. To possess authority to punish—s. viii, 29
- Offending. To be—. viii, 9
- Offspring. Character of the—resulting from conception on the several nights of the Ritu Kala. iii, 18  
 To produce long-standing—. viii, 61
- Ontology. To be devoted to—. xi, 85
- Operation. Death of the pregnant woman on account of an—. iv, 12  
 Death by—. v, A, 7, 9
- Ophthalmia. To suffer from—. viii, 9, 1', 4)
- To be afflicted with—. xiv, 73
- Opponent. To be afraid of troublesome—s. viii, 17  
 See also 'Enemy'
- Opulence. To live in —. ix, 87

- Opulent. To be—. viii, 75, 76; ix, 88, 89, 90, 92, 94, 100; xii, 119
- Orbit. Planets arranged according to the length of their orbits. ii, 28, 71
- Ornament. xii, 1, 87  
 To have—s in abundance. viii, 100  
 Acquisition of —s for ears. xii, 47-49  
 A female to be conspicuous for her —s. xvi, 14  
 A female to have abundance of—s. xvi, 17, 26  
 Time when the acquisition of—s may be predicted. xvii, 38, 42, 47, 55, 59, 65, 68, 72  
 To acquire royal—. xvii, 41  
 To be blessed with—s. xv, 69  
 To be fond of—s. xv, 56  
 To be presented with neck—. xvii, 53, 54  
 To command—. xvii, 57  
 To have—s. xii, 104, 109, 120
- Orphan. Yoga to become an—. xiv, 78
- Outlay. Nature of—whether approved and legitimate. xv, 75
- Overreach. To live by—ing of other people. xv, 50
- Owl. Maximum length of life of an—. v, 40
- Ox. Death inflicted by the horns of an—. v, 99

## P

- Padmabhanvamsa. i, 40
- Pain. To suffer physical—. viii, 13  
 —is the effect of a birth at the Sun's Kalashora. ix, 127  
 To have physical—. xvii, 44  
 To have griping—in the privities. xvii, 65
- Paksha bala. ix, 32
- Pakshi Drekkana. iii, 7
- Pakshi yoga. vii, 164, 167-169, 175
- Palanquin. To be conveyed in a—. xii, 101, 102, 115
- Palsy. To be afflicted with—. xvii, 45
- Panapara. ii, 54
- Panchaka (5th house). i, 50
- Panchamu. Effect of being born in a—. ix, 35

- Pandit. To become a—distinguished for sterling knowledge and affluence. viii, 68
- Paramaneecha. i, 29
- Paramayus. Four kinds of— xvii, 12
- Paramocheha. i, 29
- Paramour. A female to be addicted to a— xvi, 12, 24  
To take delight to amuse one's—, xvi, 15
- Parabhava (sthhana). Name for the 8th bhava. v, 92
- Parabhava (year). ix, 20
- Parasara. i, 1  
Method of finding the length of human life as treated of by—, v, 1  
The two Dala yogis mentioned by—, viii, 166
- Paravata. i, 46
- Paravata yoga. vii, 111
- Paravatamsa. xiii, 102, 103, xv, 62
- Parent. Planets playing the role of—, iii, 15  
Death of the—s. vii, 74  
To abuse one's—s. viii, 3  
To be a murderer of one's—. ix, 5  
To be hostile to one's— viii, 54  
To become the bane of one's—. xii, 75  
To delight in serving one's—. xiv, 94  
To do something wrong and untoward towards one's—s. viii, 86  
To show reverence to one's—s. ix, 31  
To view with antipathy one's—s. viii, 80, 86
- Pandhi (Uragraha) ii, 6
- Parigha (yogi) ix, 75, 99
- Parigata. i, 46, xiv, 47
- Panjata yoga. vii, 110, 150, 157
- Paripurna chandramsa. i, 42
- Panthapi (year) ix, 21
- Path. To lay out—s. xiv, 8
- Participle. To become a—, xiv, 80
- Parrot. Length of life of a—. x, 43

- Parthiva (year). ix, 15  
 Parvata yoga. vii, 128-129  
 Partition. No—of property. xii, 26  
 Pasa. —drekkanas. v, 55  
     —yoga. vii, 165, 173, 179  
 Paternal uncle. Planets playing the role of—. iii, 15  
 Patha (Upagraha). ii, 6  
 Pathakamsa. i, 42  
 Pathala. i, 50  
 Pathlona. i, 5  
 Patilakshanam. xvi, 48-53  
 Pauper. To be a—. viii, 16, 93  
     To be born a—. ix, 14, 73  
 Payodhyamta. i, 43  
 Peacock. Length of life of a—. v, 43  
 Pearls. To deal in—. xv, 44  
 Peedarksha. i, 55  
 Peculiarity. Specialties of planets. ii, 47  
 Peedita. ii, 16, 18; xviii, 32  
 Pensive. To be of a—disposition. viii, 94  
     To be—. ix, 107  
 People. To be kind to other—. viii, 96  
     To be revered by the—. viii, 104  
     To be served by bad—. viii, 40  
     To protect good—. viii, 3  
 Perfidious. To be—. viii, 103  
 Perfumes. To have—. xvii, 87  
 Period. The—s of time signified by the planets. ii, 29  
 Perreverting. To be constantly—. ix, 123  
 Person. To have a charming—. ix, 36  
 Personage. To become an important—in the community to which  
     one may belong. viii, 21  
 Perspiration. To be liable to excessive—. xiv, 63  
 Perverse. To be—. ix, 23  
 Phalguna (masa). ix, 31, 81  
 Phansa. ii, 4  
 Philosopher. To be a—. ix, 14



- Philosophy. To found a system of —. xv, 23  
 To have an insight into —. xvii, 41
- Phlegmatic. To be —. viii, 93, ix, 35, 59
- Physical energy. To be famed for one's feats of —. viii, 33
- Pictorial Art. To secure the pleasures of —. xvii, 43
- Pig. Birth of a —. xiii, 6
- Piles. Death by —. v, A, 9  
 To suffer from —. vi, 71, 82, 83, xvii, 39
- Pilgrim. To be a — in holy shrines. viii, 37
- Pilgrimage. To know about a person's —. xiii, 1  
 Death during a — to a shrine v, 107  
 To make —s. xvii, 55
- Pindaja. v, 1  
 The method of working out the — as well as the *Nakshatra*  
*Ayurdayas*. v, 4 b
- Pindayurdaja. Years assigned to the Sun and other planets in  
 the — system. v, 3  
 — when to be calculated? v, 28, 29 32, 33
- Pingala (year). ix, 23
- Pious. To be —. viii, 2, ix, 10, 89
- Pisces. ii, 7, 9, 12
- Pit. Birth of a child in —. iii, 63
- Pithru (5th house). i, 50
- Place — of birth of a child described iii, 61 66  
 — of delivery ascertainable from the position of certain  
 planets. iii, 67  
 To cause loss of one's — xvii, 37, 60, 61, 74, 100, 101  
 Loss of one's — xiii, 46, 66, 92
- Planet. Aspects of —s ii, 30 31  
 Benefic and malefic —s. ii, 2, 7  
 Benefic dots of the several —s. x, 1 2  
 Bhava in which certain —s work evil ii, 52  
 Cheshtabala of —s ii, 37  
 Contending —s and winners among them ii, 60  
 Deities presiding over —s ii, 20  
 Digbala of —s ii, 35  
 Evil effects of —s when in unfavourable positions. ii, 75-81

- Evil effects to be allayed by propitiation of—s. ii, 83
- Five—s in exaltation with Jupiter in the Lagna will usher a King. vii, 22
- Form and appearance of—s. ii, 7
- Four—s in exaltation with Saturn in Kumbha as Lagna usher a King. vii, 23
- Friendship or enmity among the—s. ii, 41-46
- Houses where certain—s become barren of effect. ii, 72
- How an evil—in the Lagna affects the person concerned during its *dasa*. xviii, 41
- In what positions strong benefic—s produce happiness in abundance? xviii, 172
- Kalabala of—s. ii, 36
- Luminosity or otherwise of the—s. ii, 8
- Naisargikabala of—s. ii, 37
- One—in exaltation and the rest in their own or friendly signs will usher into the world a fortunate person. vii, 24
- s arranged according to the length of their orbits. ii, 28, 71
- s as *Karakas*. ii, 49-50
- s becoming troublesome on account of their relation with *Mandi* or *Rahu*. ii, 43
- or—s causing death. v, 75
- s grouped according as they produce effect in the initial, middling or final portion of a sign. ii, 82
- s occupying the 6th or 8th place from each other or occupying the same *bhava* without strength work evil in their *dasa* and *bhukti*. xviii, 54
- s producing benefic results. x, 55
- s producing malefic results. x, 54
- s when not benefic? ii, 34
- s yielding good. x, 10, 11
- Points of the compass of which the—s are lords. ii, 23
- Positional strength of—s. ii, 33-34
- Prone* and *Supine*—s. ii, 70
- Redeeming power of—s. ii, 73-74

- Sirshodaya, Prishtodaya and Ubhayodaya—s. ii, 11  
 Six—s in exaltation will usher a King. viii, 22  
 Sleeping and waking state of a—. ii, 85  
 Special peculiarities of—s. ii, 47  
 Substances pertaining to the—s. ii, 20  
 Territorial jurisdictions of the—s. ii, 25  
 The castes of the—s. ii, 26  
 The colors of the—s. ii, 19  
 The constituent elements of the body represented by the—s. ii, 22  
 The conditions under which —s are generally favorable. viii, 117  
 The duty of a—generally is beneficial, malefic or indifferent according to the nature of the—associated with it xviii, 18  
 The effect of benefic—ary aspect. viii, 47  
 The effect due to the presence of —s in the 12 bhavas. viii, 56-99  
 The effect of evil—ary aspect. viii, 46  
 The effect of—ary aspects on the Moon in the 12 Rasis and in their Amsas. viii, 48-55  
 The effects of—s occupying Mesha and other Rasis. viii, 39-44  
 The effect of the —s upon the character and appearance of the person born under their influence. ii, 53-59  
 The effects produced by—s in their several positions compared. viii, 115-116  
 The elements of which the —s are lords. ii, 27  
 The flavours signified by the—s. ii, 29  
 The fruit of a—s da a in a Sirshodaya, Prishtodaya and Ubhayodaya signs. ii, 86  
 The fruit of a—'s dasha matures differently according to its position in a Sirshodaya, Prishtodaya or Ubhayodaya Rasi. xviii, 24  
 The good influence of a— in its several positions. vii, 58  
 The influence of—s when in their depression signs. viii, 114  
 The influence of—s when in a friendly sign. viii, 107-111  
 The influence of—s when in an inauspical sign. viii, 112-113

- The influence of—s when in their Swakshetras. viii, 105-106
- The influence of—s when in their several exaltation signs. viii, 100-103
- The influence of—s in their Moolatrikona positions. viii, 104
- The articles of apparel appropriate for the several—s. ii, 22
- The division of the—s into Satva, Rajas and Tamhas. ii, 26
- The extent to which the evil influence of a depressed—s may go and the—s affected thereby. xviii, 23
- The five states or conditions of a—s measured by its progress in a Rasi. ii, 84
- The haunts of—s. ii, 13
- The periods of time signified by the—s. ii, 29
- The places of human abode or haunt signified by the—s. ii, 24
- The—s occupying Kanya, Mesha, Tula, Simha and Kumbha usher a King. vii, 2
- The—s posited in the 3rd, 4th and 5th bhavas usher a King. vii, 2
- The—s whose dasas bring on untoward events. xviii, 25
- The precious stones ascribed to—s. ii, 21
- The presence of the Moon in Mesha and other signs or their Ainkas modifies the effect of other—s. viii, 45
- The respective years of the seven—s in the Kalachakrayas. xvii, 6
- The seven—s posited in seven particular Rasas usher a King. vii, 1
- The seven—s posited in Vrishabha, Dhanus, Meena and the Kendras usher a King. vii, 1
- The seven—s in the 1st, 2nd, 3rd, 4th, 5th, 7th and 9th houses usher a King. vii, 2
- The sex of the—s. ii, 27
- The shadbhavas of—s. ii, 33-40
- The stages of life typified by the—s. ii, 14
- The ten states or conditions of—s. ii, 16-18
- The Vedas presided over by the—s. ii, 15
- Two or three—s in exaltation with the Moon in Kataka and Lagna strong usher a King. vii, 10

Two, three or four—s in depression, if in benefic Shashtyam.  
sas or in their exaltation Navamens will usher a King  
eminently just and virtuous. vii, 20

Various,—ary positions in which Kings or King-like men are  
born. vi, 1 57

Vegetable, mineral and animal kingdoms severally represented by the—s ii, 15

What—s prove benefic in a dasa? xvii, 4

What—s prove malefic in a dasa? xviii, 5

When and where each—is auspicious? ii, 61 68

Where—s fail of effect? ii, 69

Winged, reptile, biped and quadruped—s ii, 12

A bhava is beneficially or injuriously affected during the dasa  
of the—occupying it according as this—is benefic or  
malefic. xviii, 17

A clue to the—whose dasa may prove fatal. xviii, 26 27

A—in the highest exaltation and aspected by a friendly one  
ushers a King. viii, 10

All the—s if associated with the Moon's Hora usher a King. vii, 3

Plava (slope) i, 61

Plava (year), ix, 19

Plavanga (year) ix, 20

Play. To be fond of— viii, 5

Pleasure. To enjoy—s viii, 42

To be inclined to— viii, 20

To be devoted to— ix, 9

To live in—, xii, 86

See also Happiness.

To be devoted to—and ease xiii, 76 77

Pleasure House. Birth of a child in a—. iii, 64

Places preferred for a—. xiii, 40

Plump. To be—in the thighs and neck ix, 89

Poetry. To be devoted to— viii, 12, 105

To earn by—, xv, 47

- Poison. Danger from—. xvii, 96  
 Death by swallowing—. vi, 85  
 Death caused by—. v, 112  
 Loss of brothers by—. xii, 45  
 To have trouble from—. xvii, 61, 93  
 To run the risk of being—ed. xi, 37
- Policy. To lead to a—leading to war. xvii, 39
- Polite. To speak—ly. ix, 38  
 To be—in one's address. xiv, 70
- Politic. To be—. viii, 6
- Poor. To be—. viii, 8, 21, 41, 74, 93; ix, 95; xv, 56  
 A woman to be—. xvi, 28, 29  
 To be a—man. viii, 48, 50
- Popular. To be universally—. ix, 21, 39
- Positional strength of planets. ii, 33-34
- Pounarbhava. Birth of a—. iii, 50
- Poverty. Yogns producing—. vi, 1, 2, 28, 45  
 To be troubled with—. xvii, 46, 63, 67, 75
- Powder. To manufacture fragrant black—and similar cosmetic substances. xv, 59
- Power. To attain—. viii, 13  
 To be—ful. viii, 34; ix, 35, 83, 100, 102  
 To have much—. ix, 6  
 To have no—. xv, 64  
 To possess—. viii, 96
- Prabhava (year). ix, 10
- Pragandantha. i, 22
- Prajotpathi (year). ix, 11
- Prakusana. ii, 85
- Pramadeecha (year). ix, 22
- Pramathhi (year). ix, 13
- Pramoduta (year). ix, 11
- Pramudita. ii, 16, 17
- Prapeedita. ii, 16, 18
- Prastharashtaka Varga. x, 34
- Prâthirud. Effect of birth in a—Tithi. ix, 34
- Praveenamga. i, 43

- Pravrajya yoga xv, 15 42
- Prayer. To be engaged in the recitation of—s xiv, 101  
 To earn by the muttering of—s on behalf of others xv, 47
- Preceptor. To view with antipathy one's spiritual—  
 viii, 80, 86  
 To become the murderer of one's— ix, 5
- Precious stone —s ascribed to the planets ii, 21  
 Acquisition of—s xii, 109  
 To be the lord of—s x, 28  
 To derive wealth from—s. xv, 71  
 To have—s. xiv, 70
- Precipice. Death due to fall from a— v. A, 10
- Prest (yoga). Effect of birth in— ix, 97
- Premier. To be a— viii, 7
- Preshya yoga. vi, 1, 39 44  
 — phalam. vi, 45
- Pretapuriatamsa. i, 38
- Previous birth. Means of knowing the particular region to which  
 the deceased had belonged in his— v. A, 14
- Pride. To be void of— xv, 1
- Priest. To become an officiating— xiv, 92
- Prince. Mercury, the young— ii, 2  
 To become a feudatory or tributary— viii, 103  
 To become a petty— x, 28
- Prishtathogamana. xviii, 90 91, 101
- Prishtodaya —signs i, 14  
 —planets. ii, 11  
 Fruit of a planet's dasa in a —sign ii, 86  
 The fruit of a planet's dasa matures differently according to  
 its position in a Srishtodaya, —or Ubhryodaya Rasi.  
 xviii, 24
- Prison. Birth of a child in a— iii, 63  
 To be pining in— xiv, 83  
 To become a—er ix, 9
- Prithuroma i, 7
- Privation. Causing bodily—s x 6

- Privities. To suffer from griping pain in the—. xvii, 66  
 To suffer from a disease affecting the—. vi, 82-87 ;
- Profession. Choice of a—. xv, 43-50  
 Kinds of—one will be dealing in. xv, 44
- Profligacy. To be given up to—. viii, 85
- Profligate. A woman to be—. xvi, 7, 18
- Progeny. Acquisition of—. xvii, 41
- Prolific. To be—. ix, 117
- Prone. —planets. ii, 70
- Property. Acquisition of cattle and—. xii, 90  
 Acquisition of—. xii, 111  
 Loss of—. ix, 127  
 Partition of—. xii, 26  
 To be bereft of—. viii, 48  
 To have an accession of varied—. xvii, 72  
 To have—. x, 32  
 To have landed—. xii, 106  
 To have no—. xv, 51  
 To own—. viii, 76
- Propitiate. To—Gods and Brahmins at baths in holy waters.  
 xvii, 38
- Propitiation. —of planets. ii, 83
- Prosperity. To enjoy exceeding comfort and—. viii, 14, 68  
 To enjoy steady and continuous—. ix, 90, 103  
 —is the effect of birth in the Moon's Kalahora. ix, 127  
 To attain or enjoy—. xiv, 87, 90  
 To attain—through the observance of religious duties. xv, 71  
 To tend to—. xvii, 16, 25  
 To have great—. xvii, 59, 73
- Prosperous. To be—. viii, 99; ix, 13, 18, 36, 92, 106  
 To be exceedingly—. ix, 104; xiv, 75, 77  
 A female to be—. xvi, 7, 29
- Protector. To be a—of Brahminical community. xv, 58
- Proud. To be—. viii, 9, 80, 92; ix, 2, 23, 85, 87, 104, 108
- Prowess. To be of immense—. viii, 65  
 To be distinguished by fierce—. viii, 105



- Punarbhū, — defined. xvj, 20  
 Punarvasu (Nakshatra). ix, 41, 85  
 Pungent. To be fond of—flavours. ix, 27  
 Punishment. To earn by carrying out—s inflicted on criminals.  
     xv, 50  
     To have greatly to do with the infliction of—on others.  
     viii, 32  
 Pure. To be—. ix, 10, 123  
 Pure minded. To be—. viii, 9, ix, 27, xii, 95  
     A female to be—. xvi, 39  
 Putnima. Effect of being born in a—. ix, 37  
 Pursuit. To live in vile—a. xv, 50  
 Purvabhadrapada (Nakshatra). ix, 44, 90  
 Purvaphalguni (Nakshatra). ix, 41, 86  
 Purvashadha (Nakshatra). ix, 43, 88  
 Pushan. ii, 3  
 Pushkaramsa. Jupiter in conjunction with Mars and the Moon in  
     a—ushers a King. vii, 25  
 Pushya (masa). ix, 31, 81  
 Pushya (Nakshatra). ix, 41, 60, 61, 62, 65, 85  
 Puthra (5th house) i, 54

## Q

- Quadruped.—signs. i, 16  
     —signs when and where strong? i, 18  
     —planets ii, 12  
 Parts of the body of a—denoted by the zodiacal signs. iii, 3  
 Birth of a—. xiii, 5  
 Birth of a —when possible? iii, 5  
 Danger from—. iii, 38, xiv, 98  
 Death caused by a—. v, 115  
 To get wealth through—s xv, 71  
 Quality. To have noble—ies ix, 39  
     A female to possess excellent—ies. xvi, 7, 16  
     A female to have—ies of a mixed kind. xvi, 8  
 Quarrel. Death resulting from a— v, 101  
     —among brothers. xii, 27

- To be fond of— vi, 38, 45, 83  
 To earn by engaging in other people's —. xv, 46  
 To have—s. xvii, 44  
 To—with kindred. xvii, 39  
 Quarrelsome. To be —. viii, 22, 64, 76; ix, 4, 98, 104; xiv, 79, 80  
 A female to be—. xvi, 13  
 Quarter. Increase of cattle, wealth, vehicles, etc., if located in a certain particular—. x, 23  
 The—from which wealth is got. x, 67  
 The—s presided over by the planets. ii, 23  
 Queen. Moon. the—. ii, 2  
 To be a—. xvi, 34  
 Quiet. To be—. ix, 99

## R

- Raby. To suffer from—ies. xv, 82  
 Race. To turn out the best of one's—. xv, 52  
 Rahu. Moolatrikona sign of—. i, 29  
 Exaltation sign of—. i, 28  
 Swakshetra of—. i, 28  
 Other names for—. ii, 4  
 Aspect of—. ii, 32  
 Planets becoming troublesome on account of their relation with Mandi or—. ii, 48  
 When and where—has strength? ii, 68  
 Evil effects of—when in unfavourable position. ii, 81  
 Effect of the lords of the 1st and the 4th bhavas being in conjunction with—and Ketu. iii, 5  
 Moon in the 6th, 8th or 12th house aspected by—causes the death of the child. iv, 4  
 —in the 10th and Saturn in the 11th aspected by the lord of the 9th, and the lord of the Lagna being unassociated with a depressed planet usher a person who will be like a lord of the Earth. vii, 19  
 —in the 3rd bhava. xii, 13  
 —dava and its subdivisions. xviii, 96-107

- Raja. i, 50  
 Rajas. Planets signifying—*guna* ii, 26  
 Rajaspada i, 52  
 Raja yoga — comes to an end vi, 10  
     — *bhanga* vi, 1, 10, 18  
     Destruction of— vi, 18, x, 29  
     Various — & described vii, 1 57  
     *Necchabhanga*— vii, 13  
     If *Kamadruma* comes in—s perish vii, 82  
     Effects of births under— xi, 21 23  
     Conditions under which ascetic yogas take precedence of— s  
         xv, 21 23  
 Raju yoga vii, 165 166, 174  
 Rajo Vela Effect of birth in the — ix, 124, 125  
 Rake. To become a — viii, 98, ix, 23, 25  
     To be — *ish.* xiv, 81  
 Rakshasa. Maximum length of life of a— v, 41  
 Rakshasa (year) ix, 22  
 Rakshasamsa. i, 38  
 Rakthakshi (year) ix, 24  
 Ram. i, 10  
 Ramasi. i, 5  
 Rana i, 51  
 Randhra. i, 51  
 Rank. To be of the highest — viii, 32  
     Not to attain the deserving—though performing \*meritorious  
         acts xv, 7  
     To fall off in — xvii, 39  
     To lead to eminent— xvii, 42  
 Rasatala. i, 53  
 Rash To be — xii, 41, xv, 55  
 Rasi i, 7  
     See also \* Sign  
 Rasigunakara x, 44  
 Rasiphalam ix, 91 93  
 Rasi Thyajyam v, 112  
 Rasm The— s for the several planets v, 22

The augmentation or reduction in the planet's—s according to their favourable or unfavourable positions. v, 24-25

Rasmija Ayurdhaya. vi, 1, 33

Rasyamsa phalam. ix, 94-96

Raudri (year). ix, 23

Ravi. Same as the Sun.

Ray. Same as Rasmi.

Recreation. To have pleasant —s. xvii, 71

Redeem. —ing power of planets. ii, 73-74

Reduction. —in the Ayurdhaya of a planet due to its being in a state of eclipse by the Sun. v, 7-9, 16

— in the Ayurdhaya of a planet when in depression. v, 7, 8, 16

Chakrapatardha—. v, 9-10

Krurodaya—. v, 11, 16

Certain—s do not apply to Amsayurdhaya. v, 12-13

Region. The— to which the deceased goes after death. v, 118; v. A. 15

The—s of Bhuloka, Bhuvārloka and Swar'loka. y, 119

Conditions under which a person goes to a—of hell. v, 120

Conditions under which the deceased may go to, Brahman's—, v, 122

Conditions for the deceased going to the—s of eternal bliss. v, 123

To hold sway over some—. ix, 29

Reka yoga. vi, 1, 21-25 xv, 70

—phalam. vi, 26-27

Relation. xii, 59

Causing trouble to father and other—s. x, 12

Death of a near—. xvii, 18, 20, 37, 39, 66

Death or decease of a—. xvii, 24

Death of—. x, 22

Loss of—s. xii, 136

To abstain from all beneficence to one's—s. viii, 76

To abuse one's own—s. vi, 27

To be attended by one's —s. ix, 122

To be bereft of—s. viii, 68

- To be cast out by—s. viii, 28  
 To be fond of —s. ix, 20, 24, 92, 103, 106  
 To be hostile to one's—s. viii, 114  
 To be kind to one's—s. viii, 78  
 To befriend one's —s. xii, 92, 106  
 To estrange one's—s. ix, 22  
 To get wealth through one's—s. xv, 71  
 To hate one's—s. ix, 25, 32, 39, 104, 124  
 To have antipathy to one's—s. xii, 93  
 To have many—s. ix, 10, 85  
 To honour the—s. viii, 2  
 To lose one's —s. viii, 98

Relationship. Five kinds of mutual—among planets. ii, 41-46

Relative. Affliction of —s. xvii, 44

Loss of one's —s. xvii, 45, 62, 92

The cherishing of—s. xvii, 58

To be kind to one's —s. viii, 24, 85

To be reviled by —s. viii, 37

To get trouble from —s. xvii, 74

To have good—s. viii, 21

To have great rejoicing in the society of one's —s. xvii, 70

To see one's —s in trouble. xvii, 45

Religion. To adhere to one's own —. viii, 91

To be sceptical in regard to one's —. viii, 98

To be devoted to —ous prayers. viii, 104

To betake oneself to a—different from that of his parents.  
 viii, 86

To devote oneself to—. viii, 58

To listen to sweet discourses on— xii, 50

To abandon one's—ous duties. ix, 5

To be void of all —ous merit. xiv, 75

To become prosperous through the observance of—ous duties.  
 xv, 71

To destroy or impede—ous rites. xv, 10

To know about a person's—ous merit. viii, 1

To take oneself to a—ous order. xv, 20

Renown. See Fame ; Glory.

To be—ed. viii, 10, 21, 75

To be—ed for one's good qualities. viii, 83

Renunciation. —of the world. xv, 41

Repair. To — old works. xv, 8

Repose. To lead to soft—. xvii, 38

Reptile. —signs. i, 18

—planets. ii, 12

Danger from Venomous —s. xvii, 39, 40, 44

Reputation. To be void of good—. xiv, 66

To have good — or glory. xiv, 68

To have extensive —. xiv, 71, 72

To enjoy good— or fame. xiv, 90, 98

Reservoir. To dig—a. xv, 8

Residence. xi, 22-24

Resource. To command —s. , xvii, 57

Respect. To command—. xi, 14

To be—ed. xiv, 76

To have—in the land. xvii, 38

To be without—. xv, 64

A female to be highly —ed. xvi, 17

Restless. To be—. viii, 72 ; ix, 35, 86 ; xv, 78

Retrograde. Planets do not suffer any reduction in their Ayur-  
days when they are in inimical houses if they are —.  
v, 7

Rheumatism. Death from —. v, 89, 114

Revati (Nakshatra). ix, 44, 45, 57, 63, 65, 90

Revered. To be —. viii, 4

Reverent. To be—towards Gods and spiritual preceptors. ix, 23

Reville. To—others. viii, 88

To be —d. viii, 25

To be —d by relatives. viii, 37

To be a —r of other people. viii, 70

Rice. To live by trafficking in cooked—. xv, 49

Rich. To be—. viii, 2, 6, 15, 25, 66, 71, 83, 87, 104 ; ix, 11, 24,  
32, 110, 117, 121 ; x, 64

To be very—. viii, 10

To be a —person. viii, 52

To be a —merchant. ix, 13

Riches. To possess —. viii, 7, 19, 62

To be possessed of choice—. viii, 73, xi, 49

Acquisition of —. x, 8, 60, xv, 68

See Wealth.

Riksha i, 7

Riksha Sandhi. i, 22, vi, 48 49

Rikta Tithi. ix, 74

Rippa. i, 52

Ripu i, 50, 54

Risk. To have great —. xvii, 29, 61

To have no—. xvii, 20

To bring on —by fire. xvii, 33

To cause —from enemies. xvii, 37

Rita Kala Character of the offspring resulting from conception  
on the several nights of the —. iii, 18

Ritu phalam. ix, 27-28

Roam. To —over many lands. xv, 73

Robber. To be a —. viii, 37, xv, 46

To be a mischievous —. ix, 119

To be a murderer-loving master of—s. ix, 121

To be a —chief. viii, 101

To cause dread of—s. xvii, 39

Danger to be feared from —s. xvii, 31, 40

Roga. i, 50

Roga yogas. vi, 60 100

Rogue. To be a master —. ix, 124

Rohini (Nakshatra) ix, 40, 84

Roots vii, 1

Roaming. To be constantly —. viii, 81

To be —. xi, 78

Royal favour. To be in —. viii, 100

To be void of —. viii, 4

To become an object of —. xv, 51, 52, 56, 57

To enjoy —. ix, 85

- To have —leading to every kind of prosperity. xvii, 25  
 Time when—is secured. xviii, 21  
 Royal favourite. To be a —. viii, 9; xiv, 79, 80  
 Royal food. To have—. xiii, 75  
 Royalty. To attain the emblem of —. xiv, 2  
 Ruchaka yoga. vii, 59, 60  
 Rudhira. ii, 3  
 Rudhrodgarī (year). ix, 24  
 Ruler. To become a —. xiv, 85  
 Ruthless. To be —. viii, 104

## 8

- Sabhayam Vasathi. ii, 85  
 Sacred books. To be versed in —. viii, 5, 11, 34  
 Sacred fires. Birth of a child in a place dedicated to the—. iii, 65  
 Sacred knowledge. To receive initiations in —. xv, 13  
     To become a mine of —. xv, 13  
 Sacred texts. To be conversant with —. ix, 34, 35  
     To be devoted to the —. viii, 105  
     To be proficient in the —. viii, 72  
 Sacredotal. To be reckoned foremost among the — class. xv, 11  
 Sacrifice. Palmy time for—s and other meritorious rites. xviii, 22  
     Sources from which the money for—s may come. xv, 5  
     Yogas revealing the kind of —s a person may undertake. xv, 6-13  
     To acquire wealth through the observance of —ial rites. xi, 68  
     To ascertain the benefit of any—that may accrue to a person. xv, 4  
     To be a destroyer of —s. xv, 10  
     To be famous for one's —ial works. xv, 12  
     To become a person of importance by performing —s. xv, 7  
     To engage in —ial works. xv, 9, 10  
     To perform —s. ix, 32, 59, xv, 5, 13  
 Sadharana (year). ix, 21  
 Sadhya (yoga). Effect of birth in—. ix, 99



- Sagacious. To be —. viii, 84, ix, 11, 84  
 Sagittarius. i, 6, 9, 12  
 Sahodara. i, 49  
 Saimhikeya ii, 4  
 Saint. The yoga under which a person may become an inspired  
     —and live-long. iv, 98  
     The yoga under which a person may become a —. iv, 103  
 To be a —. ix, 23  
 To be a contemplative —. ix, 28  
 To be wise inspired —. xv, 28  
 Sakata yoga. vii, 108, 109, 164, 175  
 Sakhya. Characteristics of a —. xv, 16  
 Saktha. ii, 16, 17, xviii, 32  
 Sakthi yoga vii, 164, 177  
 Sakuna (Karana) Effect of being born in the —. ix, 103  
 Salary. To find the — of any person v, 3, 7  
 Salt. To be fond of —. ix, 27  
     To traffick in —. xv, 49  
 Sama, ii, 45  
 Sama yoga. vii, 112  
 Samudaya x, 2  
 Samudaya (Nakshatra) ix, 78  
 Samudayashtaka Varga. x, 52  
 Samudayashtakavargya —Ayurhya v, 33  
 Samudra yoga vii, 164, 178  
 Samvatsaraphalam ix, 10 25  
 Sanghatika (Nakshatra) ix, 78  
 Sani. Same as Saturn  
 Sankha yoga vii, 138 139  
 Sankhya yogas vii, 165, 167, 173  
 Santha. ii, 16 17, xviii, 31  
 Sapthama ( 7th house). i, 51  
 Sapthami. Effect of birth in a —. ix, 35  
 Sapthama i, 30, 31  
 Saptha Varga i, 48  
 Sara yoga. vii, 164, 177  
 Sarada yoga vii, 144 145

- Sarasana. i, 6  
 Sarat Ritu. ii, 23 ; ix, 27  
 Saravali. i, 3  
 Sarpa. ii, 4  
 Sarpa yoga. vii, 165, 166, 174  
 Sarpamsa. i, 39  
 Sarpa Drekhannas. v, 55  
 Sarvadhari (year). ix, 15  
 Sarvajit (year). ix, 15  
 Sarvari (year). ix, 18  
 Sarvashtaka Varga. x, 52  
 Sastra (6th house). i, 50  
 Sāstra. To be conversant with — a. xiv, 85  
 Satabhishak (Nakshatra). ix, 44, 89  
 Satrukshetraphalam. viii, 112-113  
 Satrukshetraharanam. v, 7, 8  
 Saturday. Effect of one's birth in a —. ix, 39  
 Saturn. i, 25, 26, 37 ; ii, 2, 4, 7, 9, 11, 12, 14, 15, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 31, 32, 33, 37, 40, 45, 47, 50, 51, 52, 59, 60, 67, 71, 80, 82  
     Aspects of —. ii, 30-32  
     Evil effects of — when in unfavorable positions. ii, 80  
     For what bhava is — a Karaka ? ii, 51  
     For which of the elements is — the lord ? ii, 27  
     Form and appearance of —. ii, 7  
     Four planets in exaltation with — in Kumbha as Lagna usher a King. vii, 23  
     Jupiter in Vrischika identical with the 12th house with — or the Sun in Tula ushers a King. vii, 16  
     Mars strong in Makara as Lagna, — in the 9th or 12th and the Sun in conjunction with the Moon in the 7th usher a hot-headed King. vii, 32  
     Mercury in Kanya, the Moon in Meena, Mars in Mithuna, Jupiter in Dhanu and — in Makara usher a King. vii, 27  
     Other names for —. ii, 4  
     Special peculiarity of —. ii, 47

- The abode signified by— u, 24
- The apparel signified by— u, 22
- The caste represented by— u, 26
- The colour signified by— u, 19
- The constituent element of the body represented by— u, 28
- The Digbala of— u, 35
- The direction presided over by— u, 23
- The flavor signified by— u, 29
- The friends and enemies of— u, 45
- The Guna typified by— u, 26
- The influence of—upon the character and appearance of the native. u 59
- The Moon in conjunction with—in the 4th, 10th or 11th will usher a King or a wealthy man equal in rank to a King u, 53
- The Moon in the Lagna Jupiter in the 4th, Venus in the 10th and—in Tula, Mithra or Kumbha usher a person who will be either a King or equal to a King uii, 18
- The Moon with Jupiter and Venus in Dhanu Mercury in Tula, identical with the Lagna, Mars in Kanya and—in Makara usher a King vii, 26
- The particular house where—becomes barren of effect u, 72
- The period of time swayed by— u, 29
- The precious stones ascribed to— u, 21
- The season represented by— u 23
- The sex represented by— u, 27
- The shadbala of— u, 40
- The substance ascribed to— u, 23
- The Sun and Mercury in the 4th—and the Moon in the 10th and Mars in the Lagna usher a King vii, 42
- The territory signified by— u, 25
- What may be divined with respect to a person's life by means of—? u, 50
- When and where—has strength? u 67

- and Mars in the 1st, 5th or the 10th and the full Moon in a sign owned by Jupiter will make the person born a King. vii, 44
- and Mars in the 2nd and 10th with full Moon in the 9th house identical with its own, exaltation or a friendly house usher a King. vii, 9
- and Mars in the 9th and 11th and strong benefics in the 1st, 7th and 10th will usher a King of every amiable virtue. vii, 4
- and the Moon produce effect when they are in the end of a sign. ii, 82
- in the Lagna identical with Dhanus, Meena, Tula, Mesha, Makara and Kumbha usher a leader of men. vii, 57
- in the 8th house gives invariably what is agreeable. ii, 52
- in strength in Kumbha or Tula identical with a Kēndra or Trikona and aspected by the lord of the 11th ushers a person on a par with sovereigns. vii, 17
- in strength in Uttama Varga, Jupiter in a Navamsha other than its Neecha, the Sun in a benefic Navamsha and aspected by benefics usher a person who will be in the good graces of a King and equal to him. vii, 19
- represents the misery of Kalapurusha. ii, 1
- , the servant. ii, 2
- strong in the Lagnā, the Sun and Moon in Dhanus, and Mars in exaltation usher a King. vii, 31
- A strong full Moon in Meena identical with the Lagna, Mars in Makara and—in Kumbha usher a King. vii, 27

Saturn. Effect of—conjunction Sun. vii, 2

- c. Moon. viii, 3
- c. Mars. viii, 4
- c. Mercury. viii, 5
- c. Jupiter. viii, 5
- c. Venus. viii, 5
- c. Sun and Moon. viii, 7

*Effect of —*

- c. Sun and Mars. viii, 8
- c. Sun and Mercury. viii, 8
- c. Sun and Jupiter. viii, 9
- c. Sun and Venus. viii, 9
- c. Moon and Mars. viii, 10
- c. Moon and Mercury. viii, 11
- c. Moon and Jupiter. viii, 11
- c. Moon and Venus. viii, 12
- c. Mars and Mercury. viii, 12
- c. Mars and Jupiter. viii, 13
- c. Mars and Venus. viii, 13
- c. Mercury and Jupiter. viii, 14
- c. Mercury and Venus. viii, 14
- c. Jupiter and Venus. viii, 14
- c. Sun, Moon and Mars. viii, 16
- c. Sun, Moon and Mercury. viii, 17
- c. Sun, Moon and Jupiter. viii, 18
- c. Sun, Moon and Venus. viii, 19
- c. Sun, Mars and Mercury. viii, 20
- c. Sun, Mars and Jupiter. viii, 21
- c. Sun, Mars and Venus. viii, 21
- c. Sun, Mercury and Jupiter. viii, 22
- c. Sun, Mercury and Venus. viii, 22
- c. Sun, Jupiter and Venus. viii, 22
- c. Moon, Mars and Mercury. viii, 23
- c. Moon, Mars and Jupiter. viii, 23
- c. Moon, Mercury and Jupiter. viii, 24
- c. Moon, Mercury and Venus. viii, 24
- c. Moon, Jupiter and Venus. viii, 24
- c. Mars, Mercury and Jupiter. viii, 25
- c. Mercury, Jupiter and Venus. viii, 25
- c. Sun, Moon, Mars and Jupiter. viii, 27
- c. Sun, Moon, Mars and Mercury. viii, 27
- c. Sun, Moon, Mars and Venus. viii, 28
- c. Sun, Moon, Mercury and Jupiter. viii, 29

- c. Sun, Moon, Mercury and Venus. viii, 30
- c. Sun, Moon, Jupiter and Venus. viii, 30
- c. Sun, Mars, Mercury and Jupiter. viii, 31, 33
- c. Mars, Mercury, Jupiter and Venus. viii, 32
- c. Sun, Mars, Mercury and Venus. viii, 32
- c. Moon, Mars, Jupiter and Venus. viii, 33
- c. Sun, Mercury, Jupiter and Venus. viii, 34
- c. Moon, Mercury, Jupiter and Venus. viii, 35
- Effect of the conjunction of
  - , the Sun, Moon, Mars, Mercury and Jupiter. viii, 37
  - , Moon, Mars, Mercury, Jupiter and Venus. viii, 37
  - , Mars, Mercury, Jupiter, Venus and the Sun. viii, 37
  - , Mercury, Jupiter, Venus, the Sun and Moon. viii, 36
  - , Jupiter, Venus, the Sun, Moon and Mars. viii, 38
  - , Venus, the Sun, Moon, Mars and Mercury. viii, 38
- The effect of—in Mesha and other Rasis. viii, 44
- 's data and its subdivisions. xviii, 121-132

Satvaguna. Planets signifying —. ii, 26

Satva Vela. Effect of birth in the —. ix, 123, 125

Saubhagya (yoga). Effect of birth in the—. ix, 97

Saumya (Mercury). ii, 3

—planets. ii, 9

—signs. i, 13

—(year). ix, 21

Saumyanasa. i, 42

Savya. xvii, 11

Savya Chakra Vakya. xvii, 105

Sayana. ii, 85

Scandal-monger. To be a —. viii, 70

Scents. To be fond of fine—. ix, 27, 33

Sceptical. To be —. viii, 24

Science. To be conversant with many—s. xiv, 75

To be devoted to—s. viii, 2

To be proficient in six—s. xi, 86; xv, 13

To be well versed in—s. ix, 99

To devote oneself to the study of every—. ix, 29, 35

- To earn by a knowledge of— xv, 57  
 To have an insight into— xvii, 41  
 A female to be celebrated for a knowledge of every — xvi, 17
- Scorpio i, 6  
 Scorpion i, 11
- Scribe To serve as a— ix, 94  
 To be a— viii, 15
- Scripture To be versed in the sacred—s ix 15 16, 22  
 To be well versed in —s, ix, 99  
 To devoted oneself to the study of—s ix 29, 35  
 To earn through—al learning xv, 48, 68
- Scrotum. Enlargement of— vi, 60, 61  
 To have an enlarged— xi, 36
- Season The—s represented by the planets ii 23
- Seduction To be rakishly inclined to the—of women xiv 80
- Seemantha Birth of a child before—, iii, 45  
 To have had no—samskara xii 75
- Seershodaya. —planets ii 11  
 —signs i, 14  
 All planets in—houses and the Moon in Kataka aspected  
 by benefics usher a king vii, 30  
 Fruit of a planet's dasa in a—sign ii, 86  
 The fruit of a planet's dasa matures differently according to  
 its position in a Prishtodaya,—or Ubhayodaya Rasi.  
 xviii, 24
- Seethadyuti ii, 3
- Seethalamsa. i, 42, 43
- Self conceit To be full of—, viii 13 ix, 26  
 To be —ed viii, 22
- Self control To display— xvii, 53, 54  
 To be full of— viii, 75
- Self esteem To be— viii, 93
- Self knowing To be— viii, 9
- Self opinionated To be— viii, 9
- Self reliant To be— ix, 102
- Self respect Loss of— xvii, 44
- Senseless viii 98, xii, 35

- Sensual enjoyment. To set one's mind on—, viii, 40  
 To have a craving for—, ix, 1, 17, 92
- Serpent. Length of life of a—, v, 40  
 —decanates, v, 55  
 Childlessness due to offence against a—, xiii, 36
- Servant, Saturn, the—, ii, 2; vi, 39, 44  
 To be a subdued —, viii, 41  
 To acquire wealth from—s, xv, 43  
 To suffer a total loss of—s, xv, 76
- Servant maid. Excessive addiction to—s, vi, 20  
 To ascertain the number of—s a person may get or lose—  
 xii, 46-47  
 To become a —, xiv, 7
- Serve. To delight in—ing one's parents, xiv, 94
- Servitor. To have many—s, ix, 36, 121
- Seventh bhava, xiv, 1-47  
 —, when auspicious? xiv, 2  
 Place of dalliance varying with the planets occupying the—,  
 xiv, 40
- Sex. The—of the planets, ii, 27
- Sexual craving. To have excessive—, xiv, 3
- Sexual delight. To secure—, xvii, 43
- Shadbala. The—s and their varieties, ii, 38-40  
 The standards of—s, ii, 38-40
- Shadvarga, i, 48
- Shame. To be lost to all sense of—, ix, 14
- Sharp witted. To be—, viii, 8
- Shashita (6th house), i, 50
- Shashiti. Effect of one's birth in a—, iv, 35
- Shashtyamsa, i, 39, 38-43  
 Two, three or four planets in depression if in benefic—s or  
 exaltation Navamsas will usher a King eminently just  
 and virtuous.
- Sheep. Length of life of a—, v, 43  
 Birth of a—when possible? iii, 6
- Shodasamsa, i, 36
- Short-life. Yogas yielding—, iv, 69-70; vi, 27



Short-lived. To be— . viii, 27, 75

The yoga under which a person will be either— or child  
less. iv, 68

Short signs. i, 13

Short tempered. To be— . viii, 88

Shrewd. To be— at guessing the covert purposes, of others.  
viii, 62

To be— . viii, 16

Sick. To make one— . xiv, 74

Sickly. To be— . viii, 15, 25, 32, '50, ix, 18, x, 13 ; xiv, 77

To be very— . viii, 58, 60

To be dull and— . ix, 1

Sickness. To be free from— . viii, 15

To have no— . xvii, 16

To suffer from— . xvii, 23

Siddha (yoga). Effect of being born in the— . ix, 99

Siddhi (yoga). Effect of one's birth in the— . ix, 98

Siddharthi (year). ix, 23

Sight. To be long—ed. xv, 39

To become—less. viii, 28

Signa. Abodes of the several—s. i, 10 12

Animal forms symbolised by the zodiacal—s. i, 9

Auspicious portions of the —s with the Moon in them i, 58

Auspicious and fierce—s. i, 13

Biped, quadruped and reptile—s. i, 16

Blind and deaf—s. i, 21

Castes corresponding to the—s i, 20

Colors of the—s. i, 23

Countries indicated by the several—s i, 59 60

Day and night—s. i, 14

Diagram representing the zodiacal—s. xvii, 4

Fateful portions of the —s with the Moon in them. i, 57

General names for a— . i, 7

Lame—s. i, 22

Land and water—s. i, 15

Lengths of the several—s. i, 56

- Lords of the several—s. i, 25  
 Lords of the—s. xvii, 5  
 Mineral, animal and vegetable—s. i, 19  
 Odd and even—s. i, 19  
 Parts of the human body denoted by the zodiacal—s. i, 8  
 Prishtodaya and Seershodaya—s. i, 14  
 Products, vegetable and mineral, represented by the—s. i, 24  
 Regions indicated by the—s. i, 10-12  
 Short and long —s. i, 13  
 —s, male and female. i; 13  
 —s representing the four quarters. i, 13  
 —s of even length. i, 13  
 The names of the 12—s. i, 4-7  
 The years of the—s. xvii, 6  
 Watery, water-resorting and waterless—s. i, 15  
 Which signs and what portions of these are Moolatrikonas and  
 of which planets? i, 26-23  
 Silly. To be —. viii, 86, 108  
 Simha. i, 5, 11, 13, 15, 16, 20, 21, 25, 32; ix, 92, 95, 106  
 Simhasana. i, 45  
 Simhasanamasa. vii, 110  
 Simhavalokana. Effects of—, xvii, 17-25, 90-93, 98, 100  
 Sincere. To be —. ix, 106  
 Sinful. To be —. ix, 16, 22; xiv, 96  
 To be addicted to—deeds. ix, 16, 102  
 A female to be—, xvi, 7  
 Sisira. ii, 23; ix, 28  
 Sister. To be without—s. ix, 2  
 To devotedly cherish one's —. xii, 28  
 Accession of—s. xii, 40  
 Birth of — s. xii, 21, 33  
 Death of a—. xii, 29, 30, 31, 32  
 Sitha. ii, 4  
 Siva. To worship God—. xii, 2  
 Siva (yoga). Effect of birth in the —. ix, 99  
 Sixth bhava. Effects of , xiii, 71-82  
 Slanderer. To be a—. xv, 64

- Slave. To be a—. viii, 111  
 To be endowed with female—s. x, 32  
 To have —s. viii, 94  
 A female to be a—. xvi, 12
- Sleep —ing and waking states of a planet ii, 85  
 To be —y. viii, 23, 81
- Slt. —in the hand v, 93
- Stoithful. To be—. viii, 46. xv, 66
- Slow-witted. To be—. ix, 20
- Small pox. To suffer from—. vi, 62, xi, 71  
 To bring on—. xvii, 40
- Stroke. Death due to suffocation by—. v A, 6
- Snake Death in the 16th year owing to hurt by a—. iv, 56  
 Death from an injury inflicted by a—. v, 91  
 Danger from—s vi, 64, 74  
 To be dreaded from a— xii, 42
- Sobhakrit (year). ix, 19
- Sobhans (yoga) Effect of birth in the—. ix, 97
- Soft hearted To be—. ix, 85
- Soft skinned. To be—. viii, 8
- Soft-voiced. To be—. ix, 96, 105
- Solitude To dwell in—s. viii, 36
- Soma. ii, 3
- Son. Acquisition of— x, 60  
 Adoption of a—. xiii, 12, 29, 38 42  
 A female to bear good—s xvi, 26, 38 39  
 A female to have—s xvi, 14  
 A female to have few—s. xvi, 29  
 A means of testing whether one will have—s or not xiv, 37  
 Birth of —s xiii, 9  
 Death of a — xiii, 8  
 Information regarding a female's—to be gathered through the  
 5th bhava. xvi, 6  
 Possibility of a —being born xiii, 43  
 Scarcity of—s. xiii, 11  
 —'s misery or comfort xiv, 1  
 —s to be divined also from the 7th bhava xiv, 1

- To acquire wealth through—s. xv, 68, 71
- To apprehend the death of n—or other relative. xvii, 20
- To ascertain the number of—s. xiii, 46
- To be bereft of—s. viii, 44
- To be blessed with the birth of a—. xvii, 64
- To be blessed with—s. ix, 29, 32, 36, 90, 96
- To be rich in—s. ix, 11
- To be superior to others in one's—s. viii, 42
- To be without—s. viii, 27; ix, 24
- To declare the birth of a—. xiii, 19
- To have a legitimate—as well as an adopted one.  
xiii, 13, 42
- To have a—in one's early years. xiii, 14
- To have a—late in life. xiii, 44-45
- To have a—. xiii, 8
- To have bad—s. viii, 13, 100; ix, 36
- To have dull—s. viii, 43
- To have few—s. viii, 56; ix, 104, 106
- To have good—s. viii, 13, 23, 73
- To have ill-mannered—s. viii, 10
- To have many—s. viii, 18, 23, 42; x, 27
- To have only one—. xiii, 11; xiv, 5
- To have short-lived and long-lived—s. xiii, 14
- To have undoubtedly a—. xiii, 16-18
- To have virtuous—s. viii, 11
- To know about a person's—s. xiii, 1
- To possess—s. viii, 7, 16, 97
- Wife to become the mother of a—by a paramour. xiii, 15;  
xiv, 16
- To have small number of—s. viii, 73
- To give away a—for adoption to another. ix, 75
- Sore. To have one's body covered with many—s. xiii, 73
- Sore eyes. To suffer from—. xiii, 78
- Sorrow. To be afflicted with—. xv, 35; viii, 77
- To be free from—. viii, 15, 31
- To be nursing—. ix, 108
- To cause—. viii, 67

- To have an end for one's—s. xvii, 16  
 A female to be afflicted with—. xvii, 29  
 Planets when? causing—. x, 38  
 —is the effect of one's birth in the Kalahora of Mars.  
 ix, 127
- South. Signs representing the—. i, 13  
 Planets presiding over the—. ii, 23
- South East. Planets presiding over the—. ii, 23
- South West. Planets presiding over the—. ii, 23
- Sovereign. The Sun and the Moon are—s. ii, 2  
 Trouble from the—. xvii, 61  
 To be devoted to the good of one's—. viii, 22  
 To be honoured by the—. viii, 11, xvii, 58, 65  
 To be in the good graces of one's—. viii, 4  
 To be loyal to one's—. viii, 15  
 To be much liked by one's—. viii, 6, 13, 18, 44  
 To become a—. viii, 22  
 To enjoy the esteem of one's—. xv, 56, 58  
 To have a status equal to that of a—. viii, 21, 35, ix, 35  
 To incur the displeasure of the—. xvii, 101  
 To know about a person's—. xiii, 1
- Spear. Death inflicted by the fall of a—. v, 99, 100
- Speech. x, 49  
 Harsh of—. vi, 45, viii, 46, ix, 21  
 To be bold in one's—. ix, 90, 111  
 To be clever in—. viii, 94, ix, 102, xi, 70  
 To be confident in—. ix, 26  
 To be dejected in—. viii, 81, ix, 16, 193, xv, 57  
 To be eloquent in—. ix, 100  
 To be of agreeable—. viii, 62  
 To be spirited in—. ix, 96  
 To betray impatience in one's—. viii, 10  
 To betray ingratitude by one's—. ix, 66  
 To be very affable in—. ix, 88  
 To be voluble in—. ix, 11  
 To be soft in—. ix, 101

Spirit. Meditation of the supreme—. xiv, 101, 102

Spiritual. A female to be renowned for— influences. xvi, 40

Spiteful. To be—. vi, 45

Spleen. To bring on—. xvii, 37

    "Disease of—, vi, 89, 90

Splendour. To have abundance of—. ix, 34

Spring. Effect of one's birth in the—. ix, 27

Squint-eyed. To be—. ix, 85

Straddles. To be eating in—. xi, 96

Srak (yoga). vii, 165, 166, 174

Stravana (masa). ix, 30, 81

Stravana (Nakshatra). ix, 43, 89

Sravishtha. ix, 44, 89

Srimukha (year). ix, 12

Srinatha yoga. vii, 143

Sringataka yoga. vii, 164, 168, 175

Stability. To have exceeding—. xvii, 58

Star. To earn by a knowledge of the—s. xv, 47, 56

Status. To lose one's—. viii, 99; xv, 76

    To raise the— of one's family. viii, 100

Steadiness. xii, 1

Steady-minded. To be—. ix, 13

Stellar Thyajyam. v, 112

Stiff-voiced. To be—. ix, 122

Stomach. —complaint. vi, 90

    To suffer from —ache. xiii, 78; xiv, 74

    To suffer from pain in the—. xvii, 66

    To cause trouble in the—. xvii, 33

Stone. Death caused by a—. v, 115

    Death due to the fall of a—. v. A. 2

Stoutness. —of body. xi, 29

Strangury. To suffer from—. vi, 83

Strength. xii, 1

    Mars, the— of Kalpuresha. ii, 1

    Directional— of planets. ii, 35

    Motional— of planets. ii, 37

    Natural— of planets. ii, 37

- Positional—of planets ii, 33 34  
 Temporal—of planets. ii, 36  
 To be bereft of— viii, 84  
 To be possessed of— viii, 1, 51, ix, 109, 117, 124, x, 18, 56  
 To be renowned for one's— ix, 12, 95  
 To determine a woman's—from her horoscope. xvi, 5  
 To have small— ix, 35  
 To possess exceeding— ix, 14, 15, 31, 34, 85, 86, 103  
 To possess good— viii, 56, 69, 72, 76, 81, 89  
     A female to be endowed with physical— xvi, 15  
     House with 6 benefic dots secures— x, 7  
 Strong To be— viii, 17, 19, 93  
 Strumpet. To have a—as one's wife xiv, 75  
 Stithanabala.—of planets ii, 33 34  
 Stithanaphala. The particular portions of a dasa in which the—  
     manifests itself xviii, 58, 59  
 Stithira —signs i, 13, 34  
 Study. To be fond of— viii, 62  
 Stupid To be— viii, 44, ix, 4, xii, 37  
 Subha (9th house) i, 51  
 Subha. Application of the—and Asubha (mentioned in Sripati-  
     paddhati, Adhyaya iv) to the dasa periods shown here  
     xviii, 10 11  
 Subha (yoga). Effect of birth in the— ix, 99  
 Subha yoga vii, 125 127  
 Subhakaramsa. i, 43  
 Subhakrit (year) ix, 19  
 Substances. —pertaining to the planets. ii, 20  
 Success. To be—ful in one's undertakings. ix, 23  
 Succeed. To—in all undertakings xv, 55 56  
 Sudhama i, 42, 43  
 Sudra —signs. i, 20  
     —planets ii, 26  
     To be like a— xi, 26  
     Birth of a—attaining equality with a Brahmin. xiii, 7  
 Suffering To have bodily— xvii, 74  
 Suffocation Death due to—by smoke v, A, 6

- Sugar. To have plenty of—, xviii, 64
- Suicide. —by hanging. v, 85, 102, 106
- Death by —. v. A, 3
- Sukarma (yoga). Effect of birth in the—. ix, 97
- Sukha (4th house). i, 50
- (2nd house). xi, 49
- Sukia (year). ix, 11
- Sukia (yoga). Effect of birth in the—. ix, 100
- Suklapaksha. ix, 32
- Sukra. Same as Venus. ii, 4
- Sula dasa. xviii, 38
- Sula (shashiyamsa). xii, 135
- Sula (yoga). ix, 76, 98
- Sula yoga. vii, 165, 173, 180
- Summer. Effect of being born in—. ix, 27
- Sun. i, 25, 26
- Aspect of the —ii, 30, 32
- Evil effects of the—when in unfavourable positions. ii, 75
- For what bhavns is the—a Karaka. ii, 51
- Form and appearance of the—. ii, 7
- Houses where the—becomes barren of effect. ii, 72
- Jupiter in the 5th, the Moon in the 3rd, and the—in the 9th usher a King as rich as Kubera. vii, 12, 49
- Jupiter in the 12th house identical with sign Vrischika with Saturn or the—in Thula ushers a King. vii, 16
- Mars in strength and in Makara aspected by the—, the Moon and Jupiter usher a King. vii, 36
- Mars strong in Makara as Laguna, Saturn in the 9th or 12th and the—in conjunction with the Moon in the 7th usher a fickle-minded King. vii, 52
- Other names for the—. ii, 3
- Saturn in strength in Uttama Varga, Jupiter in a Navamasa other than its Neecha, the—in a benefic Navamasa and aspected by benefics usher a person who will be in the good graces of a King and equal to him. vii, 19
- Special peculiarity of the—. ii, 47



- The abode signified by the— u, 24
- The apparel signified by the— u, 22
- The caste represented by the— u, 26
- The color signified by the— u, 19
- The constituent elements of the body represented by the—  
u, 28
- The digbala of the— u, 35
- The direction presided over by the— u, 23
- The flavour signified by the— u, 29
- The friends and enemies of the— u, 42
- The guna typified by the— u, 26
- The influence of the—upon the character and appearance of  
the native u, 53
- The period of time swayed by the— u, 29
- The precious stones ascribed to the— u, 21
- The season represented by the— u, 23
- The sex represented by the— u, 27
- The shadbala of the— u, 40
- The substance ascribed to the— u, 20
- The—and Mars produce effect when they are in the beginning  
of a sign. u, 82
- The—and the Moon are sovereigns u, 2
- The—and the Moon in Dhyus, Saturn strong in the Lagna  
and Mars in exaltation usher a King vii, 31
- The—, Moon, Mercury and Venus in the 10th house in friend-  
ly Navamsas usher a King vii, 35
- The —, Moon and Jupiter in the 3rd, 9th and 5th houses and  
possessing strength usher a King vii, 12
- The — and Mercury in the 4th, Saturn and the Moon in the  
10th and Mars in the Lagna usher a King. vii, 42
- The—in conjunction with the Moon in the 7th house occupy-  
ing exaltation and other Vargas and aspected by benefic  
and malefic planets ushers a King vii, 11
- The—in exaltation the Moon in Swakshetra and Jupiter in  
Kataka usher a King vii, 33
- The —in Meena and the Moon in Kataka usher a King.  
vii, 55

- The——in the rising sign Simha in a Navamśa other than that of Venus, and Mercury in Kanya usher a King. vii, 43
- The——in a Moolatrikona or exaltation identical with the 3rd from the Moon, Venus and Mercury in the 6th and 8th houses from the Moon and occupying Navamśas belonging to them severally usher a King. vii, 34
- The——in strength in the rising sign Dhanus, Mars and the Moon in the 10th and Venus in the 11th or 12th usher a King. vii, 50
- The——, the soul of Kalapurusha. ii, 1
- The——'s data and its subdivisions. xviii, 60-72
- To have the energy and beauty of the——. ix, 14
- What may be divined with respect to a person's life by means of the——. ii, 49
- Yoga to worship the——. xiii, 2
- Effect of——conjunction Moon. viii, 1
- c. Mars. viii, 1
  - c. Mercury. viii, 1
  - c. Jupiter. viii, 1
  - c. Venus. viii, 2
  - c. Saturn. viii, 2
  - c. Moon and Mars. viii, 6
  - c. Moon and Mercury. viii, 6
  - c. Moon and Jupiter. viii, 6
  - c. Moon and Venus. viii, 6
  - c. Moon and Saturn. viii, 7
  - c. Mars and Mercury. viii, 7
  - c. Mars and Jupiter. viii, 7
  - c. Mars and Venus. viii, 7
  - c. Mars and Saturn. viii, 8
  - c. Mercury and Jupiter. viii, 8
  - c. Mercury and Venus. viii, 8
  - c. Mercury and Saturn. viii, 8
  - c. Jupiter and Venus. viii, 9
  - c. Jupiter and Saturn. viii, 9

## Effect of the conjunction of

- , Venus and Saturn. viii, 9
- , malignant planets. viii, 14
- , Moon, Mars and Mercury. viii, 15
- , Moon, Mars and Jupiter. viii, 15
- , Moon, Mars and Venus. viii, 16
- , Moon, Mars and Saturn. viii, 16
- , Moon, Mercury and Jupiter. viii, 17
- , Moon, Mercury and Venus. viii, 17
- , Moon, Jupiter and Venus. viii, 18
- , Moon, Jupiter and Saturn. viii, 18
- , Moon, Venus and Saturn. viii, 19
- , Mars, Mercury and Jupiter. viii, 19
- , Mars, Mercury and Venus. viii, 20
- , Mars, Mercury and Saturn. viii, 20
- , Mars, Jupiter and Venus. viii, 21
- , Mars, Jupiter and Saturn. viii, 21
- , Mars, Venus and Saturn. viii, 21
- , Mercury, Jupiter and Venus. viii, 21
- , Mercury, Jupiter and Saturn. viii, 22
- , Mercury, Venus and Saturn. viii, 22
- , Jupiter, Venus and Saturn. viii, 22
- , Moon, Mars, Mercury and Jupiter. viii, 26
- , Moon, Mars, Mercury and Venus. viii, 26
- , Moon, Mars, Jupiter and Saturn. viii, 27
- , Moon, Mars, Mercury and Saturn. viii, 27
- , Moon, Mars, Jupiter and Venus. viii, 28
- , Moon, Mars, Venus and Saturn. viii, 28
- , Moon, Mercury, Jupiter and Venus. viii, 29
- , Moon, Mercury, Jupiter and Saturn. viii, 29
- , Moon, Mercury, Venus and Saturn. viii, 30
- , Moon, Jupiter, Venus and Saturn. viii, 30
- , Mars, Mercury, Jupiter and Venus. viii, 31
- , Mars, Mercury, Jupiter and Saturn. viii, 31
- , Mars, Mercury, Venus and Saturn. viii, 32
- , Mars, Mercury, Jupiter and Saturn. viii, 33
- , Mercury, Jupiter, Venus and Saturn. viii, 34

Effect of the conjunction of

- , Moon, Mars, Mercury, Jupiter and Venus. viii, 36
- , Mars Mercury Jupiter, Venus and Saturn viii, 37
- , Mercury, Jupiter, Venus, Saturn and the Moon. viii, 36
- , Jupiter, Venus, Saturn, the Moon and Mars. viii, 38
- , Venus, Saturn, the Moon, Mars and Mercury. viii, 38
- , Saturn, the Moon, Mars, Mercury and Jupiter. viii, 37
- The— in Mesha and other Rasis. viii, 39

Sunapha yoga. vii, 83, 84, 86-90

Sunday. Effect of one's birth on a—. ix, 38

Effect of a girl being born in Moola on a—. ix, 49

Sunrise. Effect of a person born at—. ix, 33

Supino. — planets. ii, 70

Supreme. To be—. xvii, 71

Suracharya. ii, 4

Sorya. ii, 3

Suvarloka. The region of—. v, 119

Swa. i, 49

Swabhana (year). ix, 14

Swairini. — defined. xvi, 20

Swakshetra. —s of planets. i, 27, 28, 44

Swakshetraphalam. viii, 105-106

Swaramsa. i, 30

Swastha. ii, 16, 17; xviii, 31

Mercury with his rays eclipsed and in—condition, occupying his Moolatrikona makes the person born a King. vii, 41

Swati (Nakshatra). ix, 42, 87

Sweet-smelling substances. xii, 59

Sylvan To be destined to live in a—retreat. xv, 27

Syrups. To be fond of— xu, 55

## T

Tatula (Karana). Effect of one being born in the—, ix, 101

Talented. To be—. viii, 13, 100; ix, 106, 108

Talk. To indulge in vain—. ix, 22

Tail. To be—in stature. viii, 30

Tamo Vela. Effect of birth in the—. ix, 124, 125

- Tank. To repair —s and walls. xv, 1  
 Tarka. To be devoted to—. ii, 83  
 Taruni. i, 5  
 Taurus. i, 4  
 Tavuru. i, 4  
 Teacher. To become a learned Brahmana—. viii, 12  
     To become a—. xiv, 82  
 Teeth. Effect of one born with—. ix, 77  
     To have the principal—apart and not close. ix, 107  
     To have large—. ix, 118  
 Temper. To be of fretful—. xi, 34  
     To be ill—ed. xiv, 79  
     A female to be short—ed. xvi, 36  
 Temperate. To be—. viii, 16  
 Temple. Birth of a child in a— iii, 64 65  
     Death in a —garden in a foreign land v, 109  
 Temporal.—strength of planets. ii, 36  
 Tenacious To adhere—ly to one's undertaking xv, 58  
 Tender hearted. To be—. viii, 16 ; ix, 38, 116  
 Tenth bhava. Things to be divined from the—. xv, 1  
 Territory. —al jurisdictions of the planets. ii, 25  
 Testicles. To have swelling in the— xi, 36  
 Tetanus. To die of— v. A, 3  
 Thamas. ii, 4  
     Planets signifying —guna. ii, 26  
 Thanu (1st house). i, 49  
 Thapana. ii, 3  
 Thapas (9th house). i, 51  
 Tharana (year). ix, 14  
 Tharanathanaya. ii, 4  
 Tharathanaya. ii, 3  
 Thatkhalika. —friendship or enmity among planets. ii, 41-46  
 Thauli. i, 5  
 Theory. To be full of—ies. ix, 30  
 Theft. To be a genius for— viii, 62  
 Thief. To be a —. viii, 48  
     To associate with—ves. viii, 101

- To be—ishly inclined. viii, 20, 23  
 Danger from—ves. vi, 74  
 Trouble from—ves. xvii, 46, 61, 74  
 Thigh. To have big—s. ix, 24  
 To be plump in the—. ix, 89  
 Thoughtless. To be—. viii, 64  
 Thoyadhara. i, 6  
 Thrashing. Death due to—. v, A, 6  
 Thrakona. i, 53  
     See also Trikona.  
 Thrikenasodhana. x, 36-38  
 Thrimaamsa. i, 30, 37  
     — phalam. xvi, 12-18  
     See also Trimsamsa.  
 Thripada Nakshatra. iii, 57  
 Thrithrikona. i, 53  
 Throat. To suffer from disease of the—. xi, 75; xii, 43, 45  
     — disease. vi, 64, 65, 66, 82  
 Throne. Yogas leading to a—. xii, 124, 125, 126, 127, 129  
 Thrushita. ii, 85  
 Thula. i, 5, 11, 13, 15, 16, 20, 21, 26, 29, 33  
     See also Tula.  
 Thumbura. i, 4  
 Thunderbolt. Death from the effects of the fall of a—, v, 79,  
     107; v, A, 10  
 Thursday. Effect of one's birth on a—. ix, 39  
 Thyajyam. Stellar—s. v, 112  
     Rasi—, v, 112  
 Tiger. Death by a—. v, 115  
 Timber. Death by the blow or fall of a piece of—. v, 105  
 Time. The periods of—signified by the planets. ii, 29  
 Timid. To be very—. viii, 34, 107, 111  
 Tirthankara. To be a—. viii, 35  
 Tutuphalam. ix, 34-37  
 Toilette. To command articles of the—. ix, 57  
 Tongue-malady. To suffer from—. xi, 74  
 Tooth. To suffer from—ache. xi, 74

- Torpor. To suffer from— xii, 37
- Tortoise. Portent of the presence of a—in the house. xv, 82
- Torture. Death by—. v A, 8
- Tower. To erect—s. xv, 8
- Town. To be the leader of a—. viii, 44, 101  
To rule—s. viii, 104
- Township. To be lords of—s. x, 32
- Trade. To be engaged in— viii, 120, xv, 59  
To be engaged in sea borne—. xi, 43  
To be a petty—cr. viii, 39  
Loss of—. ix, 44
- Traditional doctrines. To earn by the profession of— xv, 47
- Tranquil. To be—. ix, 19, 21, 22, 89  
To be of a—mind. ix, 24  
To be of a—nature. ix, 89
- Tranquillity. —of a woman to be ascertained from the 9th bhava  
xvi, 6
- Transport. Means of —. x, 8
- Travel. xi, 18, 24
- Trayodasi. Effect of being born in a— ix, 37
- Treachery. To run the risk of—or poison xi, 37
- Treasure. To come by a—underground xii, 137  
To come by a—. xi, 52 62  
Loss of—s. xvii, 39
- Tree. *springing of—s when? possible* iii, 8  
The character of—s and the favorable or unfavourable conditions of their growth iii, 9 10  
Death from the fall of a— v, 107
- Trick. To delight in s. viii 4  
To earn by exhibiting—s of fire xv, 46
- Trikalagna. To be a—. xiii, 68
- Trikopa. To declare the greatest life from the—s. xvii, 12  
See also Thrikona.
- Thransamsaphalam ix, 122 xvi, 12 18
- Trip. To go on a happy—towards the north xvii, 21  
—to be auspicious in the south west xvii, 22





- To predict a disease due to—, xvii, 19  
 — to one's father, son, mother, wife or maternal uncle.  
 xiii, 77
- To have an—breaking out in the several limbs of the body,  
 xiii, 78
- Umbrella. To have the appendage of an —. xii, 103
- Unclean. To be —. viii, 112
- Uncle. A yoga causing the death of a child's maternal—. iv, 6
- Unconsciousness. The duration of —prior to death v. 117;  
 v. A, 12
- Undertaking. To succeed in one's—s viii, 91  
 Certain months to be avoided for auspicious—s x, 16  
 To tenaciously adhere to one's—. xv, 58  
 To succeed in one's all —s. xv, 55 56  
 Periods to be shunned as inauspicious at the commencement  
 of an—, xvii, 22  
 Time when all—s will fail xviii, 20
- Uncasiness. Causing mental—. x, 6
- Unfeeling To be —. viii, 24
- Unfortunate. To be—. viii, 114
- Ungrateful. To be—. viii, 17, 112, 114, ix, 4, 84, 88
- Unhappy To be— viii, 74
- Union. The nature of the—that one can have iii, 12  
 When will a—lead to conception? iii, 13
- Unmarried. To become addicted to—girls viii, 43, 101
- Unnatural death. To die an—. v, 98
- Unrighteous. To be—. viii, 72
- Untoward events The planets whose dasas bring on— xviii, 25
- Untruthful To be—. viii, 1, 14 64
- Unwholesome. To eat—food vi, 2
- Upachaya : 55  
 Benefics in—and malefics in the 1st or the 10th will usher a  
 cruel King. vii, 11  
 Lord of the Lagna in an—place from the Moon and bene-  
 fics situated in Kendras in benefic Navamshas and male-  
 fics weak produce a King vii, 32  
 Lord of the Lagna occupying an—place, the Moon in the

- 9th and benefic planets occupying benefic Vargas in  
Kendra positions and strong, produce a King. vii, 54
- Upagrahas. ii, 6; ix, 9; xv, 54
- Upakethu. ii, 6
- Upanthya. i, 52
- Upavesa. ii, 85
- Usury. Not to resort to—as a source of living. xv, 48
- Utility. To do acts of public—. xv, 14
- Utoanna dasa. xviii, 35
- Uttama Varga. i, 44, 45; ii, 19, 110
- Uttara. The order in which the—triads of stars should be cast.  
xvii, 10-11
- Uttarabhadrapada (Nakshatra). ix, 44, 90
- Uttaraphalguni (Nakshatra). ix, 41, 62, 65, 86
- Uttarashadha (Nakshatra). ix, 43, 89
- Uttarayana. ix, 26
- Uxorious. To be—. ix, 87

## Y

- Vachaspathi. ii, 4
- Vacillating. To be excessively—. viii, 65
- Vageeramsa. i, 40
- Vagrant. To be excessively—. viii, 64, 97  
To be of—habits. viii, 12, 19, 65
- Valdhriti (yoga). ix, 76, 100
- Vaidyanatha. ii, 2
- Vainasika (Nakshatra). ix, 79
- Vaisakha (month). ix, 29, 81
- Vaiseshikamsa. i, 44; xii, 51, 58, 81, 92, 95; xiv, 102; xv, 62
- Vaiseshika Varga. ii, 33
- Vaisya—signs. i, 20  
—planets. ii, 26
- Vajapeya. To perform the—sacrifice. xv, 6, 8
- Vajra (yoga). Effect of one's birth in—. ix, 98
- Vajra yoga. vii, 164, 169, 176
- Vak. i, 49; xi, 49
- Vakra. ii, 3  
See also Retrograde.

- Valiant. To be—. viii, 49, ix, 13, 20, 101, xii, 35; xiv, 87  
 To become very—. viii, 56, 58, 94, 96, 100
- Valour. xii, 1  
 To be predominant in—. viii, 89
- Vamsakshayamsa. i, 42
- Vanaprastha Characteristics of a—. xv, 16
- Vanja (Karana) Effect of being born in the—. ix, 102
- Vanik, i, 5
- Vapee yoga. vii, 164, 169, 176
- Varaphalam. ix, 38 39
- Vargottamamsa i, 34, 44  
 The Moon or Lagna occupying a—and aspected by other planets posited in the 4th, 7th and 10th houses will usher a King. vii, 5  
 Jupiter in conjunction with Mars and the Moon in a —ushers a King. vii, 25  
 Jupiter, Venus and Mars in—and malefics not in Kendras usher a King vii, 29
- Varishta yoga. vii, 112
- Variya (yoga). Effect of birth in the—. ix, 99
- Varsha (Ritu) ii, 23 ix, 27
- Varshaphalam. ix, 10 25
- Vasanta (Ritu) ii, 23, ix, 27
- Veda. —a presided over by the planets. ii, 15  
 To earn by the recitation of the—s. xv, 47  
 To have an insight into the—s xvii, 41  
 To know all the—s. xv, 13
- Veena yoga. vii, 165, 179
- Veerya. i, 49
- Vegetable kingdom —represented by planets ii, 15
- Vegetable products. —represented by the signs. i, 24
- Vegetable signs i, 19
- Vehicle Acquisition of a royal—. x, 60  
 Acquisition of—s. xii, 97  
 Attainment of fine—s. x, 7  
 Death by a fall from a—. v A. 8  
 Increase in the number of—s if located in certain quarters x, 23

- Time when one gets—s. xvii, 55, 59  
 To be blessed with—s. xv, 69  
 To be thrown from a— xvii, 94  
 To be without—s. ix, 3  
 To come to grief when a—habitually used by one ceases to exist. xii, 114  
 To get a—bordered on all sides. xii, 102, 103  
 To have an abundance of—s. xii, 123; xiv, 78  
 To have many—a. x, 27  
 To move about in a—borne by men. xii, 115  
 To possess four-cornered—s. xii, 103  
 To possess—s. xii, 96, 104, 106, 110, 120; xiv, 70  
 To secure—s. xvii, 43

Velaphalam. ix, 123-125

Veneral diseases. To suffer from—. -ix, 8

Venkatadri. i, 2

Venomous bite. Ailments due to—s. xvii, 33

Venomous reptile. Danger from—s. xvii, 39, 40, 44

Venus. i, 25, 26, 37

- dasa and its subdivisions xviii, 158-169
- in the 2nd house other than its depression or inimical house and the lord of the Lagna possessed of strength will usher a King. vii, 7
- in the 7th house is harmful. ii, 52
- occupying the asterism Aswini in the Lagna and aspected by the other planets ushers a King. vii, 6
- occupying the rising sign Meena and in a Meena Navam-sa ushers a King. vii, 8
- represents the desire or lust of Kalapurusha. ii, 1
- Evil effects of—when in unfavourable positions. ii, 79
- Fateful positions of the Moon to be counteracted by—in strength. iv, 38
- For what bhava is—a Karaka? ii, 51
- For which of the elements is—the lord? ii, 27
- Jupiter and—are counsellors. ii, 2
- Jupiter and—produce effect when they are in the middle of a sign. ii, 82

- Jupiter and—in the 2nd house makes the person born a King. vii, 39
- Mercury in the Lagna, Jupiter in the 7th and the Moon in Kataka identical with the 4th and—in the 10th usher a King. vii, 37
- Other names for—. ii, 4
- Special peculiarity of—. ii, 47
- Strong full Moon in the 4th, 7th or 10th and aspected by—and Jupiter ushers a King vii, 9, 47
- Strong—in the 11th or 12th usher a King's peer. vii, 10
- The abode signified by—. ii, 24
- The apparel signified by—. ii, 22
- The aspect of—. ii, 30
- The caste represented by—. ii, 26
- The colour signified by—. ii, 19
- The constituent elements of the body represented by—. ii, 28
- The digbala of—. ii, 35
- The direction presided over by—. ii, 23
- The flavour signified by—. ii, 29
- The friends and enemies of —. ii, 44
- The guna typified by—. ii, 26
- The influence of—upon the character and appearance of the native. ii, 58
- The Moon at night occupying its own or friendly Navamsa and aspected by—alone ushers a King. vii, 7
- The Moon in the Lagna, Jupiter in the 4th,—in the 10th and Saturn in Tula, Makara or Kumbha usher a person who will be either a King or equal to a King. vii, 18
- The Moon with Jupiter and—in Dhanus, Mercury in Tula identical with the Lagna, Mars in Kanya and Saturn in Makara usher a King. vii, 26
- The particular house where—becomes barren of effect ii, 72
- The period of time swayed by—. ii, 29
- The precious stone ascribed to—. ii, 21
- The season represented by—. ii, 23
- The sex represented by—. ii, 27

The shadbala of— ii, 40

The substance ascribed to— ii, 20

The Sun, Moon, Mercury and— in the 10th house in friendly Navamsas usher a King. vii, 35

The Sun in strength in the rising sign Dhanus, Mars and the Moon in the 10th and—in the 11th or 12th usher a King. vii, 50

The territory signified by— ii, 25

The veda presided over by— ii, 15

When and where —has strength? ii, 66

What may be divined with respect to a person's life by means of —? ii, 50

Effect of—conjunction Sun. viii, 2

—c. Moon. viii, 3

—c. Mars. viii, 4

—c. Mercury. viii, 5

—c. Jupiter. viii, 5

—c. Saturn. viii, 5

—c. Sun and Moon. viii, 6

—c. Sun and Mars. viii, 7

—c. Sun and Mercury. viii, 8

—c. Sun and Jupiter. viii, 9

—c. Sun and Saturn. viii, 9

—c. Moon and Mars. viii, 10

—c. Moon and Mercury. viii, 11

—c. Moon and Jupiter. viii, 11

—c. Moon and Saturn. viii, 12

—c. Mars and Mercury. viii, 12

—c. Mars and Jupiter. viii, 13

—c. Mars and Saturn. viii, 13

—c. Mercury and Jupiter. viii, 13

—c. Mercury and Saturn. viii, 14

—c. Jupiter and Saturn. viii, 14

Venus. Effect of the conjunction of

—, Sun, Moon and Mars. viii, 16

—, Sun, Moon and Mercury. viii, 17

- , Sun, Moon and Jupiter. viii, 18  
 —, Sun, Moon and Saturn. viii, 19  
 —, Sun, Mars and Mercury. viii, 20  
 —, Sun, Mars and Jupiter. viii, 21  
 —, Sun, Mars and Saturn. viii, 21  
 —, Sun, Mercury and Jupiter. viii, 21  
 —, Sun, Mercury and Saturn. viii, 22  
 —, Sun, Jupiter and Saturn. viii, 22  
 —, Moon, Mars and Mercury. viii, 23  
 —, Moon, Mars and Jupiter. viii, 23  
 —, Moon, Mercury and Jupiter. viii, 24  
 —, Moon, Mercury and Saturn. viii, 24  
 —, Moon, Jupiter and Saturn. viii, 24  
 —, Mars, Mercury and Jupiter. viii, 25  
 —, Mercury, Jupiter and Saturn. viii, 25  
 —, Sun, Moon, Mars and Mercury. viii, 26  
 —, Sun, Moon, Mars and Jupiter. viii, 28  
 —, Sun, Moon, Mars and Saturn. viii, 28  
 —, Sun, Moon, Mercury and Jupiter. viii, 29  
 —, Sun, Moon, Mercury and Saturn. viii, 30  
 —, Sun, Moon, Jupiter and Saturn. viii, 30  
 —, Sun, Mars, Mercury and Jupiter. viii, 31  
 —, Mars, Mercury, Jupiter and Saturn. viii, 32  
 —, Sun, Mars, Mercury and Saturn. viii, 32  
 —, Moon, Mars, Jupiter and Saturn. viii, 33  
 —, Sun, Mercury, Jupiter and Saturn. viii, 34  
 —, Moon, Mars, Mercury and Jupiter. viii, 34  
 —, Moon, Mercury, Jupiter and Saturn. viii, 35  
 —, Saturn, Sun, Mars, Mercury and Jupiter. viii, 37  
 —, Sun, Moon, Mars, Mercury and Saturn. viii, 38  
 —, Sun, Moon, Mars, Mercury and Jupiter. viii, 38  
 —, Moon, Mars, Mercury, Jupiter and Saturn. viii, 37  
 —, Moon Mercury, Jupiter, Saturn and the Sun. viii, 36  
 —, Saturn, the Sun, Moon, Mars and Jupiter. viii, 38  
 The effect of—in Meshu and other Kasis. viii, 43

Vest yoga. vii, 121-123.

Vibhava (year). iv, 10.

Vicheshta. ii, 85.

Vicious. To be—. viii, 14, 66.

Wife to be—in her youth. xiv, 7.

To lead a person to do—acts. xv, 2.

A female to be—. xvi, 13, 16.

Victim. To become undoubtedly a—. xvii, 12.

Victorious. To be—over one's foes. ix, 17.

To be—. x, 7, 24, 27.

Victory. To lead to—. xvii, 42.

Vid. ii, 3.

Vidya (4th house). i, 50.

—(2nd house). xi, 49.

Vigorous. To be—. xv, 66.

Vihaga yoga. vii, 164, 167-169, 175.

Vijaya (year). ix, 17.

Vikala. ii, 16, 18; xviii, 32.

Vikari (year). ix, 18.

Vikrama (3rd house). i, 49.

Vikrama (year). ix, 13.

Vikriti (year). ix, 16.

Vilagna (1st house). i, 49.

Vilamba (year). ix, 18.

Village. To rule—. viii, 101.

To be the leader of a—. viii, 14, 101.

To possess many—. xiv, 71.

Vinaya (8th house). i, 51.

Violence. To do acts of—. xv, 1.

Virgin girl. Acquisition of a—. xviii, 38.

Virgo. i, 5, 9, 11.

Virile. A female to be—. xvi, 14.

Virodhi (year). ix, 16.

Virodhakriti (year). ix, 21.

Vertue. To be a mine of—. viii, 6, 11.



- To be celebrated for one's—, xiv, 86  
 To be devoted to —, ix, 87, 97, 99  
 To be endowed with every—, xiv, 87  
 To be endowed with excellent—s, xv, 52  
 To be lustful but devoted to—, ix, 86  
 To be possessed of every—, ix, 10  
 To be possessed of royal—s, ix, 19, 33  
 To be void of—, viii, 88, 92, ix, 17, 93, xiii, 4, xiv, 96  
 To delight in the acquisition of—, viii, 56, 58  
 To have—, viii, 89, 96  
 A female to abandon traditional —s of her caste, xvi, 32  
 A female to be amiable for her—s, xvi, 37  
 Virtuous To associate with the—, xviii, 43  
 To be engaged in—acts, xiv, 95  
 To be inclined to—acts, xiv, 84  
 To be lily by the—, ix, 105  
 To be of a —character, viii, 34  
 To be—, viii, 2, 17, 22, 31, 42, 63, 64, 66, 73, 74, 86, 91;  
 ix, 11, 14, 15, 17, 25, 31, 32, 36, 100, 101, 105, 120  
 x, 27, xi, 44, xii, 41, xiv, 78  
 To lend a—life, ix, 34  
 To delight in the company of the—, viii, 107; ix, 122  
 To injure the —, ix, 22  
 A female to be—, xvi, 7, 10, 12, 17  
 Wife to be —, xiv, 8, 9, 15  
 Wife to be — but barren, xiv, 13  
 Wife to be—and not barren, xiv, 14  
 Vishaghatika (or Thyajya), i, 112  
 Vishanadi (or Thyajya), ix, 9  
 Vishapradigdhansa, i, 42  
 Vishkambha (yoga), ix, 76, 97  
 Vishnu To worship God—, xiii, 2  
 Vishvasansa, i, 40  
 Vishu (karana) Effect of birth in the, x, 15, 162, viii, 44  
 Vishu (Visha, year), ix, 14  
 Vision, xi, 49, 65, 69

To be possessed of good —. viii, 56

To have defective —. viii, 35, 56

To have medium —. xi, 65

To possess moderate —. vi, 53

Visit. —to several countries. ix, 30

Viswa. i, 3

Viswavyasa (year). ix, 29

Vitality. To have no —. viii, 57

Vitta. (2nd house). xi, 49

Vivasa. Characteristics of a —. xv, 16

Viyoma. — sign defined. iii, 1

Voice. To have a sharp clear —. ix, 34

To have a stiff extended —. ix, 35

Voluptuary. To be a —. xiii, 7; xv, 55

To make one's father a —. xii, 67

Voluptuous. To be —. viii, 72, 75, 79, 95, 104, 108; ix, 13, 27, 86, 97, 105, 116, 117

A female to be —. xvi, 26

Vuddha. When is a planet said to be in — state? ii, 84

Vridhhi (4th house). xi, 50

Vridhhi (yōga). Effect of being born in the —. ix, 98

Vilachhka. i, 6, 11, 13, 15, 17, 20-23; ix, 92, 95, 108

Vrisha. i, 4

Visha (year). ix, 14

Vrishabha. i, 10, 13-16, 20, 21, 26, 27, 29, 32; ix, 91, 94, 104

Vulgar. To be in command of the — people. viii, 32

To dominate over the — people. xv, 51, 57

Vulture. Length of life of a —. v, 40

Vyaghata (yoga). Effect of being born in —. ix, 98

Vyapara (10th house). i, 52

Vyatipata (yoga). Effect of being born in —. ix, 75, 98

Vyaya (12th house). i, 53, 54

Vyaya (year). ix, 15

Vyayadharana. See under Ohakrapathardhabani.

## W

Waking. Sleeping and — states of a planet. ii, 85

Wall. Death from the effects of the fall of a —. v, 79; v, A, 10

Wander. See Roam

Wanderer. To be — viii, 16, 42, ix, 3

Wandering To be accustomed to — ix, 34, 95

To be continually — viii, 93

To be given to — viii, 58, ix, 21, 97, 122

To be inclined to — ix, 104

To be of — habits viii 10, 37, 72, 79 ix, 1, 33, 104, 116, 117

To be — viii, 21

To be — in quest of service ix, 95

To engage in much — viii 63

To have — propensities viii, 95, 98

To know about a person's — viii 1

To lead a — life ix 91 xvii 45

To produce — x 5

Wanton A — female defined xvi, 20

War To be fond of — viii, 79, 82

To earn by — xv, 46

To prove victorious in — xii, 34

Policy leading to — xvii 39

Victory in — x, 7

Wary. To be — ix, 87

Water. Accident in — xvii, 93, 101

Birth of a child in the vicinity of — iii, 62

Danger from — v, 86, 101

Death by — v, 153

Death by being drowned in — v A, 2

Venus, lord of — ii, 27

To be dreading — viii, 74

To be exposed to risk from — xii, 38

To be fond of valuable articles obtained from — xi, 56

To earn a living by dealing in — xv, 44

To earn by dealing in things derived from — such as pearls, conchs, etc. xi, 45

To move about in — viii, 18

Way. To betake oneself to unbecoming — xv, 58

Way faring. To be — and suffer sorrows therein. viii, 112

- Weak To be—, viii, 19, 77, ix, 90  
 To be —minded ix, 104
- Wealth. A clue to the time when loss of—or even death may be apprehended x, 58
- A female to have abundance of—, xvi, 17, 39
- A female to be conspicuous for her—, xvi, 14
- A female's —to be declared through the 5th bhava, xvi, 5
- Abounding in—, xiv, 62
- Abounding in—but untruthful, xv, 77
- Absence of—, vi, 26
- Accumulation of incoming—through the 11th bhava, xv, 67
- Acquisition of—, x, 6, 7, 53, xi, 44
- Attainment of—, xvii, 42, 43, 52, 68
- Caste of people by whom one's —will be consumed, xv, 77
- Confiscation of—by rulers, xv, 79
- Dasa and apahara during which one gets—, xv, 72
- Destruction of—, ix, 47, 51, 76; xii, 27, xv, 79
- Increase of—, xii, 41, 51, 52
- Increase of—if located in certain quarters, x, 23
- Loss of—, x, 30, 31, xii, 37, 44, 46, 62, 98
- Loss of—through females, xv, 77
- Loss of—by an enemy, xv, 77
- Not to possess much—, viii, 44
- One's—to be used beneficently on behalf of good works, God and Brahmins, xv, 70
- Planets with 6 dots secure—, x, 7
- Relations from whom—is acquired, xv, 43
- Sources of one's —, xv, 43, 50
- The class of persons from whom one's—is derived, xv, 67, 68, 71
- The quarter or direction from which a person gets—, x, 67, xi, 54
- The time when one gets—, xi, 51
- Time and direction from which one's—is expected, xv, 72
- Time of acquisition of—, xvii, 42
- To acquire—by one's doing, xiv, 37
- To acquire—through ignoble means, xv, 71

- To acquire—through scriptural learning. xv, 68  
 To acquire—through the observance of sacrificial rites. xv, 68  
 To acquire—through worthy sons. xv, 68  
 To acquire—without effort. xi, 56  
 To ascertain whether one's—will be acquired by fair or foul means xv, 69  
 To be devoted to the acquisition of— viii, 56  
 To be endowed with abundant— xv, 52, 58, 68  
 To be famed for one's— ix, 95  
 To be getting—throughout the whole of one's life. vi, 34  
 To be in possession of secure— viii, 40  
 To be in possession of—righteously acquired viii, 86  
 To be itching for— viii, 23  
 To be lord of—to be counted by the million x, 19  
 To be possessed of uncertain— ix, 104  
 To be superior to others in one's— viii, 42  
 To be void of— xv, 66  
 To be without— viii, 3, 17, 25, 27, 30, 33, 97, ix, 1, 3, 17, 85, xv, 19  
 To care chiefly for— viii, 21  
 To conserve— xv, 79  
 To desire for the—of others. viii, 87  
 To dissipate one's— viii, 41; xv, 71  
 To enjoy—and ease xv, 71, 90  
 To get—acquired by a brother xi, 55  
 To get—from a king. viii, 40  
 To get—from mother. xi, 55  
 To get—through a woman. viii, 91  
 To get—through women/ elephants / precious stones, etc. xv, 71  
 To have hereditary— viii, 39  
 To have insignificant— viii, 65  
 To have one's mind full of care regarding the acquisition of— viii, 39  
 To have small— viii, 39  
 To have waste of— xviii, 60  
 To have—secretly kept. ix, 100

- Chara Karana. —s explained. xiii, 49 7  
 Chhidra Tithi. —s explained. xiii, 49  
 Daseeprabhava. xiii, 8  
 Datta. xiii, 8  
 Duel. To be killed in a—. vi, 78  
 Fatal dasas. v, 48, 49  
 Go chara. xiii, 60  
 Gudhotpanna. xiii, 8  
 Kaneena. xiii, 8  
 Karana. Chara—s and Sthira—s explained. xiii, 49  
 Kreetā. xiii, 8  
 Kritima. xiii, 8  
 Kshetrāja. xiii, 8  
 Nakshatra Thyajya. v, 112  
 Palsha Chhidras. xiii, 49  
 Pausarbhava. xiii, 8  
 Rahu. —in the 3rd, 6th or 11th, aspected by benefics dispels all evil. iv, 79  
 —in Mesha, Vrishabha or Kataka, protects the child from death. iv, 80  
 —in the 8th and aspected by a malefic will cause death by smallpox or by a fall brought on by biliousness. v, 92  
 Saturn with— in a malefic Shashtyama may cause the decapitation of the native. v, 94  
 \* Saturn in the Lagna,—in the 7th, Venus in Kanya and the waning Moon in the 7th will cause the amputation of hand and foot. v, 95  
 Moon in the 6th, 8th or 12th aspected by the lord of the Lagna and in conjunction with Saturn, Mandi and —will cause an unnatural death. v, 99  
 Saturn in the 7th in conjunction with Mars or—causes defect in a limb. vi, 46  
 If—, Mars and Saturn be in the Lagna, the native will have enlarged scrotum. vi, 60  
 Sahodha. xiii, 8  
 Sthira Karana. —s explained. xiii, 49  
 Vedha. —positions explained. xiii, 60  
 —; o:—

# ॥ श्लोकानुक्रमणिका ॥

N B — The Roman and Arabic numerals opposite to each shloka refer respectively to the Chapter to which it belongs and to its number therein.

अ ( 69 )

अकाले मृत्युमत्ताप	\VIII-65	अन्धाना खेदरत्नाभमान	II-41
अक्षिपाथा रत्ना	\II-32	अन्धोन्मत्तस्य शनिदानवेदी	VII 78
अननृपकर्षिविलम्बे	IV-80	अन्धोन्मत्तमिष्टमदुर्गोर्दशाया	\VIII 16
अनहरीतुरागति	\-37	अन्धोन्मत्तमिष्टमिष्टमदु	XII 26
अजीविमुत्सामयशूलमेति	\I-90	अन्धोन्मत्तमिष्टमिष्टमदु	III 23
अतिप्रसमापुणे	\II-8	अन्धोन्मत्तमिष्टमिष्टमदु	\VIII-54
अतिमुक्थनतेजो	IX 5	अन्धोन्मत्तमिष्टमिष्टमदु	\VI-35
अयन्मये यदि	IV-71	अपत्ता गुरोरेव	\VIII-92
अथ तराविदशाया	\VIII-10	अपत्ता गुरोरेव	I-40
अथैवैवैव दिनवायर्मासा	II-32	अपत्ता गुरोरेव	\II-109
अद्वयवर्ती विदुमातु	\III-65	अपत्ता गुरोरेव	IX 67
अद्वयवर्ती यदि वा	\II-11	अपत्ता गुरोरेव	IX 70
अधमगमनरिष्टान्नर्क	VII 112	अपत्ता गुरोरेव	\II 112
अधिपस्य यलाधिस्य	\VIII-81	अपत्ता गुरोरेव	VII 42
अधिपे घररासिस्ते	\VIII-82	अपत्ता गुरोरेव	\IX 9
अधिरोगो भवेद्वृद्धाभ्या	\VIII-30	अपत्ता गुरोरेव	II-60
अधोमुखा दिननारय	II-70	अपत्ता गुरोरेव	\II 135
अनन्तभावापगतं तु	\III-81	अपत्ता गुरोरेव	\I 58
अनुराधा मित्र त्वय	IX-15	अपत्ता गुरोरेव	\I 44
अन्त दान परवधू	IX 109	अपत्ता गुरोरेव	\I 43
अन्त मारान् जनयति	III-9	अपत्ता गुरोरेव	\I 2
अन्तराक्षरी निरय	\III 70	अपत्ता गुरोरेव	II 40
अन्तराक्षरी निरय	\III 70	अपत्ता गुरोरेव	IX 12
अन्तराक्षरी निरय	\III 70	अपत्ता गुरोरेव	I-6
अन्तराक्षरी निरय	\III 70	अपत्ता गुरोरेव	I 36
अन्तराक्षरी निरय	\III 70	अपत्ता गुरोरेव	IX 82

ई (1)

ईश्वरिद्विधनिरसो VII 174

उ (31)

उक्त राशिगुणालय XVIII-175

उक्तस्थानत्रयेनैवेति XII 110

उन्नेषु राशिषु गतरूप XVIII-8

उक्षा मेहो युग्मकीर्ण XII 27

उद्यमहाशरूपता VII 112

उद्य गतरूप त्रिगुण V 46

उद्य गते रौत चान्ते V 29

उद्यराशिगत मीतया XVIII 113

उद्यराशि गत शुक्रो XVIII 168

उद्यस्थितरूप धरणी XVIII 95

उद्यदेव दिननायके XIII 100

उद्यदेव राशिने हि IX 9

उद्यदेवे शुभलेखरे V -121

उद्यदेवेनैवेतिभि IV 87

उद्यामिन्दायी सविता XII 33

उद्योक्त स्वनयस II 50

उद्योक्त तु विप्रगीतव I-15

उत्तराशयनक्षत्र XII 10

उत्तराकाशगुनी तारा IX 12

उत्तरादणयमुद्भव IX 26

उत्तरादणयमुद्भव XVIII 34

उत्तरादणयमुद्भव XII 95

उत्तरादिग हि युपररूप XVIII 10

उत्तरादिग मन्दस्थिते XVI 23

उत्तरादिग मन्दस्थिते I 60

उत्तरादिग मन्दस्थिते III 41

उत्तरादिग मन्दस्थिते III 4

उत्तरादिग मन्दस्थिते V 2

उद्योक्तपद्योक्तस्थिते III 63

उद्योक्तपद्योक्तस्थिते XVII 75

उद्योक्तपद्योक्तस्थिते XII 92

उद्योक्तपद्योक्तस्थिते XI 87

उद्योक्तपद्योक्तस्थिते XIII 96

उद्योक्तपद्योक्तस्थिते XVIII 95

ऊ (1)

ऊक्तस्थाने मीतयादि IX 59

ए (11)

एकत्र मन्दारनितननाका IV 22

एकत्रिद्विकल्पसुधरा VI 25

एकत्रिद्विकल्पसुधरा XIII 26

एकत्रिद्विकल्पसुधरा XII 16

एकत्रिद्विकल्पसुधरा V 10

एकत्रिद्विकल्पसुधरा XIII 102

एकत्रिद्विकल्पसुधरा IX 5

एकत्रिद्विकल्पसुधरा XII 10

एकत्रिद्विकल्पसुधरा V 70

एकत्रिद्विकल्पसुधरा XII 172

एकत्रिद्विकल्पसुधरा IX 98

एकत्रिद्विकल्पसुधरा V 13

एकत्रिद्विकल्पसुधरा V 90

एकत्रिद्विकल्पसुधरा XVIII 13

ए (2)

एकत्रिद्विकल्पसुधरा I 17

एकत्रिद्विकल्पसुधरा VI 12

आ (1)

आप्तपुत्रातकेषु बलिभि III- 21

आप्तपुत्रातकेषु बलिभि XII 131



औजे कलशा. प्रमुखास्तदीशाः	I--86	कर्मचक्रदशाकाले	XVII--70
औजे राशी भानुदोराप्रजापः	IX--110	कर्मनाशं च मंचारं	XVIII--118
औजे पिलगने गुरुपर्यलिष्ट,	XVI--9	कर्मराद्वेषाधे वच	XV--54
क ( 166 )		कर्मलक्षणमुखाधीशाः	XII--127
कक्षायां कसमी	II--28	कर्मस्था बलिगच्छयो	XV--17
कटकाय हरी याने	XVII--19	कर्मन्त्ये लक्षितम्दने	XV--10
कण्टकादिप्रसूनिष्ठ	VII--170	कर्मभग्नपुराणिता	XV--8
कण्टशोभं मन्त्रायां	XVIII--69	कर्मभग्नप्रदायीनी	XV--65
कण्ठीरयं कटकयो	X--89	कर्मभग्नभग्नपुषा	XIV--50
कण्ठीरयस्य चगनील	I--11	कर्मभग्न मन्त्रस्य	XVIII--53
कण्ठीरवाजयदरीष्ट	IX--112	कर्मने यत्नार्जिते	XV--2
कण्टकश्रीप्रनमाकषोल	III--77	कर्मप्रनाथविधय	XIV--28
कन्यातर्कदयी विद्	XVII--92	कर्मप्रपुत्रमरणं	XVIII--146
कन्यातनुयुग्मभग्न	II--61	कर्मप्रपुत्रारिगृहेषु	VII--148
कन्यामीनतनुयुग्ममी	VII--1	कर्मप्रभूतं वचं	XVIII--91
कन्यामेपतुला	VII--2	कर्मप्रसिद्धिभक्त	XVII--64
कन्यांलक्ष्मिपते मन्दे	IV--51	कर्मप्रसिद्धिप्रिये	XIV--37
कन्याया कर्कटे याने	XVII--21	कर्मप्रसिद्धिभग्न	XVI--25
कन्यायुग्मांशपेपिताम्	III--28	कर्मप्रसिद्धिने केन्द्रे	XIV--29
कन्यायुग्मचं मदिजम्	I--28	कर्मप्रसिद्धिभग्न	IV--17
कन्यायुग्मांशयुग्माय	VII--27	कर्मप्रसिद्धिभग्न	XVIII--167
कर्मणि नानाविध	X--5	कर्मप्रसिद्धिभग्न	I--49
कर्मणि धारायत	VII--111	कर्मप्रसिद्धिभग्न	II--59
कर्मणि मन्त्रावगतः	XVIII--17	कर्मप्रसिद्धिभग्न	XIV--38
कर्मप्रसिद्धिभग्न	II--81	कर्मप्रसिद्धिभग्न	XIV--25
कर्मप्रसिद्धिभग्न	XV--62	कर्मप्रसिद्धिभग्न	XIV--10
कर्मप्रसिद्धिभग्न	XVII--23	कर्मप्रसिद्धिभग्न	XIV--33
कर्मप्रसिद्धिभग्न	IV--56	कर्मप्रसिद्धिभग्न	XII--121
कर्मप्रसिद्धिभग्न	VIII--49	कर्मप्रसिद्धिभग्न	II--52
कर्मप्रसिद्धिभग्न	XVII--51	कर्मप्रसिद्धिभग्न	XVII--34
कर्मप्रसिद्धिभग्न	XV--63	कर्मप्रसिद्धिभग्न	VII--150

गणितवि ११पुरनक्षत्रवमर्षो	V V 15	मन्त्रवन्दनस्यामताहता	VII -111
गणपकरणाचार्यो	IX 102	महाविभूतस्यप्रतिपीडित	II -18
गाल ईश्वर वपुःपुत्राक	VII 92	महापुत्रस्यानयनयाधिका	VII 109
गुणधितामो बहुदेश	VII 153	महापुत्रो महीते	V -25
गुणवैद्यगोप्य चन्द्र	III 59		
गुणचन्द्रदिपाताया	VII 19	प (1)	
गुणदेवमुने शुभे	VII 28	धोरेतावो राक्षस	I-39
गुणदेवाधिविधेयु	VIII 136	प (77)	
गुणपुत्रानन्देन	VIII 57	यत्न विदितस्य मन्त्रम	V -1
गुणरत्नपतिमुनेः	V V 14	यत्नव वदताम्यु	VII-61
गुणराजिमान् १	VIII 26	यत्नान्ता मुनि	VII -108
गुणराजिमान् २	VIII 24	यत्नमे भागवपरी	VII-86
गुणराजिपति	IV 94	यत्नमे जीवययस	VII 84
गुणपुत्रपुत्रावधे	VIX 92	यत्नमेधर्मावधमा	VII-111
गुणपुत्रपुत्रा मुनी	VII 57	यत्नमेभाषमिधम	VII -85
गुणपुत्रपुत्राधीना	VII 128	यत्नमेभाषमिधम	VII-115
गुणविभूतचन्द्र	VII 26	यत्नमेभाषमिधम	VII-55
गुणवीरमण पुत्र	VIII 128	यत्नम मातुल हति	IX 69
गुणव्यान मौर्यपुत्र	VIX 94	यत्नमेभाषमिधम	III-39
गुणी धोदराध्या स्वाम्	VII 39	यत्नमे शुभे	IV -85
गुणी तज्जगममुने	VIX 93	यत्नमेभाषमिधम	VII 31
गुणिक रविमुने च	V 64	यत्नमेभाषमिधम	V-66
गुणिकरिवतन्त्रमयान	VIII 57	यत्नमेभाषमिधम	II 62
गुणोदराध्यावधमी	II 78	यत्नमेभाषमिधम	VI 57
गुणोदराध्यावधमी	V 10	यत्नमेभाषमिधम	III -52
गुणोदराध्यावधमी	VII 111	यत्नमेभाषमिधम	IV 64
गोपुराध्यावधमी	VII 81	यत्नमेभाषमिधम	IV-51
गोपुराध्यावधमी	IV 104	यत्नमेभाषमिधम	III 75
गोपुराध्यावधमी	VII 29	यत्नमेभाषमिधम	IV-72
गोपुराध्यावधमी	VII -52	यत्नमेभाषमिधम	VII 107
गोपुराध्यावधमी	IX 75	यत्नमेभाषमिधम	V 70

जन्मकाले शुणी प्राणी	xii 5	जात विधरे लग्नगतेषु	vi-33
जन्मकारादयो चरय	ix 80	जातस्त्र जन्मममये	xiv-58
जन्मन्मुद्रादि-काले च	xvi 42	जात स्वल्पभनस्तु	viii-39
जन्मरन्ध्रपयोर्मध्ये	iv-65	जातो जार कोधनान्दे	ix-25
जन्मर्धमाद्य इराम	ix-78	जातो निर्नरदर्शनेन	vi-94
जन्मर्धात् परतस्तु	xviii 35	जातोऽन्दि वेदर्क	v-71, xviii-36
जन्माधिप स्वोच्चगृहे	vii-46	जातो यन्तु विरागकुब्	ix -22
जलचरगृहेन्द्री तत्पत्नी	vi-88	जातो मुक्तिविरोधरेगभिहतो	vi 92
जलद्वयाक्षिमायास्त	xviii-70	जातो मेघद्राक्षताते	ix-119
जलराशिगतै चन्द्रे	v -88	जातो यदा विक्रममालिकाया	vii 133
जलादायी चन्द्रसुरारिजन्यौ	ii-13	जातोऽस्ती सुसुख	xi-70
जलेऽभिनेन्द्रमृग	xvii 105	जामितकामात्मनानि	i 61
जलोद्भवाना क्रयविक्रयेण	xv -45	जायाकुटुम्बगृहपी	xi-89
जात पञ्चधनुर्विषयस्थरे	xv-15	जायारोग निवाद च	xviii 97
जात पाथिपयस्त्रे	ix 15	जार कर्मचनारतपा	xiv-4
जात पुतेदितो वाऽपि	xiv-92	जार श्रीमतिभिजयन्तुविन्धो	viii-48
जात मत्स्यपति स्वधर्मनिरत	ix 33	जीर्ण मस्कृतमर्कजे	iii 72
जातमात्रे कुमारस्य	ix -83	जीव कदापि विविधार्थे	xvii -42
जातश्च सूपतिशण्डो	vii-86	जीवजमुद्रविनन्दनभूमिपुता	vi 30
जातश्रोत्रपचयस्थिते	vii 54	जीवहृत्पद्मभूमिना	viii-37
जात श्रावणमासि	ix-30	जीवभार्गवसौम्याना	iv 73
जात श्रीमुखवस्त्रे	ix-12	जीवमृत्पुत्रस्तु योगराशिग	v-58
जात श्रीरुचये	vii 60	जीव सर्वेष्वन्यपदि	xvii 14
जात समेति भगवुम्जन	xiv-42	जीवस्य राशित्वभागदत्ताण	xii 55
जात साधुपनाश्रयो	viii-3	जीवस्य ज्ययो शर्मा	vii-16
जात साहसविक्रमाजितधन	xiv 87	जीवाजन्मसौ	xiii -49
जात सिद्धविलम्बके	ix 106	जीवादित्यमिर्ते	viii 9
जात सुशील शुभवशिरोग	vii 122	जीमान्विते श्रीरमुणाभिराम	xii 36
जात सौख्यरतस्तु	ix 9	जीवास्तकस्थिते चन्द्रे	iv 59
जात स्त्रीवशग किगाडु	viii 1	जीवास्तके भूसुरदेवताना	xv 48

जीवांशे यदि हेमकेशाजुगः	IX--118	तत्तद्वायाधीश्वरस्थ	XVIII--29
जीवारमन्दलमेधु	XV--31	तत्तद्वायाध्यायमेधु V--50, XVIII--171	
जीवाकिंजदिवानैः	VIII--22	तत्तद्वायाध्यायध्यायैः	XVII--77
जीवाकीं सितगंयुती	XIV--81	तत्तद्वायाध्यायध्यायैः	V--5
जीवाष्टवर्गलघुभिन्दु	X--24	तत्तद्वायाध्यायध्यायैः	XVII--25
जीवाष्टवर्गाधिकभिन्दुराशी	X--23	तत्तद्वायाध्यायध्यायैः	XVII--15
जीवे नन्दहते धिरीश्विगुणितं	V--67	तत्तद्वायाध्यायध्यायैः	XII--130
जीवेन सहितः सूर्यो	IV--61	तत्तद्वायाध्यायध्यायैः	XV--18
जीवेन्दुक्षितिर्दः सरोवचचनः	VIII--10	तत्तद्वायाध्यायध्यायैः	X--45
जीवेन्दुगैमलितभातुभिः	VIII--28	तत्तद्वायाध्यायध्यायैः	V--44
जीवे राहुयुतेऽध्याय	VI--6	तत्तद्वायाध्यायध्यायैः	I--57
जीवे वा मुखपे धुभमदयुते	XII--115	तत्तद्वायाध्यायध्यायैः	I--54
जीवे समन्दे दशमे	VI--78	तत्तद्वायाध्यायध्यायैः	II--2
जीवो न भीमलेष्टः	III--49	तत्तद्वायाध्यायध्यायैः	IX--125
जीवो अष्टति येद	XV--68	तत्तद्वायाध्यायध्यायैः	XII--7
जूके शोकचतुष्पद्वरमयः	V--115	तत्तद्वायाध्यायध्यायैः	III--78
ऊर्ध्वायाममभागसो	II--37	तत्तद्वायाध्यायध्यायैः	IV--6
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	XIV--99
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	XVII--100
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	VIII--17
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	VIII--29
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	VII--3
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	XVI--27
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	VIII--103
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	IX--40
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	V--77
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	IV--53
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	V--102
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	XVII--53
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	XII--25
ऊर्ध्वायामाध्यायताः	XV--13	तत्तद्वायाध्यायध्यायैः	IX--17

त ( 68 )

तत्तद्वायाध्यायध्यायैः	X--52	तत्तद्वायाध्यायध्यायैः	IX--40
तत्तद्वायाध्यायध्यायैः	XVII--30	तत्तद्वायाध्यायध्यायैः	V--77
तत्तद्वायाध्यायध्यायैः	III--43	तत्तद्वायाध्यायध्यायैः	IV--53
तत्तद्वायाध्यायध्यायैः	X--51	तत्तद्वायाध्यायध्यायैः	V--102
तत्तद्वायाध्यायध्यायैः	V--6	तत्तद्वायाध्यायध्यायैः	XVII--53
तत्तद्वायाध्यायध्यायैः	V--54	तत्तद्वायाध्यायध्यायैः	XII--25
तत्तद्वायाध्यायध्यायैः	V--54	तत्तद्वायाध्यायध्यायैः	IX--17

वृत्ताये सौम्यमसुते	VI 116	वृद्धाकरालेन्दुमुखापदीणा	I-43
वृत्ताये सौम्यमसुते मेहेतो	VI 148	वृद्धियोगे कलहभिय	VI 88
वृत्ताये सौम्यमसुते सौम्य	VI 47	वृद्धागोमरवागादि	V 22
ते च चारोऽधिकवल्गुता	VI 112	वृद्धमसुत्रममैत	V 100
तेषां त्रयाणामपहारकाले	VI 40	वृद्धा शीतगुणने	VI 20
तेषामम्बरचारिणा	VI 76	वृद्धाछिद्रमिति शेष	VI 95
तोषादवांभित्तिचरा	VII 18	वृद्धा दशाब्दमगुण्या	VI 107
तौलिरुदे हिमर्गा	VIII 50	वृद्धा दशाहता माता	VI 61
त्यागात्मवान् कनुवर	VII 177	वृद्धादीं गुरुवन्द्यमिति	VI 157
त्यागी भानुर्गन्धवान्	VIII 62	वृद्धादीं दिननाथस्य	VI 71
त्यागी ह्युग्रमहसुते	IV 78	वृद्धादीं दुःखमात्राणि	VIII 109
सर्वोद्दया लुब्धमकृति	IX 37	वृद्धाभिनाथस्य सुकृद्गुह्यस्य	XVIII 7
सर्वोबिनासिनश्च	IX 70	वृद्धाधिपस्य यः शत्रु	VI 57
किंकरमचारकुशावलम्ब	X 6	वृद्धानुसारेण फल	VI 1
सिंहालङ्गी भवकीये	VI 68	वृद्धापतिलेभ्यता	VI 6
त्रिकोणरेन्द्रे यदि पापलेट	VI 11	वृद्धाप्रवेशे स्वगुहादिमस्य	XVIII 9
त्रिकोणरेन्द्रे यदि लज्जानधि	VI 16	वृद्धानलादिनिभुवज्ज	VI 102
त्रिकोणरेन्द्रे विरले स्वयापरे	VI 48	वृद्धनगरविमिश्रे	VA 18
त्रिकोणमधनलमस्या	VI 172	दाता महीमण्डलनाथवन्द्यो	VII 155
त्रिकोणमाधेपु गदगुपिन्दुक	X 98	दानधर्मसि प्राप्ति	VI 103
त्रिकोणे केन्द्रं वा यदि	VI 62	दाराधिप सोमसुते	IV 23
त्रिकोणे पापनिर्मुक्तौ	IV 100	दारदुष्टजनास्य	VI 149
त्रिभिश्च गर्भभूष	VIII 111	दारिद्र्यदोषनतिकर्म	II 80
सिम्हपदलेख्यैकस्मिन्	VI 45	दारिद्र्यममलिद्वेष	VI 67
सिंहादारश्चपदवर्गी	I 18	दारेषोऽनु कुटुम्बेषु	XIV 26
सिंहासौ धरणासुनस्य	IX 122	दिग्देहादिपतिपर्मैरगुणा	VI 51
सिंहासौध्वनिजस्य बोधनगृहे	VI 14	दिनेशचन्द्रो यदि	VI 56
विषदायगता पापा	IX 90	दिनेशचन्द्रो राजासौ	II 2
त्यष्टा यः पित्रासुखादिकी	IX 42	दिनेशगुरुवन्द्यमहर्षिपु	X 12
इ (100)		दिनेशस्थितराक्षस	VI 61
दक्षिणातिकनक्षत्र	VI 9	दिनगात्रिभुक्ता यः	VI 88

दिनेश्वरवरुण	XI-64	दूषादलघुतितनुः	II-56
दिवाकरर्षा विष्णुस्वरूपा	II-12	देवतोमंतं वक्षि विहाराः	II-24
दिवाकरेन्दुमृत्तयाः	IV-47	देवद्विजगुरुमानि	XVIII-152
दिवाकरेन्द्राः स्मरगा	III-14	देवभूदेवभाति च	XVIII-131
दिवाकरे नीनशुद्धैषकाने	VII-53	देवमर्षा कुटुम्बस्थौ	VII-39
दिवाकरोदये तिष्ठे	VII-48	देवमर्षवितुनारकाज्य	V-118
दिवा जानस्तु पितरं	IX-58	देवलोकादि भागस्थे	XIV-102
दिवाकैश्वर्या पिशुनातुसंहिता	III-15	देवलोकांशके मन्त्रे	IV-103
दीनो नरो भवति युद्धे	XVIII-145	देवलोकांशके युद्धे	XI-39
दीप्तः स्वस्थः प्रमुद्रितः	II-16	देवाचार्ये वाहनस्थे	X-65
दीर्घे समेति भगमस्तपती	XIV-44	देवासाधनतत्परी	XIV-82
दीर्घायुर्पनिर्वा पमन्तसमये	IX-27	देवाद्भागः कलिनागमन्त्रः	I-41
दीर्घाक्षुर्गुणव्यक्तविभयः	XVI-53	देवेभ्यस्तुजभातुर्जः	VII-14
दीर्घायुषो धिगतरोगमया	VII-141	देवोद्यमधर्मवयस	X-2
दुक्षिप्यभावाधिप	XVIII-47	देवादेरां गतः पूज्यो	VII-102
दुक्षिप्यायारिमानानि	I-55	देवार्वाचमभायुर्जः	XVII-28
दुर्गाभिको दृढः कप्ररेर्गा	VIII-59	देहयुक्ती महारोगं	XVII-29
दुष्कान्ती च वरायजः	IX-99	देहयुक्ती सुग्राहिनी	III-5
दुष्टस्थानगतं भानां	XIII-63	देहेनास्थितराशानि	XI-35
दुष्टस्थानस्थिता ये च	X-11	देहेनै च विनाशये	XIV-59
दुष्टस्थितो वाञ्छि यदा	XI-9	देहो मेघवापराविहाजभानां	XVII-26
दुष्टाचारः कर्चदोषे	IX-120	दुर्मणितमरमणी	II-51
दुष्टात्मा कुलप्यो	VI-27	दुर्गुत्तुङ्गभर्ता ददि	XIV-36
दुष्टात्मा यदि हेमलम्बिजनितः	IX-18	दुष्ट्याणि ताग्रमणि	II-20
दुःस्थानि वारिगे मूढे	XI-8	दुष्टोः सुदुष्टमन्त्रनिमित्ता	II-40
दुःस्थे क्षामपती तु	XIV-2	दार्पितदुष्टुरक्षानां	V-42
दुःस्थे चन्द्रे सौवर	XII-12	दार्द्रां तु दृष्यं जातः	IX-55
दुःस्थे दुष्टपुत्राधिपे	XV-84	दार्द्रिदाः कथितस्तु	V A-11
दुःस्थे बुद्धिस्थानये	XIII-67	द्विमहागेषु चन्द्रोक्तं	XVII-86
दुःस्थी भर्मेष्टुहेरादेवमपिनी	XVI-51	द्विजभूतनिरापायः	XVIII-62
दुःस्थी दिग्भ्रमपुर्वा	XIII-13	द्विजमृगाद्यनमाति	XVIII-87

द्वितीयप्रादेशिके तु	XVII-51	धर्मोत्तमा शास्त्रविद्वांसो	VII-100
द्वितीये दुर्धर्मे सौम्ये	XI 78	धर्मादिमन्मालिका	VII 135
द्वितीये ह्यद्वये पाथे	VII-72	धर्मे पापे पापभाक्	XIV-96
द्वितीये पञ्चमे जीवे	VII-158	धर्मे श्रुती कामराते	VI 40
द्वितीये या चतुर्थे वा	XII-99	धर्मे विवर्तपुत्राणां	V-37
द्विद्वयमन्मालायां	XII-104	धर्मे शान्ति वाथगुरो	V-93
द्विद्वयशतसुक्तान्	III-26	धर्मशालाभेदधर्मेश्वराणां	VII-61
द्विद्वयभावमतावर्कपुरुष	III 29	धर्मोद्देश्ये नवमोदधरूपी	XI-21
द्विद्वयभाव गते एतौ धनीदौ	IX 94	धातुमूल जीवमिच्छादुरार्या	I-19
द्विद्वयभाव गते एते ह्यमशात्	IV 95	धातोर्वाङ्मृद्विक्रियादनपर	XIII-63
द्वैतपुत्रि मनस्वा	XVIII-112	धातोर्विधादेन रणप्रकारात्	XV-46
ब (37)		धार्मिक स्थूलविधौ	XI-44
धनस्यविभूषाति	XVIII-164	धीरश्वात्कलशान्	VIII-80
धनस्थित पापदशा	XI 53	धूमे विषादहोन स्वात्	XIV-13
धनस्य यदि क्लेशो	XI-52	धैर्याधिपे पापयुतेक्षिते	XII-52
धनविषयपदसाकं	XVIII-43	धैर्यान्वितो विक्रमेदे	XII-51
धनविषय पापगरो यदि	XIII-41	ध्वज शिखी नेत्रविति	II-5
धनान्वित पापप्रगल्भर्षा	XVIII-45	न (66)	
धनान्वितस्मरस्यानरम्भयो	XIV 84	नखा पिना विमलिरष्टयुता	I-56
धनुर्धरस्यान्वयगते	III 25	नखा शशी द्वौ नयक	V-2
धनुर्मीनतुलायेष	XII 57	नरभिरतुर्ध्वपशूनि	XI-14
धनुर्विलेष्ट यदि तुम्भराजके	V 133	नरनारा भातुक्षितिजगुरुव	II-27
धनेन ह्यमस्तयुक्ते	VI 59	न ह्यमिन्दु च सुर	III 58
धनेनैव व्यवपहस्ये	VI 60	नयमस्थानये चन्द्रे	XV-22
धनश्चरे नाशना	XII 9	नयमाहृष्टमाधतो	XIII 63
धनोपपात प्रथमो	VI 51	नयमायमृत्तीयाधीयुता	VI 100
धनानुपपन्नसमीन	I 23 XVII 5	नयम पाप युक्त	XIII 35
धनानुते चन्द्रनरातकम्	IV 25	नयमे मायि पितर	IX-66
धर्मकर्मविलक्षण	XII 114	न वाक्षितभान्तरघर्ष्ट	XV 40
धर्मवाहनराजासी	XII 118	नयेद्देवा पाणयमा	V-3
धर्ममत्कर्मविचारित	XVIII 143	नानाविधसुख वध	XVIII-93

नाशस्थानगतो	XI-7	नीचारिपापमगदोने	II-34
नाशस्थे तनुपेक्षया	XIV-52	नीचारिभांशी भृगुद्वयपुत्रौ	VI-17
नाशे नाशपत्नी तु	XIV-57	नीचास्वर्गः फनिधनोपगते	X-29
नाम्नि चेद्भाचयौगं तु	XI-88	नीचे गुरो मन्दने मति	XIV-17
निम्बिलनिगमविष्ठापारगः	VII-163	नीचे गुरो वासरतायके	VI-14
निजोष्णभुक्ः स्वसरो	V-4	नीचे गुरोवेऽस्मिन्ने	VI-65
निर्नायो विकलेन्द्रियो	VJ-87	नीचेऽस्तीरै हसति हि तनः	V-7
निर्विद्यो निधनो	VI-26	नीचे भुगो धर्मगते	VI-20
निशाकरः शोभनवर्गमुक्तः	IV-81	नीचे भुगो मन्दनपांगके	VI-13
निशाकरे केन्द्रगते	VII-80	नीचेऽस्मये वा मेहस्थे	XII-140
निशिकलसुतराशौ	V-116	नीचोऽन्धकर्म्मनिरतः क्षय	VIII-38
निर्वाणमुमन्दापानिगाः	II-30	नीलवस्त्रुधनप्राप्ति	XVIII-163
निवेककले चन्द्राङ्गी	III-31	नृत्यगानरतः पान्तः	VII-101
निवेकलभेशतृतीयनाथौ	III-34	नृपवीररादिभीतिक्ष	XVIII-86
निरेके भ्रातृलक्ष्मीयौगे	III-32	नृपकुल्यकरः श्रीमान्	VII-103
निर्गन्धायामनुग्यागुरक्ष	V-124	नृपमायकर्मस्थे	XVIII-82
निर्गन्धैरुष्णलक	V-1	नृपप्रीति मङ्गलमाङ्	XVIII-111
नीचं गता द्विसिष्यमुपेक्ष्माः	VII-20	नृपकुल्यवधनानां च	I-33
नीचं गते लक्षपत्नी	IV-26	नृपभग्नं मेदय कुजः	III-65
नीचं गतो जन्मनि यो	VII-13	नेलेधर्मे शुभयुते	XI-69
नीचमृदारिरातिस्थपिच्छरेण	XVII-50	नीचैदृष्टमनेष्वेते यदि	XIV-60
नीचक्षेत्री मन्दरकारकेरी	XII-7	नीकलक्षत्रचापानि	VII-171
नीचस्थानगतमाग्निः	XVIII-144		
नीचस्थानगता दिनेश	VI-24	प (127)	
नीचस्थितप्रह्वनयोऽपत्नी	VII-14	पक्षे मिते भयति जम्ब	IV-76
नीचीन्धतो जन्मनि यो	XVIII-28	पञ्चमहारेष गृहोपयानेः	VIII-35
नीचस्थे दिनत्रायके	VIII-114	पञ्च प्रार्थयतिरेण	X-36, XVII-4
नीचस्थो विपुलविश्वः	XI-3	पञ्चवामविष्ठागममनिरतः	IX-35
नीचाश्वनास्तुङ्गगृहोपपाताः	VI-86	पञ्चान्वारजनास्तु	V-48
नीचाश्वोपागः स्युङ्ग	XVIII-120	पञ्चानां देवमर्षो च	II-74
नीचाश्वतिथिचमृषण	V-49	पञ्चानादुत्तराने	V-41



पत्नीपण्डितमेति	XIII-72	पापारिणीचरविस्तृप्तकरा	XIV-56
पप्रदउदेवदेवेश	XVII-2	पापायुन्यास्तामनी	IV 82
परमन्योपभोक्ता	VIII-109	पापेक्षिते कमणि पापयुक्त	XV 64
परस्परक्षेपगतौ सु	III-54	पापेक्षितेगमानगामिनि	VIII-46
परस्परक्षेपलसमन्विता	IV-58	पापेक्षिते दुदिनगातुदये	III 68
पराश्रमुद् तदीक्षोऽपी	XI-93	पापक्षिते पापयुते शशाङ्के	XII 69
पराभवगते शरी	V-92	पापक्षिते रविमुते	VI 63
पप्रद्विष्टरुच्यविस्तु	XVIII 176	पापेक्षिते सादरे	VI -67
पाकस्वादी भावजन्म	XVIII 50	पापे वृत्ताये मलरोग	VI 66, XII-43
पाकस्वामिनि लज्जते	XVIII 14	पापे लज्जते सपञ्चयुते	XIII- 77
पाके दीप्तस्य रात्रा	XVIII 31	पापेष्वाज्ञावन्मुद्राक्षित्तिधतेषु	V 108
पाके भूमिधुतस्य	XVIII 84	पापेऽस्ते नवमगतप्रहृष्ट	XVI -41
पाके शक्तस्य विद्या	XVI II 32	पापेऽही वा पापदते	XII 139
पाण्डुरीपण्डुरोपकामिला	II 75	पापयुते मुखस्थाने	XI 72
पातालवृद्धिहिबुरक्षितिमान्विद्या	I 50	पापेष्वातुकेन्द्रगुहोपयाते	XV 51
पाथोनमीनाशयुतस्य	XIII 107	पापे विन्मग्नगुहगे	XVIII 41
पादेऽग्न भवतिस्तोदर	II 80	पाप विद्वन्नाधिपति	IV 48
पादे तुनीये विद्याया	IX 63	पापवतादिभागदक्षे	XIV 103
पापक्षेत्रगते चन्द्रे	XIII 30	पापवतादी सदाये	XIII- 53
पापप्रभेजसदृष्टे देवतापाप्	XIII-32	पापवतादके गैहनाभे	XII 149
पापप्रदेण मरुते बलहीने	XIII 80	पापानहश्चतुर्थे शु	IX-53
पापप्रदे विक्रम भावनये	XVIII 46	विजुगौत परेक्षस्य	III -46
पापमपप्रगते जीने	XIII 28	विजुर्निशादा मरण	XIV-100
पापक्षे मदनक्षिते	XVI-24	विजुर्मरणमाकृत्य	XV II 99
पापयोमजरास्थयो	XIII 75	विजुर्कर्मगुहे जात	XIII 56
पापान्मा कलहमिष	VI 46	विजुर्कर्मोधिषे दु दये	XII 76
पापान्मिषस्थानगा	VI 75	विजुर्कर्मेशरी दु र्भी	III -45
पापान्त्रिते शशिनि	VI 87	विजुर्जन्मक्षेकर्मक्षेजात	IX 72
पापान्धारनमये	XVIII-49	विजुर्मानुगुहे शु	III -69
पापान्काशस्तुन	IX 11	विजुर्प्राप्तये जात	XIII 57
पापान्शक्ति दवभागा	III 2	विजुर्दयानिश्चरे सांख्य	XIII 58

नाशस्थानगतौ	XI-7	नीचार्तिपापसंगयोगे	II-34
नाशस्थे तनुपेक्षया	XIV-52	नीचार्तिभांशी भृगुद्वयवृत्तौ	VI-17
नाशे नाशपती तु	XIV-57	नीचार्तिरः कनिधनोपगते	X-29
नाम्नि चेद्वाचयोगे तु	XI-88	नीचे गुरौ मन्दनगे मति	XIV-17
निमित्तनिगमविद्यापारगः	VII-163	नीचे गुरौ वासरनायके	VI-14
निजोषमुद्रः स परो	V-4	नीचे गुरौ वेदस्मिन्ने	VI-65
निर्मायौ विकलेन्निद्रौ	VI-87	नीचेऽशौङ्गे हस्तसि हि तलः	V-7
निर्विद्यो निधनो	VI-26	नीचे भूतौ धर्मगते	VI-20
निशाकरः होमनवर्गयुक्तः	IV-81	नीचे भूतौ मन्दनवांशके	VI-18
निशाकरे केन्द्रगते	VII-80	नीचेऽग्नये वा गेहस्थे	XII-140
निमित्तबलबुलराशौ	V-116	नीचोऽन्यजन्मदिरगः अथ	VIII-38
निर्वाणमुमन्दावगिणः	II-36	नीलवस्तुधनप्राप्ति	XVIII-163
निवेकवाले चन्द्रार्की	III-31	नृत्तगान्तरजः कान्तः	VII-101
निवेकलक्षशतृतीयनाथी	III-34	नृत्तवोरतिद्वितीयनिध	XVIII-86
निवेके धानृत्तप्रेषयोगे	III-32	नृत्तनृत्तकरः श्रीमान्	VII-103
निर्माणाः यममुखायुरण्ड	V-124	नृत्तप्रापकर्मस्थे	XVIII-82
निर्वाणपिण्डवांशक	V-1	नृत्तप्रीति महोत्साहे	XVIII-111
नीचं गता द्विभित्तुर्मेष्टः	VII-20	नृत्तनृत्तवाटानां च	I-33
नीचं गते लघुपती	IV-26	नृत्तप्रागे प्रेक्ष्य कुजः	III-65
नीचं गतो जन्मनि यो	VII-13	नेत्रार्तं नृत्तमुत्ते	XI-69
नीचमुद्रार्तिगतिस्थलेचरेण	XVII-50	नीचेदृष्टमरीचरो यदि	XIV-60
नीचवर्षी योदूरकारकेतौ	XII-7	नीकृत्तजन्मपाति	VII-171
नीचस्थानगतश्चाग्निः	XVIII-144		
नीचस्थानगतं दिनेश	VI-24		
नीचस्थितग्रहनवोपपत्तौ	VII-14		
नीचस्थितो जन्मनि यो	XVIII-28		
नीचस्थे दिवनायके	VIII-114		
नीचस्थो रत्नुरागिणः	XI-3		
नीचोपागास्तुङ्गद्वीपवायः	VI-86		
नीचोपापगतः स्वमुद्र	XVIII-120		
नीचार्तिनिधनमुद्र	V-40		

प (127)

पक्षे मिते भवति जन्म	IV-75
पञ्चमहारेकमुद्रोपपत्तेः	VIII-85
पञ्चमहारेकमुद्रोपपत्तेः	X-86, XVIII-1
पञ्चमहारेकमुद्रोपपत्तेः	IX-35
पञ्चमहारेकमुद्रोपपत्तेः	V-48
पञ्चमहारेकमुद्रोपपत्तेः	II-74
पञ्चमहारेकमुद्रोपपत्तेः	V-41

यन्मुकर्मगृहापीडो	XII 116	विहृष्टके धरणिजे	X 20
यन्मुद्रपररोटन	IX 104	विन्द्राधिक्य वत्तदागारमासे	X 22
यन्मुद्रिपररोऽधनी	VIII 98	मुपरष्टियुते सौख्ये	XII 82
यन्मुद्रिपी भवेक्षित्य	XII 98	मुपेन जीवेन युतेक्षिते	XII 16
यन्मुपीडा मनस्वाप	XVIII 135	मुपे ह्युप्रा वापीडो	XV 15
यन्मुपीडा मनोहु रा	XVIII 66	मुपोदये सप्तमगे वृहस्पती	VII-37
यन्मुमित्रजनैरथ	XVIII 53	मुहस्पतिर्भामगृहेष्टमरुप	IV-11
यन्मुमिखादि सयोग	XVIII 154	मुहस्पती चापनवास्तकरथ	V 122
यन्मुस्वयतिथेरे सौम्ये	XII 91	मुहदुदरशरीर पीतवण	II 57
यन्मुय्येह जनप्रीति	XVIII 126	भ ( 72 )	
यन्मुय्येहादिनाश च	XVII 93	भद्रावतविद्युनेत्र	III 57
यन्मुपकर्त्ता तन्नाथ	XII 92	भयकराणा सर्वेया	V 38
यन्धन्नाकर्मसहिते	VA 7	भाम्यप्रभाषगुरुधर्म	XIV-65
यलानि शुभनाथे	XIV 97	भाम्यस्था शुभलेखरा	XVI 28
यलहीने विलम्बे	IV 81	भाम्यस्थिते वाहनराशिनाथ	XII 130
यलहीनेऽस्तमे पाये	XVI 22	भाम्यस्थे दशवर्गजोद्य	XIV-68
यलानुसारेण यथा	XVIII 2	भाम्यस्थ लिप्तगुहमितभजने	VII-9
यलिना शनिना दृष्टे	V 78	भाम्यस्थे शशिते	XIV 73
यली विलम्बाधिपतिभ	VII 45	भाम्यस्थि विनाशस्थे	XIV-89
यलैर्विहीने यद्वि लम्पनाथ	VI 32	भाम्याधिपे शुभयुते	XIV 90
यवकरणभय स्वाद्	IX 101	भाम्यान्वित पर्यंतयोगजातो	VII 129
यद्गुदु ग्राकरव्याधि	XVIII-88	भाम्ये तत्पतिकोभनेक्षितयुते	XV 69
यदुरियुगणहन्ताभूत	IX 4	भाम्ये शुभेक्षिते केन्द्रे	XII 125
यद्गुभययुजि माने	XV 6	भाम्येष्टे धनभावरुपे	VII-150
यद्गुप्तमो भुक्तिपती	XI 91	भाम्येष्टेन निरीक्षिते	XII 17
याधाद्यानपतयुतमददश	XVIII 30	भाम्येष्टोन्मगल सहोदरगते	VI 7
याल कुमारीऽप युवा	II 84	भाम्येष्टरादतिवली	VI 28
यादुरिष्ट योगसज्जन	IV 107	भानामवस्थानगता क्रमेण	II 71
याछो धराज शशिज	II 14	भानु करोति विविधापद	XVII 37
यिन्दु भवत्वा दि फरन्भोपयात	X 58		

विजयावाशिरोमंथ	XVIII--162	पूर्णं शान्तिनि स्वराक्षिणे	III--61
विष्णोप्रभादे यदि	VI--73	पूर्वमोष्ठपदि प्रगल्भयधनो	IX--90
विशोर्षा विषयशक्ति	XVII--96	पूर्वावाडे तु पुण्ये च	IX--61
विशाचपीडाभिजके	V--86	पूर्वावाडे धनुर्लक्षे	IX--60
वीनवीन कफक्षत्रपाक	II--77	पृष्ठे समनं चैव	XVII--91
वीनाहोस्ततनासिको	IX--95	पृष्ठो समनं चापि	XVII--101
पुण्यलोकस्त्रीधेचारी	VII--161	पृष्ठं भारो निरनैप्रभवं	V--83
पुनर्दारिद्र्यासं च	XVIII--127	पृथोक्ष्णं याति रवीं दिगुरुदे	VI--88
पुनर्दारानुजडेवं	XVIII--150	पीतप्रार्थितरुज्जं	XIII--11
पुनर्वन्धुसूते विज्ञान्	XVII--20	प्रकाशकं शीतकरमभाकरं	II--8
पुनं सौंदर्यं कथयमुत्तमं	XIII--47	प्रज्ञाविजयारितरुद्वितनय	II--50
पुनरुत्थानगतः कश्चिन्	XIII--38	प्रणम्य परमात्मनं	XVII--1
पुनरुत्थानगते जीवे	XIII--18	प्रणम्य चन्द्राजनाभिपुत्र	I--3
पुनरुत्थानगते पापे	XIII--27	प्रतापशाली चतुरस्रदेहः	II--53
पुनरुत्थानं गते पापे	XIII--26	प्रधानवत्संयुक्तः	VII--38
पुनरुत्थानपकारकेशकमुता	XIII--50	प्रकुलवदनः धीमान्	XI--73
पुनरुत्थानपत्नी तु वा	XIII--9	प्रभवशरदि ज्ञानः सादसी	IX--10
पुनरुत्थानपल्लवस्कृष्टयुने	XIII--48	प्रमेदुमुल्लसत्पाण्ड्यादि	XVII--62
पुनरुत्थानपक्षिपदी	XIII--15	मानादिका आगुमिनाररागु	II--23
पुनरुत्थाने कुर्वते पा	XIII--31	मायो नीलरतिप्रियः	XIV--77
पुनरुत्थाने तद्विदो वा	XIII--16	माच्छादिपृष्ठे क्रियादयो	III--74
पुनरुत्थाने पुनरुत्थे	XIII--20	मेषधरोदयपत्नी निशि	VI--41
पुनरुत्थे मन्त्राणि	XIII--12	मेषे भवेद्विशुष्यात्पद	VI--43
पुनरुत्थेवमर्हान्पुनरुत्थानुर्ध	XIII--1	मेषोऽपत्नी मलिनवेषयुता	VIII--33
पुनराद्या यदि मायिका	VII--181	मोक्षकारप्रवलाग्निता	II--69
पुनराद् पद्मभाण्	XIII--46	फ (३)	
पुनराकारकयुनेक्षकमेषरणां	XIII--51	फलं तद्विपुलं कष्टे	XVII--80
पुनराकारकयुनेक्षकमेषरणां	III--19	फलं या विफलं चापि	XVII--86
पुनरो यदुद्दिग्धजनाधिकी	I--88	च (11)	
पुनरायसिधनागेवे	VII--90	पुनरुत्थे निगलप्रति	XVII--63
पुनर, कलायु निपुणं	VIII--32	पुनरादीनवमरुधयोः	VA--4

मन्त्रिमहलमार्ताण्ड	IX-126	महापुरुषयेतिषु	V-31
मन्त्री गुणी विभवमार	VIII-78	महोत्सेली जातः प्रतिपदि	IX-31
मन्त्री पाचरूपतिगुरु	II-4	मानिक्ये दिनमायव रूप	II-21
मन्दः करोति ककह	XVII-44	मातुः सपत्नी जनकी	XIV-89
मन्दच्छे विलम्बे तु	XI-45	मातृपीडा मनोदुःखे	XVIII-78
मन्दक्षोसे शशिति	III-70	मातृलभेसपितृपाः	XII-77
मन्दवर्गगते चन्द्रे	III-50	मातृवर्गाद्भनभाहि	XVIII-79
मन्दस्तुलामकरकुम्भगृहे	II-67	मातृस्थानगते पापे	XIII-31
मन्दरूप सुयन्तुकृताश्च	II-45	मातृस्थानगते मन्दे	XII-65
मन्दादित्यमिरीक्षिते	XIV-71	मातृस्थानाधिपे वृष्टे	XII-63
मन्दादिलक्षणाफलं	X-69	मातृस्थानेशकरोती	XII-76
मन्दांशकस्था रविजीवभीमाः	IV-97	मातृपुत्रोदयस्त्री वा	VII-44
मन्दांशकस्थिताः खेदाः	XIII-43	मानरथानपती पराभवगते	VII-15
मन्दांशे पुष्यराशीशः	XIII-42	मानस्वित्तालभगृहे	X-56
मन्दांशहिसमन्वितेऽमरगुरौ	VI-3	मानस्थिते दिनकरे	VIII-89
मन्दांशपत्निनेः स्वयन्तुरहितौ	VIII-8	मानस्थे गुरुरेधवानुजपती	XII-50
मन्दावनिजमार्तण्डः	IV-21	मानी चित्रलकेशलोचनस्तु.	IX-38
मन्दाहिष्मजगम्युने तु	XV-83	मानी रणोत्सुकः शोभी	VII-91
मन्दे कर्कटगे जलोद्वक्तो	VA-3	मानी हृत्परमप्रियो	IX-20
मन्दे कुलारभयगोपगते	VI-97	माने चन्द्रमसो बुधे	XV-58
मन्दे केन्द्रगते विलम्बगुहगे	VI-5	माने रवी मन्मथगे	VI-89
मन्दे शोक्तमवर्गगे	VII-19	मानेशे शुभसेयुके	XV-63
मन्दे धने सुखगते	V-101	मानेशरे शुक्रयुते च केन्द्रे	XV-8
मन्देऽनुभातुष्टुगतिः	VIII-19	मान्त्रितिसौम्योपगते	IX-7
मन्देऽनुर्कयमामसे	VIII-7	मान्द्रिशिपतिमान्द्रि	XVIII-6
मन्देऽप्यगते विलम्बगे	III-64	मान्द्रिस्तुष्टे भाग्ययुगे	V-62
मन्दे घना दशमगे	VIII-92	मान्द्रिस्तुष्टेदित्परोजगते	V-63
मन्दे विलम्बे मन्दे	V-95	मान्द्र्याब्दादिकलानि	IX-1
मन्दीन्दये शखराशी	IV-62	मान्यः शान्तगुणः सुखी च	IX-89
मन्दीन्दये सौम्यदशा	V-97	मार्तण्डहोरात्रितः	IX-111
महानिशाका क्रियगोमृगेसा.	I-21	मार्तण्डे यदि मूलयोग	VIII-104

मार्तण्डो यदि व्यग्रो	VIII-56	मूलर्क्षे निधिलानाद्यः	IX-82
मार्तण्डसूनुतनयाध्व	IX-128	मूलरापादे पितरं	IX-51
मार्तण्डस्फुटतो विशोध्य	XII-80	मूला मघाभिचरणे	IX-57
मार्तण्डांशे खलारमा	IX-117	मूलावाग्नयोरमघाभुजगयोः	IX-46
मार्तण्डे मुलिकस्फुटादपदे	XIII-64	मृगपतिवृषकन्या	XVIII-108
मिथक्षेप्रगते रवौ	VIII-107	मृगाजकनर्धन्यगता	IX-115
मित्रचन्द्रकुलत्रादि	XVIII-100	मृगाननश्च/पधरश्च पद्म	I-22
मित्रचन्द्रचनप्राप्ति	XVIII-140	मृगाननस्थे पुरुषवपन्धे	VI-44
मिताग्नि भानोः कुजचन्द्रजीवाः	II-42	मृगापराधान्व्यकुलीरमंशा	I-17
मित्रान्विते जुभैरंशे	XVII-78	मृगांशकस्थिते मन्त्रे	IV-49
मित्रदा रिपुगाः पञ्च	VIII-113	मृगोदयस्थे बलिभि	VII-52
मिथं फले भवति	X-4	मृगोदयस्थे यदि मूकमारे	VII-28
मीनस्थे जुभवीक्षिते	VIII-54	मृगपुष्यदशाकाले	XVII-66
मीनस्थोऽथलपस्तनानः	XIII-30	मृगपुष्यपुष्यैक्षण्येन बलिभिः	VA-1
मीनास्तु वृश्चिके मन्त्रे	XVII-23	मृगपुष्यागमते राहौ	V-91
मीनास्तु वृश्चिके याते	XVII-18	मेधावी नीचकर्मा यदि	VIII-84
मीनाग्न्यमस्तपष्टुष्टोममयाः	I-7	मेपकुलीरमुलादिषटः	III-73
मीनादिकर्कटभृगाः	I-15	मेपगोचमकुलीरमन्दिरेषु	XVII-12
मीनादिचापकटके	II-65	मेपस्थे यदि लीलरी	IX-91
मीनादिवृषभा मित्राः	I-20	मेपस्थ धातुकरलपरावलं	I-10
मीने मीननवांसके	VII-8	मेपाभविष्यदितुष्टुतथाः	I-1
मीनोदये सतिरवी	V-103	मेपादिवद्वृहगता	X-3
मुक्ताप्रजालभूषाणिः	XVIII-114	मेपादिराशिपक्षः तु	XVII-87
मुक्ते मुक्ते योगे	IX-73	मेपान्यलगे लगुरी मृगौ वा	IV-102
मूढादिबीजपृष्टो	X-32	मेपालिङ्गमतराणीवृषकर्कटेषु	II-63
मूर्तः करयिष्टोचनो	IX-108	मेपाभिगोकुंभमृगदिनीया	IX-111
मूर्तौगतिप्रयोगस्तत्त्वमुत्तपीः	VIII-14	मेपूरणस्थे यदि	V-99
मूलत्रिकोणमिजुह्वमृष्टोपदाया	VII-59	मेपूरणस्थेऽवगतिने तु	VIII-90
मूलत्रिकोणमि त्रिप्रमृष्टोपदाया	X-47	मेपूरणोदयकलमरमातलमणि	I-53
मूलत्रिकोणममृष्टोद्य	I-14	मेवे जूकनवांसके	VI-2
मूलत्रिकोणा इतिताभुग	I-26	मेवे वृषे चापधरे विमर्शे	VI-46

रक्तस्थोत्तनामिकः	VII-63	रविशशियुने सिंहो लोभे	VI-52
रजोपेक्षजातः सुवधन	IX-124	रविः स्थिरः क्षीतकरः	II-47
रजुर्नलथ मुसलः	VII-165	रवीन्दुभीमा नयमोषवाताः	XIV-78
रजुर्मुसलं नलधराधः	VII-166	रवीन्दुभीमेन्दुजजीवभासर्वैः	XV-29
रत्नकाञ्चनविज्ञासि	XVIII-84	रवीन्दुवागीशदिनेशपुङ्गवः	XV-32
रत्नं येन निरीक्षितं	V-74	रवीन्दुशुक्रात्मजैः	III-18
रत्नरत्नानगते सुये	V-87	रवीन्दू पित्रुनातुम्भी	XII-78
रत्नरत्नैर्निर्मितः शेटैः	IV-88	रत्नादिमेतन्निजधातुमयामयेन	V-77
रत्नरत्नामिदमागमे	XVIII-61	रत्नादिमेतद्विषयराशियाताः	X-50
रत्नाधिपे पापगुहोपयाते	XIV-51	रत्नादिसप्तमद्वाराकांत	V-26
रत्नास्त्वप्यदिष्टिपुकेः	V A-6	रत्नारसद्रुमशश	B-11
रत्नो धराभूमुदिनेशसौम्यः	IV-81	रत्नातलरथो यदि भातुचन्द्रौ	IV-7
रत्नो मिश्रयते सुभासुभक्षणैः	XVI-44	राजघोरभयं दुःखे	XVIII-151
रत्नो धर्मा विपत्ति हीनयते	V-105	राजकुलोऽपिभिषासी	VII-03
रत्नैरात्म्यगृहाधीनो	IV-93	राजकुलो मन्त्राभोगी	VII-120
रत्नैरो जीवमण्डले	IV-63	राजप्रियशशशुद्धियुक्तः	VIII-71
रत्नैरो विदुःप्रभरिःपण्डितो	XIV-54	राजमालपराजकारकद्वारा	XVIII-22
रत्नैश्चरातिवापय	V-53	राजम्याने गुरुबुधमितिः	XIII-4
रत्नैश्च पापयुने विलम्बे	III-36	राजमिश्रो माण्डलिकः	XIV-85
रत्नैश्चो रत्नयुक्तो	V-52	राजा महीपतिर्विद्वन्	VIII-52
रविगुणप्रपञ्चकीर्णः	VIII-20	राशिदण्डिकले वराद्	VIII-55
रविक्षेत्रोद्भूते राहुः	VIII-61	राशिद्वयं सप्तवर्षं न क्षीयतेन	X-40
रविगन्धभीमगुहजिः	IV-43	राशिरन्ध्रियादये तु	XVIII-27
रविणा युक्तः क्षातिजः	IV-50	राशिरन्ध्रियादये तु	V-46
रवितनयदशाया	XVIII-123	राशिरन्ध्रियामानो ये	III-66
रविगुणप्रपञ्चकीर्णः	X-48	राशिरन्ध्रियुने दृष्टे	XIII-36
रविपुके क्षात्रियेन	XII-73	राशिरन्ध्रियुने दृष्टे	II-73
रविलुप्तवः क्षीयः	VII-11	राशिरन्ध्रियुने दृष्टे	XI-75
रविगुणप्रपञ्चकीर्णः	XV-12	राशिरन्ध्रियुने दृष्टे	IV-79
रविगुणप्रपञ्चकीर्णः	XV-30	राशिरन्ध्रियुने दृष्टे	XVII-15
रविगुणप्रपञ्चकीर्णः	VII-35	राशिरन्ध्रियुने दृष्टे	VIII-78

राहो विलम्बे भकुजे	VI-60
रिण्ठावां पण्ठां याति	IX-74
रिपुरोगमयावृद्धे	XVIII-76
रि.कनप्रगताः पापाः	IV-92
रिःप.स्थानगते ह्रुमे	XV-74
रि.कापीने मन्दगहोदयस्थे	X-61
रि.कापीने पापपण्ठांशयाते	V-120
रोमं विरोधवृद्धिं च	XVIII-75
रोमरातिजनद्वयं	XVIII-138
रोमरातिभयनादां च	XVIII-139
रोमरतिभयनक्षत्राति	XIII-71
रोहिणीमथवैशाख	XVII-9

ल (124)

लघवे म्द्विष्यते रोगये	XII-121
लघं गते दिनकरे मरणी	V-101
लघं गते दिनकरे दिवु	X-13
लघाचक्रदशाकारे	XVII-17
लघाचक्रोपदेन्द्ररुपाः	XII-144
लघाचक्रोपे दिनगाथ	VI-80
लग्नतिभोगं पुष्यवैरोक्त.	III-37
लग्नदेवाणामो भोगः	VI-51
लग्नधर्मगते पापे	VII-136
लग्नधर्मगते पुन्यपुन्यजुः	III-76
लग्ने पञ्चहते च साभिद	V-57
लग्न विहाय केन्द्ररथे	VII-47
लग्न रागाङ्गे सुरराजमयी	III-55
लग्ने होरादगते म्वर	I-30
लग्नगतिनक्षत्रागतायताः	VI-11
लग्नगतिनक्षत्रादरा.	V-16
लग्नराहभयानयेताः	XII-126

लग्नलक्ष्मधर्मोन्मत्तशिलाः	XIII-22
लग्नस्थिते दिनकरे	VII-71
लग्नरातिमिति रि.कमे	VI-8
लग्नरातिमिति रि.कमे	V-79
लग्नरातिमिति रि.कमे	VII-31
लग्नरातिमिति रि.कमे	XIV-46
लग्नरातिमिति रि.कमे	XIV-61
लग्नरातिमिति रि.कमे	XIII-8
लग्नरातिमिति रि.कमे	XIV-53
लग्नरातिमिति रि.कमे	XV-73
लग्नरातिमिति रि.कमे	VII-114
लग्नरातिमिति रि.कमे	XIII-2
लग्नरातिमिति रि.कमे	XIII-58
लग्नरातिमिति रि.कमे	I-35
लग्नरातिमिति रि.कमे	XVII-86
लग्नरातिमिति रि.कमे	IV-15
लग्नरातिमिति रि.कमे	XII-79
लग्नरातिमिति रि.कमे	X-68
लग्नरातिमिति रि.कमे	XVII-15
लग्नरातिमिति रि.कमे	VII-132
लग्नरातिमिति रि.कमे	I-31
लग्नरातिमिति रि.कमे	VI-17
लग्नरातिमिति रि.कमे	VII-110
लग्नरातिमिति रि.कमे	XII-106
लग्नरातिमिति रि.कमे	XI-99
लग्नरातिमिति रि.कमे	XVIII-12
लग्नरातिमिति रि.कमे	XII-136
लग्नरातिमिति रि.कमे	XI-22
लग्नरातिमिति रि.कमे	XII-51
लग्नरातिमिति रि.कमे	VII-29
लग्नरातिमिति रि.कमे	XI-30



रत्नरत्नोन्नतनामिकः	VII-68	रत्नरत्नसिन्धुते मिदौ रुद्र	VI-52
रत्नोपेक्षजातः सुवधन	IX-124	रत्नः स्थिरः शीतकरः	II-47
रत्नोपेक्ष मुक्तः	VII-165	रत्नोन्मुक्तः नवभोजयताः	XIV-78
रत्नोपेक्षं नवभोजयः	VII-166	रत्नोन्मुक्तोन्मुक्तगीतभागीयः	XV-29
रत्नोपेक्षनविज्ञाति	XVIII-64	रत्नोन्मुक्तगीतदिनेशुर्गः	XV-32
रत्नं येन निरीक्षितं	V-74	रत्नोन्मुक्तपत्तिर्गः	III-19
रत्नस्थानगते तुर्ये	V-87	रत्नोन्मुक्तपत्तिर्गः	XII-78
रत्नस्थितिलिभिः रत्नैः	IV-88	रत्नोन्मुक्तपत्तिर्गः	V-77
रत्नस्थितिलिभिः रत्नैः	IV-88	रत्नोन्मुक्तपत्तिर्गः	X-50
रत्नस्थितिलिभिः रत्नैः	XVIII-51	रत्नोन्मुक्तपत्तिर्गः	V-26
रत्नस्थितिलिभिः रत्नैः	XIV-51	रत्नोन्मुक्तपत्तिर्गः	II-11
रत्नस्थितिलिभिः रत्नैः	V A-6	रत्नोन्मुक्तपत्तिर्गः	IV-7
रत्नो धरातुविनेशसंज्ञः	IV-81	रत्नोन्मुक्तपत्तिर्गः	XVII-151
रत्नो मिश्रवर्तः शुभाशुभजगिः	XVI-44	रत्नोन्मुक्तपत्तिर्गः	VII-93
रत्नो धर्मा विपत्ति हीनवर्तः	V-105	रत्नोन्मुक्तपत्तिर्गः	VII-120
रत्नोन्मुक्तपत्तिर्गः धीतो	IV-93	रत्नोन्मुक्तपत्तिर्गः	VIII-71
रत्नोन्मुक्तपत्तिर्गः	IV-63	रत्नोन्मुक्तपत्तिर्गः	XVIII-22
रत्नोन्मुक्तपत्तिर्गः	XIV-54	रत्नोन्मुक्तपत्तिर्गः	XII-4
रत्नोन्मुक्तपत्तिर्गः	V-63	रत्नोन्मुक्तपत्तिर्गः	XIV-85
रत्नोन्मुक्तपत्तिर्गः	III-36	रत्नोन्मुक्तपत्तिर्गः	VIII-52
रत्नोन्मुक्तपत्तिर्गः	V-52	रत्नोन्मुक्तपत्तिर्गः	VIII-55
रत्नोन्मुक्तपत्तिर्गः	VIII-20	रत्नोन्मुक्तपत्तिर्गः	X-10
रत्नोन्मुक्तपत्तिर्गः	VIII-61	रत्नोन्मुक्तपत्तिर्गः	XVII-27
रत्नोन्मुक्तपत्तिर्गः	IV-43	रत्नोन्मुक्तपत्तिर्गः	V-16
रत्नोन्मुक्तपत्तिर्गः	IV-50	रत्नोन्मुक्तपत्तिर्गः	III-60
रत्नोन्मुक्तपत्तिर्गः	XVII-123	रत्नोन्मुक्तपत्तिर्गः	XIII-30
रत्नोन्मुक्तपत्तिर्गः	X-48	रत्नोन्मुक्तपत्तिर्गः	II-73
रत्नोन्मुक्तपत्तिर्गः	XII-73	रत्नोन्मुक्तपत्तिर्गः	XI-75
रत्नोन्मुक्तपत्तिर्गः	VII-41	रत्नोन्मुक्तपत्तिर्गः	IV-79
रत्नोन्मुक्तपत्तिर्गः	XV-42	रत्नोन्मुक्तपत्तिर्गः	XV-15
रत्नोन्मुक्तपत्तिर्गः	XV-36	रत्नोन्मुक्तपत्तिर्गः	VIII-78
रत्नोन्मुक्तपत्तिर्गः	VII-35		

लज्जाधिपे दौभनराक्षिपुके	XI-27	लमे रत्नादि सन्दष्टे	XI-43
लज्जाधियोऽतिप्रलयान्	IV-83, XI-48	लमेशभृपुत्रशशाङ्गपुत्रः	VI-71
लज्जाधियोगे बहुशास्त्रकर्ता	VII-115	लमेनापष्टाधिपती	VI-72
लज्जानक्षत्रपतिस्फुटैकवगृह्ये	XIV-27	लमेशस्थनवांसनाथगृह्ये	XIV-45
लज्जान्वयगौ भानुपराकुमारी	V-109	लमेशस्थनवांसस्थ	V-113
लज्जांशकाद्ग्रहयोगैक्षणाद्वा	III-4	लमेशस्वांसनाथे तु	XI-43
लज्जांशपाद्विषयुतग्रहाद्वा	XI-15	लमेशस्फुटतो विप्रोध्य	XII-30
लज्जायधनभावेष्टाः	XI-63	लमेशास्फुटताथतद्वचनर्गा	XII-108
लज्जारित्स्त्रध्वययोगे	IV-28	लमेशास्त्रयवे विस्त्रयपीरर्हा	XI-23
लज्जाकैमाग्निस्फुटयोगरातोः	V-60	लमेशानुज्जमायर्का	XII-27
लज्जाष्टमे पापयुते	V-110	लमे शीतकरे मुर्ति	VII-18
लज्जालयात्ता यदि	IV-12	लमे शुभे धने पावे	XI-40
लज्जाल्याघातस्थेऽर्के	XI-71	लमे शुभे शोभनरक्षिपुके	XI-38
लज्जास्वदानंयगृहोपयानाः	VII-4	लमेष्टे केन्द्रमावस्थे	VII-18
लमे मुर्ता कर्मगते च	V-82	लमेष्टे केन्द्रराशिस्थे	VII-40
लमे मुर्ता विप्रमनाथयुक्ते	XII-38	लमेष्टे धनराशिस्थे	XI-62
लमे चन्द्रगृहे गते	XVI-16	लमेष्टे निपनांशस्थे	V-83
लमे चरे चरतवांसगते	VI-32	लमेष्टे निपनारिःकगृह्ये	XIV-55
लमे जलर्क्षे शुभरेष्वोर्ध्वः	XI-29	लमेष्टे पुत्रभानरथे	XIII-17
लमेष्टौ सुस्फेन्द्रगौ	VII-70	लमेष्टे धर्याङ्गिते	VI-21
लमे दिनेशतनये	XIII-65	लमेष्टे यदि रिःकगे	XI-37
लमेन्वविषमर्शागा	XVI-8	लमेष्टे शुभराशिस्थे	XI-41
लमे भार्यावसानयोगे	XVI-13	लमेष्टो धर्युक्तधेन्	IV-77
लमेर्भासगृहगतो	XVI-12	लमेष्टरक्षितनवांस	XIV-31
लमे मन्दगृहे बलिनि	XVI-18	लमेष्टरे केन्द्रगते	VII-136
लमे योत्रेष्टाणो निगता	IV-45	लमेष्टरेण बलिने यदि	VI-69
लमे यानधर्मा शुभे	XIII-5	लमेष्टरे वादननाथयुक्ते	V-81
लमे रश्मिनिर्गता	IV-46	लमे मयाये बहुपापष्टे	III-41
लमे रर्षी भूमिपुत्रे कर्मते	VI-79	लमे मयाये लमेष्टे	XI-34
लमे रर्षी भूमिपुत्रेन सं	VI-62	लमे मारर्हा मुर्तिके	VI-61
लमे रर्षी मुने मन्दे	V-107	लमे मयये भूमी कमे	IV-106

लगे स्थायीक्षिते राजा	XI-46	वागीशस्य गृहोदये	XVI-17
लङ्कादिगुण्यात्तरिदन्तमारः	II-26	वागीशस्यशपे सौम्ये	XI-80
लङ्कितवदननेधो	IX-107	वाग्भाषये रवी भीमे	XI-83
लवणकद्रुकपायास्याहु	II-29	वाग्भाषेदो गुरुयुते	XI-76
लामचक्रदशाकाले	XVII-72	वाग्भाषेदो राहुयुते	XI-74
लाभस्थानपत्ती विक्रमभवनात्	XV-72	वाग्मी धनी मुखयसो	VIII-69
लाभस्थानेन लग्नादखिल	XV-67	वाग्मी शास्त्रकलापवात्	XIV-75
लाभस्थौ सुखभाष्येती	XII-117	वाग्मी शिष्टाचारधर्मः	IX-128
लाभारिव्ययरन्ध्रपुदगृहगाः	VI-29	वाचस्पती नवनपञ्चम	XVI-88
लाभापतनभवनीपगत	XII-17	वातपित्तकृतं रोगं कलई	XVIII-125
लाभेसो दिनपैश्चया	XV-71	वातपित्तकृतं रोगं बन्धु	XVIII-99
लाभे सुखे वा दशमे	VII-58	वानप्रस्थस्तपसी	XV-16
लिङ्गीभूतीर्लङ्गभागीः	V-12	वाहनापतनं धापि	XVII-94
व (128)		वाहनादिधनमातिः	XVIII-115
वक्रार्कलोमात्मजदानवेद्याः	XV-33	वाहनेसो गुरुयुते	XII-108
वकीशनिर्भीमगृहोपयातः	IV-40	वाहनेसो बलयुते	XII-95
वज्रेण्यद्वर्तमुलितः	VII-176	वाहनेसोऽरिनीचख्ये	XII-113
वदन्ति विद्याजननीसुखाणि	XII-59	वाहनेसो वाहनस्यो	XII-97
वन्ध्यापतिः सितरवी	XIV-6	विकर्तनो लग्नगतो	VI-55
वन्ध्या वृद्धा कृपा वाला	XIII-23	विकलनयनवपन्नः स्वल्पदेहः	IX-5
वन्ध्यासंगमिनेऽस्तमे	XIV-39	विक्रमस्त्रीधनक्षेत्रकर्मवात्	VII-89
वर्गद्वये पारिजातं	I-46	विक्रमाधिपती स्वोद्ये	XII-33
वर्गोत्तमादिदशुभवर्गयुते	VI-101	विक्रमाधारिणाः पापाः	VII-51
वर्गोत्तमांशोपगते	VII-5	विक्रमेतद्गुरु लभं	XII-44
वर्गोत्तमे वा यदि	VII-26	विक्रवातकीर्तिर्भुवि	VII-149
वर्णान्नामसितारक	II-19	विचित्रगृहवस्त्राणि	XVIII-184
वल्लभपक्षे यदि पुत्र	IX-32	विजितमन्त्रे शयनं	XV-81
वस्त्ररूपणविज्ञाहिं	XVIII-187	विजयशरदि धर्मा	IX-17
वद्याद्यं शास्त्रिकुर्वं	I-24	विरुं मेघं मुख विद्या	XI-49
वाक्स्थानये देवपुरोहितेन	XI-79	विज्ञातीये लग्नो	XI-56
वदन्ति शशिधनीयेषु	XI-77		

विष्ठाधीनो सोदरेनेन	XI-55	विलम्बदर्शी सनुषो	XI-28
विष्ठाबोद्धरासायः	XI-50	विलम्बनायस्थित	VII-156
विष्ठास्त्रगो पञ्चमयाननार्धो	XIII-6	विलम्बापातालवभूतभोगाः	II-35
विष्ठास्त्रारिपभार्गवाः	XIV-3	विलम्बापे बलौपेते	V-28
विष्टो पापबहुल्ये च	XIV-20	विलम्बमात्रिस्तुल्ययोगमांसं	V-64
विष्टोतः समुत्थाधिपो	XII-137	विलम्बपातस्त्वपि	IV-4
विष्टोशादनरिःफलम्	VII-162	विलम्बविचामतपःसुतेराः	XI-66
विष्टोरायबहुहाधिपो	XV-70	विलम्बस्ये धरासूनी	XIII-44
विष्टेक्षभावे चरमे	XI-25	विष्णुबहुदयः शान्तो	XII-95
विष्टेक्षद्वाहनमांसिः	XVII-102	विष्णुसरदि दरिद्रो	IX-14
विष्ठाधिपे च यदि चन्द्रसूनी	XI-20	विष्कम्भे तित्तासरर्धपशुमान्	IX-97
विष्ठासि यावनदुर्बं च	XVII-52	विस्तीर्णवापुर्गुणवान्	VII-95
विष्ठा(रा)नो विजयतिपुते	XII-60	विह्वल क्लृप्तं विपमर्धसंस्थः	III-22
विष्ठायावनिमीचक्रमैविरतः	VIII-11	वीणायां सकलकियासु	VII-179
विष्ठास्थानपञ्चीयचन्द्रतनवाः	XII-61	वीथोधिपे भूमिसुतेन	XII-53
विष्ठास्त्रीगीतवापेयु	XVIII-74	वीथोन्वितनकरीक्षितो	VA-9
विष्ठास्त्रारणगोसुद्वयमयाद्	XIV-70	वीथोन्विते राहुसमेत	VI-64
विष्णुनुदादिमृदपीडितेन्द्रो	VII-75	वीथोन्विते रीताकरे	XII-89
विष्णुनुदे रिःफलते	VIII-99	वीथोपेता निशि हृष	I-14
विनाही कुल नाक्षत्रं	XVII-110	वृक्षजीवनसम्भोगे	XVIII-165
विनीतवेपो धनयाद्	VIII-88	वृक्षाचारकुललक्ष्य	VII-105
विमादि सेचरसुते सति	XV-77	वृषादिभागस्तवसुभमिन्द्रोः	I-37
विप्री जीवनसिती दिनेतरुधिरौ	II-26	वेदशास्त्रकलाशेषकुतलः	VII-87
विमला दक्षभिल्येष्टा	IX-46	वेदादिविन्दुसुतकोणचतुष्टये	X-18
विमावरी भोदशभामिनीनां	III-17	वेदान्तपरिशीलः स्वात्	XI-85
विश्वसमुद्रमैयूराणां	V-43	वेदाधिसाधनिविलागम	VII-151
विषोमिजन्मविश्रानं	III-80	वेदी राजपुत्रोहितो	VIII-13
विरङ्गवैमदादिरुणः	IX-2	वेदी शुभमदपुते	VII-123
विलम्बचन्द्रो भ्रूमद्यगिहीनो	IV-10	वेधकं विधनेन लग्नभयनात्	XVI-6
विलम्बजन्मदेकाणाक्षरु	V-56	विधती पितरं हन्ति	IX-76
विलम्बतारेन्दुभजात	XVIII-88	वेदाले श्रावणे मासे	IX-81

वैशेषिकांशके जीवे	XIII-19	शन्यादिभौमपर्वन्त	IV-101
वैश्यवर्गाद्वनप्राप्ति	XVII-89	शन्यारयोरो गुल्लिकेन	XI-68
वैश्यपर्वणे चित्ताति	XVIII-113	शय्यास्त्रीधनपक्षाति	XVIII-159
व्यत्यस्तोभयपुच्छमस्तकमुत्तो	I-9	शरादिबिन्दुस्यितराशिवातः	X-9
व्ययचक्रदशाकाले	XVII-74	शरीरवर्णकुटिलक्षणानि	XI-13
व्ययधनयुतधैर्यैस्तिवेदी	VII-121	शशाङ्कलोपगतैः	IV-18
व्ययभावगतै जीवे	XI-61	शशाङ्कसौम्यो व्रतमोषवाती	VI-16
व्ययस्थितेके ससुते	IV-19	शशाङ्क पापलगे वा	III-38
व्ययस्थिते पूषणि	VIII-97	शसिते गगनयाते	VI-12
व्ययाधौ पापसंतुती	IV-70	शशिन्यरिबिनाशने	IV-35
व्यये भास्करसंदहे	III-51	शरीरन्दुसूनुक्षितिजार्कपुत्रः	XV-34
व्यये रथीन्दू युगपत्पृथक्स्त्री	VI-54	शश्याधिपा जीवसितारभोधनाः	II-16
व्ययेतदाये रविमन्द	XVIII-53	शश्याभिरष्टादश	XVIII-174
व्ययेते रवौचराक्षिरे	XV-80	शान्तः स्वर्जनमियो	IX-21
व्याधिसाधुविनाशे च	XVIII-98	शान्तोदाररूपपत्करः	IX-19
व्यापारधर्मभक्षने	XV-11	शार्दूलप्रतिमानो	VII-62
व्यापारमेपूरणमध्यमानं	I-52	शास्त्री गानविनोदहास्वरसिकः	VIII-5
व्यापाररन्ध्रजननाथ	XIV-56	शास्त्री भोगसुखी कुजे	XIV-76
व्यापानी सुभगः करो	VII-98	शास्त्रेणनियतानां च	V-39
श (103)		शिरोदराक्षिरोमं च	XVIII-160
शकटाण्डजवस्तुभाजुर्मे	VII-169	शिरोण्णरोगसंतापं	XVIII-151
शेङ्ग जानो भोगशीलो	VII-139	शिल्पादिवाक्यायाम	XV-47
शस्त्रसेतुगते रवी	VIII-112	शीतज्योतिषि दोषितो	III-16
शुभ्रनाशं जयं सौम्यं	XVIII-116	शीतांशुराशीरामिनात्मनो	XV-20
शुभ्रस्थानगतोदिनीचगुह्यो	XIII-74	शीतांशी शङ्कुकेतुभ्यां	XII-72
शस्त्रस्थानाधिपे दुःस्थे	XIII-81	शीर्षोद्वयगतः श्वेतः	II-86, XVIII-24
शमितिविषयशाली	II-31	शीर्षोद्वेषु चरभादिषु	XIV-64
शनेर्दत्तायामजगद्भोष्ट	XVIII-121	शीर्षोद्वेषु चित्तिलगुचैषु	VII-30
शान्यद्वारकसेयुतो	III-53	शुकः करोति रत्नलाभ	XVII-43
श्वंशके कुत्सितमार्गेवृत्त्या	XV-50	शुक्रयेन्दुसुरार्चिते	VIII-24
		शुकं निशाकरं स्वकरवा	XII-54

शुक्राङ्कुजोद्विगतः	IV-16	शुभवाहनरासीर्षा	XII-119
शुक्राङ्कोणगतो शुक्रः	VII-59	शुभांशरासी यदि	XIV-8
शुक्राङ्गवी चिह्नमये	IV-14	शुभांशो शुभसंष्टे	XIV-24
शुक्रांशो मन्दनस्थिते	XIV-41	शुभांशुभाङ्गये यदि	VII-125
शुक्ररभानुगुरुचन्द्र	VIII-81	शुभोदयसौ सुखराशिपातो	XII-131
शुक्ररेन्दुपुरोहितैः	VIII-13	शुभोऽशुभक्षे रविरे	III-10
शुक्रादौ मङ्गौ कलसरहितः	XIV-5	शुक्रागारे तरणिशशिनोः	X-16
शुक्रादौ द्विजराजभूमिजनयाः	VI-31	शुक्रागारे रन्धरासी	V-75
शुक्रेक्षिते रोजननं	III-6	शूरःस्तब्धो मध्यरष्टिः	VI-58
शुभ्रेण ष्टे यदि रन्धनाये	V-94	शूरो दुर्जनसेवितो	VIII-65
शुके धृतीये यदि मीक्षिकं	XII-48	शूले कोपरसाश्वितो	VII-180
शुमेन्दुनमनाधीशः	XI-65	शूले कोपवशाभुगः	IX-98
शुमेन्दुप्रविष्टोऽक्षि	XV-19	शूलोन्मिषतनुः शुभे	VA-5
शुकेन्दुमे रुप्रगुणभिरामा	XVI-37	मैलतस्तभिदुल्ल	VA-2
शुकेन्दुवर्गसहिते	XII-90	मैलतस्त वसुसागराम्बरदारः	X-44
शुमेन्दुधर्मो सुतमे	XIII-10	शोकी दुष्टरतोऽतिपापनिरतः	IX-16
शुके बलिष्ठे यदि वा	XII-62	शोर्ध्व राशिदुष्टरगुणकैः	X-71
शुके वा रविमन्दये	XV-82	शोण्यावशिष्टद्वयविन्दुगते	X-15
शुकेरिनीषमपहाय	VII-7	शोण्यावशिष्टानि शुष्मिष्ठतानि	X-43
शुके ह्योषगते विहास	VII-101	शौर्मोभिषे भानुयुते	XII-35
शुक्रोपेतकलसरानिष	XIV-29	शौर्मोभिषे राहुसमेत	XII-42
शुक्रादिकस्य दशके	II-10	श्रीकान्ताजशिवकुरुष	I-1
शुक्राङ्गदे परदारगो	IX-11	श्रीमलारोग्यसंतान	XVI-1
शुके धर्मरतः पट्टव्यचनः	IX-100	श्रीमजातकपक्षिका	XVI-3
शुभकर्तरी संजातः	VII-127	श्रीमानीधरवत्सरे	IX-18
शुभलेये शुभं सर्व	XVII-48	श्रीविद्याधिकवेकटादि	XVIII-177
शुभमदुष्टः केतुः	XVIII-155	श्रीवैद्यनाथकृतजातक	X-73
शुभचक्रदशाकाले	XVII-68	श्रीणा विष्णुहरिसूतिः	IX-44
शुभपापक्षेत्रं सर्व	XVII-60	श्रेष्ठाननं शुभयुते	VI-69
शुभफलददशायां	XVIII-13	प (28)	
शमयोगभक्तौ वाग्वी	VII-126	शद्विष्ययाहमोषेण	XII-143

पदपञ्चकत्रिचतुरक्षि	VIII-118	संज्ञायोगः सप्त सप्तर्षं	VII-178
पदपञ्चविन्दुसहिते	X-31	संज्ञा-पाये च यजोपदे	XVII-84
पदशास्त्रवृत्तः केन्द्रे	XI-86	संज्ञापाये यत्न यद्भवे	XVIII-12
पदसप्तसन्धमन्त्रेषु	IV-91	सञ्चारशीलो मृदुवाग्	II-54
पदसु मदेष्टृष्टृष्टस्त्रियेषु	VII-26	सत्कर्मधर्मसंनिधि	XVII-69
पद्मावृत्ती विवृत्तानि	XII-68	सत्पौके मद्रिष्टे	V-18
पदस्वामिनिरीक्षिते	VI-22	सत्पौपदेशो वरमत्र	V-21
पदाष्टमगतश्रवणात्	VII-108	सत्वादिमद्रपाकमुक्ति	XVIII-23
पदाष्टमव्ययस्थाने	XVII-79	सत्त्वधर्मेषु स्वयमेव	XVI-46
पदाष्टमव्यये चन्द्रे	V-98	सद्वृत्तजातः कुलनाशकारी	IX-77
पदाष्टमव्ययो रिपुदहमूर्तिः	V-47	मदागिरीगज्वरवृद्धि	II-75
पदाष्टमव्ययो रुद्रैः	XIII-31	सद्वृत्तलाभमुत्त	X-7
पदाष्टमे कर्कशे	IV-42	सप्ततत्त्वाधिपती	XII-182
पदाष्टमे व्यये पाये	IV-68	सप्तसंज्ञेटीपगतस्य	XVIII-20
पदाष्टमामरश्चेश	V-66	सप्तपः कुले केतुः	XVIII-156
पदाष्टमामरश्चेशभावेषु	IV-11	सप्तपे रश्मये सौख्ये	XII-94
पदे चन्द्रेऽष्टमे भान्ती	VI-58	सप्तपिजालतुष्टः	VII-110
पदे भास्वति छन्ननायक	XIII-73	सप्तमे श्रीभवकुलं पदमे	IX-48
पदेतापाकनमये तु	XVIII-50	सप्तमे पादमे पाये	XIV-18
पदेनाम्य इनाविस्तर	XVIII-25	सप्तमे विवृत्तानि	XIII-59
पदेने मीपुरीशादी	XIII-82	सप्तमिन्दुः सर्वफलप्रदः	X-35
पदेना देहसम्बन्धी	III-33	सप्तमी विवृतपतिः	XI-46
पदेनश्चन्द्रसुतेन	VI-76	सप्तमिन्दुः सप्तपदे	IV-9
पदेनश्चन्द्रसहितः	XII-67	सप्तमिन्दुः सप्तपदे	II-72
पदेनश्चन्द्रपापमुते	VI-70	सप्तमिन्दुः सप्तपदे	III-79
पद्वन्द्वशक्तानामधिपाः	I-38	सप्तमिन्दुः सप्तपदे	II-87
पद्वन्द्वशक्तानामधिपाः	IX-64	सप्तमिन्दुः सप्तपदे	XI-84
स (198)		सप्तमिन्दुः सप्तपदे	XVIII-170
सकलरागनवासाः	XIV-98	सप्तमिन्दुः सप्तपदे	IX-8
सकरो देहयो देह	XI-33	सप्तमिन्दुः सप्तपदे	VI-74
सकलरागनवासाः	X-41	सकलरागनवासाः	II-39

सुहृद्वदुष्टये दाता	VIII-110	सौम्यैश्चतुर्लेन्द्रगुहोपवर्तः	XV-52
सुहृद्वधानगने सौम्ये	V-90	सौम्यैः समारोनिपनेषु	VII-113
सुधादायमपि नृमभाव	II-49	सौम्यशान्तिद्विधाकरष्टे	VI-50
सुधाराचन्द्राः सुहृद्वदुष्ट	II-11	सौम्यरभसोपगतमदेषु	XVI-32
सुधारायमितैः	VIII-21	सौम्यरसैः लभ्यतेतन्मुक्तैः	XVI-21
सुधासौ सप्तितौ	XIV-80	सौम्ये सद्यश्चे यदि वा	IV-29
सुधेन्दुक्षितिगन्धैः	VIII-6	सौम्ये मध्यपक्षे महेत	XVI-11
सुधेन्द्रारनुधामरेजदभृगुजैः	VIII-36	सौम्यतोरमाहमैश्वर्य	XVIII-117
सेनानीर्यनवान् विराट्जनयनः	IX-94	सौम्येष्टा ललितान्	VII-64
सेनानिस्तमुत्ताधिकः	VIII-42	सौम्यजन्मलज्जामदगे	XVI-31
सेन्द्री चतुर्धाधिपती	XII-100	सौम्यजन्मलज्जे दक्षिणकमुने	XVI-36
सेन्दरासतिमः शुक्रः	VIII-67, XII-56	सौम्यो जन्मनि लभ्यतेतत्करयोः	XVI-6
सेन्दरेजकुर्मा नाम	XII-6	सौम्यो जन्मकले नृयोगवमुक्तिं	XVI-4
सौम्यादिविषयिष्यति	XVIII-94	सौम्येपी सद्यश्चित्तने	VIII-79
सौम्यः करोति सुहृदास	XVII-41	सौम्येन कृषिपथादि	XVIII-81
सौम्यक्षांशे रविजसुधिरौ	VI-49	सौम्येषु यल्लिनि	XIV-16
सौम्यच्योमचरः स्थितः	XIV-30	सौम्यजन्मलज्जामदगे	VII-145
सौम्यभान्द्राग्रहायण्युदुप	IX-41	सौम्यजन्मलज्जे सौम्यादि	XVII-73
सौम्यदशमिभुतेक्षिते	XIV-67	सौम्यलोगकल्लहं	XVIII-147
सौम्याकान्तं यदि सुमकरं	X-69	सौम्यलज्जामदगे	XVIII-168
सौम्याहो रविरेक्षणः	IX-93	सौम्यलज्जामदगे	VIII-2
सौम्याभिव्रतमहदशा	XVIII-18	सौम्येन चतुर्धाधिप	XVIII-80
सौम्यशक्तिमानि गुरुकर्म	XV-12	सौम्येन वा सुवतिमहेन	XII-22
सौम्यान्वितो भवचरिप्रमया	VII-121	सौम्यान्विते महासेन	XVIII-129
सौम्यासितेन्दुसितभानुभिः	VII-30	सौम्यान्विते त्रिपत्त्यानाम्	XVIII-110
सौम्यासौम्यपुत्रेषु	VI-9	स्थिते वा यदि दीतीती	III-18
सौम्ये चराचभागस्थे	XIV-101	स्थिरलज्जे शुभो केन्द्रे	VII-151
सौम्ये लक्ष्मीरे मापि	XIII-65	स्थूलान्वरे नृजनपारयले	II-22
सौम्ये न्यामं कुजशेते	XII-49	स्थूलः सौम्यान्वितुदवाप	III-71
सौम्येषु केन्द्रगृहणेषु	VIII-128	स्थुते त्रिपत्त्यानाम्	V-61
सौम्ये स्तोत्रे गते धुनौ	XII-58	स्थूलान्वितुदवाप	XVI-50



सर्पारयोर्बृहदीजो	XI-36	मिहस्थे द्रुमुलोचनः	IX-22
सर्वेक्षणभयं रोम	XVIII-110	मिहस्तु मिथुने याते	XVII-22
सर्पपूर्य सुताद्विक्तं	XVIII-66	मिहोशकस्थिते मन्दे	IV-55
सर्वविघातधिरः धीमान्	VII-88	मिहावलोकसमये	XVII-17
सर्वदासत्वमानस्य	XVIII-67	मिहासमानो तत्राये	XIV-91
सर्वाङ्गसंगमनां	XVIII-130	मिहामनानो यदि देवपूजे	XI-97
सर्वाङ्गेषु परणपञ्चभागाः	V-6	सुखचिन्ता गृहेऽप्याम्नां	XII-87
सर्पे चोपव्यस्यताः	VII-11	सुखचित्तपशोर्बुद्धि	XVIII-124
सर्पे पापाः केन्द्रनीचारिण्यः	VI-18	सुखसंपत्करं सर्वं	XVII-16
सर्वापदवनशंगः	XVIII-105	सुखस्थितः शोभनरासिगो	XII-83
सन्वापमध्यमार्गेण	XVII-11	सुखस्थे सारपक्षे	XII-71
सर्वे मिहावलोकं तु	XVII-98	सुखाधिपे शोभनमेऽपुके	XII-138
सशुक्रजीर्वा रोहेषो	XII-123	सुखाधिपो देवपुके	XII-129
सप्तसप्तितुस्तुरगादि	X-8	सुखास्पदस्थैरपुकेः	V-106
सप्तसप्तित्वा सह	X-27	सुखो लघो द्यादिरथे	XI-47
सहजभवनभाये पुत्रहे	XVI-46	सुखां दिनपविज्ञान	VII-104
सहोदरस्थानपती	XII-16	सुखेश्वरे केन्द्रगते	XII-104
सहोदरस्थानपलायनाधी	XVI-47	सुखेश्वरे शोभनरासिपुके	XII-88
सात्विको भवति शोडशाधिपे	XII-41	सुगन्धर्माङ्गपूर्णदि	XV-59
सादीर्घितोदितभवां शहतात्	V-11	सुतमन्दननवान्ध	IV-38
सापे गृहमतेः कृतम्	IX-80	सुतमित्रसुखाधोसि	XVIII-166
सापे वर्षद्वयं ध्व	IX-65	सुतराङ्गनामके चके	XVII-58
साधविन्दुफलदोणकेन्द्रमे	X-28	सुताम्बुगो पापजगो	VI-85
सितशशि कुजगुरुमन्देः	XV-37	सुवेससंयुक्तमभराणां	V-69
मितः सुतारीतयुतो	XI-67	सुक्तेकोकजर्जपुके	XII-38
मिगारसुखोत्समजोय	XV-27	सुभाष्टवांशी परिपूर्ण	I-42
मितकर्मोभा ईसुता	XV-24	सुधीर्षकी शिल्पविषयमोषी	VIII-93
सितेन्दुजीवाकं नभानुलोदितैः	XV-30	सुपक्रान्तं प्रथमं	XIV-19
मिहाराभ्यः कर्मये चन्द्रलगात्	XV-55	सुतगुरपितृभक्तो	IX-31
मिहाराभ्यः भाग्यपुत्रः	VIII-91	सुतगुरुशशिदोषा	XV-23
सिगीवालीप्रजातानी	IX-71	सुवर्णमणिमणिचमराजश्च	XV-40

सुहृद्युष्टये दाता	VIII-110	सौम्यैश्चतुष्टयैश्चतुष्टयैः	XV-52
सुहृत्स्थानाते सौम्ये	V-90	सौम्यैः स्मरारिनिधनेषु	VII-113
सुहृदात्मपितृप्रभाव	II-49	सौम्यदाताद्विद्याकरष्टे	VI-50
सुहृत्तत्त्वज्ञः सुहृदस्तु	II-11	सौम्यदातासौम्यगतप्रदेशे	XVI-32
सुहृत्तत्त्वज्ञैः	VIII-21	सौम्यार्थे लभ्यतेऽनुशुके	XVI-21
सुहृत्तत्त्वज्ञैः	XIV-80	सौम्ये मध्यमे यदि वा	IV-29
सुहृत्तत्त्वज्ञैः	VIII-6	सौम्ये मध्यमे बलेन	XVI-11
सुहृत्तत्त्वज्ञैः	VIII-36	सौम्यतोरसाहर्मभवे	XVIII-117
सौम्यार्थेनैवान् विज्ञातव्यः	IX-94	सौम्येष्टा ललिता	VII-64
सौम्यार्थेनैवान् विज्ञातव्यः	VIII-42	सौम्यजन्मलभ्यान्मदो	XVI-31
सौम्यार्थेनैवान् विज्ञातव्यः	XII-100	सौम्यजन्मलोऽपि	XVI-36
सौम्यार्थेनैवान् विज्ञातव्यः	VIII-67, XII-56	सौम्यं जन्मनि लभ्यतेऽनुशुके	XVI-5
सौम्यार्थेनैवान् विज्ञातव्यः	XII-6	सौम्यं जन्मकले सुयोगव्युक्तिं	XVI-4
सौम्यार्थेनैवान् विज्ञातव्यः	XVIII-94	सौम्येऽपि नदनस्थिते	VIII-79
सौम्यः करोति सुहृदात्	XVII-11	सौम्यं कृषिपथादि	XVIII-81
सौम्यार्थेनैवान् विज्ञातव्यः	VI-49	सौम्यपथे बलिनि	XIV-16
सौम्यार्थेनैवान् विज्ञातव्यः	XIV-30	सौम्यपथेऽनुशुके	VII-146
सौम्यार्थेनैवान् विज्ञातव्यः	IX-41	सौम्यपथेऽनुशुके	XVII-73
सौम्यार्थेनैवान् विज्ञातव्यः	XIV-67	सौम्यपथेऽनुशुके	XVIII-147
सौम्यार्थेनैवान् विज्ञातव्यः	X-59	सौम्यपथेऽनुशुके	XVIII-188
सौम्यार्थेनैवान् विज्ञातव्यः	IX-93	सौम्यार्थेनैवान् विज्ञातव्यः	VIII-2
सौम्यार्थेनैवान् विज्ञातव्यः	XVIII-18	सौम्यार्थेनैवान् विज्ञातव्यः	XVIII-80
सौम्यार्थेनैवान् विज्ञातव्यः	XV-12	सौम्यार्थेनैवान् विज्ञातव्यः	XII-22
सौम्यार्थेनैवान् विज्ञातव्यः	VII-124	सौम्यार्थेनैवान् विज्ञातव्यः	XVIII-129
सौम्यार्थेनैवान् विज्ञातव्यः	VIII-30	सौम्यार्थेनैवान् विज्ञातव्यः	XVIII-110
सौम्यार्थेनैवान् विज्ञातव्यः	VI-9	सौम्यार्थेनैवान् विज्ञातव्यः	III-48
सौम्यार्थेनैवान् विज्ञातव्यः	XIV-101	सौम्यार्थेनैवान् विज्ञातव्यः	VII-151
सौम्यार्थेनैवान् विज्ञातव्यः	XIII-55	सौम्यार्थेनैवान् विज्ञातव्यः	II-22
सौम्यार्थेनैवान् विज्ञातव्यः	XII-49	सौम्यार्थेनैवान् विज्ञातव्यः	III-71
सौम्यार्थेनैवान् विज्ञातव्यः	VIII-128	सौम्यार्थेनैवान् विज्ञातव्यः	V-61
सौम्यार्थेनैवान् विज्ञातव्यः	XII-58	सौम्यार्थेनैवान् विज्ञातव्यः	XVI-50

शकर्मविभयोऽष्टौ	VII-97	स्वोच्छस्ववर्गदिक्से	II-66
स्वकीयदाये शुक्रबन्धुमित्रः	XVIII-133	स्वोच्चादिजन्ममनुमस	XVIII-58
स्वश्रेष्ठतुल्यमित्रस्वश्रेष्ठेण	XVII-49	स्वोच्चैयथा निजगृहे	X-25
स्वजातिकल्पाधिक	VIII-106	स्वोच्चे नीचनवांशगण	XVIII-72
स्वतुल्यमौपगतेः	V-19	स्वोच्चे नीचनवांशगो	XVIII-132
स्वमतेन किलाहजीवदामौ	V-17	स्वोच्चोत्तमिष्टपत्रं	V-23
स्वयमभिगतवित्तः	VII-84	स्वोच्चोत्तमस्फुट्येचरं	V-6
स्वराशिगुहातिमुद्धट्टदृष्टौ	V-24	ह (23)	
स्वर्धे भास्वति धातु	VII-105	हस्तर्धे यदि कामधर्मनिरतः	IX-87
स्वर्धे भूपृष्ठदिक्रियादनधनः	VIII-40	हिर्यार्कं सुनकाशनका	VII-83
स्वल्पमध्यबहुमानवस्तराः	X-72	हिर्या कल्पपति विलम्ब	VI-86
स्वल्पाशी रुचिकामः	XI-95	हिमुरुभवनसंस्थे	IX-23
स्वस्थे रन्ध्रपती	XIV-49	हिमकिरणदृष्टायां	XVIII-73
स्वस्थ विक्रोणे रविः	VII-34	हृष्टलरीगमुपयाति	VI-91
स्वाती द्वितीया रविचारपुत्र	III-56	हृष्टोमी धनधान्यवृद्धिरहितः	VIII-68
स्वान्त्योदयास्तमनयेषु	VII-140	हृष्टोमी पश्यते पापे	XIII-69
स्वामी विपुल्यकरः	VIII-76	हेलिः सूर्यस्तपनीदिनकृत्	II-3
स्वाभ्यासाख्यं वस्तुदाहुर	I-61	होराभिगान्धे रिपुरन्धरिःके	XI-17
स्वांशे भास्वति कामगो	XVI-49	होरापीथे पापहेलि	XI-26
स्वेष्ट्यमायेषु फले	VIII-116	होरापनवांशकपपुत्र	V A-12
स्वैरिणी या पति स्वस्था	XVI-20	होरावृत्तजातिभावस्त्वेषु	X-63
स्वोच्चत्रिकोणस्व	VII-68, VIII-116	होरावेकारमुत्थमभव	XI-1
स्वोच्चत्रिकोणस्वमुद्धट्ट	II-33	होरापनीधोभनमुक्त	X-34
स्वोच्चत्रिकोणोपगतः	II-17	होरापोपनवांशमानवविका	V-117
स्वोच्चमित्रादिवर्गस्थाः	X-10	होरास्वामिनि पश्यते	XI-19
स्वोच्चराशिगतश्राद्धिः	XII-107	होरेन्दुसुरिरभिभिः	III-8
स्वोच्चरश्मिनेन केनापि	IV-89	होरेषाः खलसंयुतः	VI-23
स्वोच्छद्यः स्वगृहेयया	IV-74	होरेषाव्यवये विलम्बभवनात्	XI-24
स्वोच्चस्वकीयमवन	II-61	होरेषांशगते तु	V-114
स्वोच्छस्वके शुक्रशुक्रोदयमानयाते	X-19	हस्तः कुजे निजगृहे	VI-98
स्वोच्छस्वमित्रमवनोपगतेषु	VII-106	हस्तः गोजघटाः सनाः	I-13

# जातकपारिजाते मुख्यविषयपदानामकारादिकोशः

N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein. अ

अंश	I-50	अपविद्ध	XIII-8
अंशान्तरयोग	VII-160, 161	अपसव्य	XVII-11, 26, 27
अंशान्तरांश	V-1, 13, 17-20, 83	अपसव्यच्छाकावाक्यानि	XVII-105
अक्षय	IX-25	अपहार	XV-73
अगु	II-1	अपोंपति	I-40
अग्नि	I-39	अप्यजयोग	VII-167, 169, 176
अग्निमेष	XV-46	अप्यजलाग्नि	IX-10-25
अग्न्यंश	I-38	अभिजित्	I-61, IX-48
अग्न्यंशयोगः	VI-46-59	अभिषेक	IX-79
अग्न्याहक	II-8	अभ्युक्तमूल	IX-45, 67
अहर्	II-4	अमलांयोग	VII-118-120
अज	I-4, 13	अमागस्त	IX-37, 70-71
अप्यजयोग	VII-164-167, 175	अमृतांश	I-40, 42
अग्न्याह	IX-97	अमृत	I-50, 61
अग्निबाल	II-84	अमृतनयोग	VII-161, 167, 169
अतिमिश्र	II-45	अमृतफलम्	IX-26
अग्निशाल	II-45	अमृतनयनम्	II-37
अधमग्रभय	XIII-8	अरि	I-55
अधमयोग	VII-113	अरिष्ट	IV-1-70
अधियोग	VII-66, 113, 115	अरिष्टदा	V-45-51
अतफायोग	VII-72, 83, 84, 86-90	अरिष्टमूत्रः	IV-71-83
अनुराधा	IX-43, 88	अरु	II-3
अन्तराक्षकम्	XVII-107-111	अर्क	II-3
अन्तर	I-7, 13, 55	अर्क	I-49
अन्तराक्ष	I-62	अर्धचन्द्रयोग	VII-164, 171, 178
अपराध	I-65	अर्धप्रदर	II-6, IX-8

स्वकर्मविभवोद्घो	VII-97	स्वोच्चस्वपरीक्षिते	II-66
स्वकीयदाये गुरुपन्थुमित्रः	XVIII-133	स्वोच्चादिजन्ममशुभस्य	XVIII-58
स्वसेवगुरुमित्राख्येचरेण	XVII-49	स्वोपेधवा निजगृहे	X-25
स्वजातिकरुपाधिक	VIII-106	स्वोपे नीचनवांशस्य	XVIII-72
स्वगुरुचक्रोपगते.	V-19	स्वोपे नीचनवांशगो	XVIII-182
स्वमतेन किलादधीवदार्ता	V-17	स्वोपोनमिष्टसचरे	V-23
स्वधर्मविमतवित्तः	VII-84	स्वोपोनसुकुटयेचरे	V-6
स्वराशितुद्रातिसुतद्वगृहस्ये	V-24	ह (23)	
स्वार्धे भास्वति चार	VIII-105	हस्तार्धे यदि कामधर्मनिरतः	IX-87
स्वार्धे भूगुरुदिक्षिवाटनधनः	VIII-40	हितार्क सुनफाजनका	VII-83
स्वस्वमध्यमपुमानवस्वराः	X-72	हित्वा लग्नपति विलग्न	VI-86
स्ववराशी इयिकामः	XI-95	दिशुकमयनसंस्थे	IX-23
स्वस्य रश्मिपत्नी	XIV-49	दिनकिरणवशावां	XVIII-73
स्वस्य शिकोणे रविः	VII-34	दृष्ट्यूलरोगमुपयाति	VI-91
स्वराती द्वितीया रविवारपुत्र	III-56	द्वयोगी भनधान्यदुद्धिरहितः	VIII-68
स्वान्त्र्योदयास्तमवनेषु	VII-140	द्वयोगी पञ्चमे पापे	XIII-69
स्वामी रिपुक्षयकरः	VIII-76	हेलिः सूर्यसप्तमदिनकृत्	II-3
स्वाम्याराख्ये यत्तदाहुः	I-61	होराधिनाथे रिपुरन्ध्रदिके	XI-17
स्वार्धे भास्वति कामगे	XVI-49	होरापीठे पापसेते	XI-26
स्वैपूजभागेषु फले	VIII-115	होरागवांशकपयुक्त	V A-13
स्वैरिणी वा पति ह्यक्त्वा	XVI-20	होरापन्थुप्राप्तिभावाद्येषु	X-63
स्वोच्चशिकोणस्त	VII-68, VIII-116	होराफलकारगुण्यप्रभव	XI-1
स्वोच्चशिकोणस्वमुद्र	II-33	होराशशीबोधमशुक	X-84
स्वोच्चशिकोणोपगतः	II-17	होरासेपनवांशान्नधटिका	V-117
स्वोच्चमित्रादिपरीक्षाः	X-10	होरावैवातिनि पञ्चमे	XI-19
स्वोच्चराशिमतव्याग्निः	XII-107	होरेन्दुचरिचिभिः	III-8
स्वोच्चरिपतेन केजावि	IV-89	होराः शरलसंप्लुतः	VI-23
स्वोच्चरथः स्वगृहेयवा	IV-74	होराशास्त्रये विलग्नमयनार	XI-24
स्वोच्चस्वकीयमयन	II-61	होरेनैषागते तु	V-114
स्वोच्चस्वके गुरुमुदीदमानपाते	X-19	इत्यः कुते निजगृहे	VI-98
स्वोच्चस्वमियभवलोपगतेषु	VII-106	इत्या गोजपटीः सगाः	I-13

# जातकपारिजाते मुख्याविषयपदानामकारादिकोशः

—1—

N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

अंश	I-50	अपविद्ध	XIII-8
अंशावतारयोग	VII-160, 161	अपसत्य	XVII-11, 26, 27
अंशयुद्ध	V-1, 18, 17-20, 38	अपसक्तव्यक्तवाक्यानि	XVII-105
अक्षय	IX-25	अपहार	XV-72
अगु	II-4	अपांशति	I-10
अग्नि	I-39	अप्ययोग	VII-167, 169, 176
अग्निमंथ	XV-46	अप्युपलानि	IX-10-25
अग्न्यंश	I-38	अभिजित्	I-61, IX-48
अज्ञहीनयोगः	VI-46-59	अभिषेक	IX-79
अज्ञारक	II-3	अभुक्तमूल	IX-45, 67
अज्ञ	II-4	अमलांशो	VII-118-120
अज	I-4, 13	अमा गच्छा	IX-37, 70-71
अपडजयोग	VII-164-167, 175	अमृतांश	I-40, 42
अनिर्गल	IX-97	अमृ	I-50, 61
अनिर्गल	II-84	अमृज्जयोग	VII-164, 167, 169
अतिमिश्र	II-45	अयनकलम्	IX-26
अतिशय	II-45	अयनचलम्	II-37
अर्धमास	XIII-8	अरि	I-55
अर्धमधोग	VII-112	अरिष्ट	IV-1-70
अर्धयोग	VII-66, 113-115	अरिष्टदशा	V-45-51
अर्धरात्रि योग	VII-72, 83, 84, 86-90	अरिष्टभूतः	IV-71-83
अमुरात्रा	IX-43, 88	अद्गु	II-3
अमृतश्रावम्	XVII-107-111	अर्क	II-3
अमृत	I-7, 13, 55	अर्थ	I-49
अमृत्यम्	I-52	अर्थचन्द्रयोग	VII-164, 171, 176
अपचय	I-65	अर्थप्रहर	II-6, IX-8

स्वकर्मविभवोदयो	VII-97	स्वोद्यस्ववर्गदिवसे	II-66
स्वकीयदाये गुरुबन्धुमित्रः	XVIII-133	स्वोद्यादिजन्ममशुभस्य	XVIII-58
स्वश्रेयतुल्यमित्रस्वलोचरेण	XVII-49	स्वोद्येषथा निजगृहे	X-25
स्वजातिकल्पाधिक	VIII-106	स्वोद्ये नीचनवांशगस्य	XVIII-72
स्वतुल्यबन्धोपगते-	V-19	स्वोद्ये नीचनवांशगो	XVIII-132
स्वमनेन किलाहवीवशमां	V-17	स्वोद्योनमिष्टस्वचरं	V-28
स्वयमधिगतविशः	VII-84	स्वोद्योनस्फुटलेखरं	V-6
स्वराशितुलानिमुहद्गृहस्यो	V-24	ह (23)	
स्वर्गे भास्वति चारु	VIII-105	हस्तर्के यदि कामधर्मनित्तः	IX-87
स्वर्गे भूपकृदिकियादगधनः	VIII-40	हित्वाकं सुनकाऽनका	VII-83
स्वल्पमभ्यवद्मानवत्सराः	X-72	हित्वा कप्रपति विलस्य	VI-86
स्वल्पाशी रुचिकामः	XI-95	हिमुकमवनसंस्थे	IX-23
स्वलेखे हन्धपत्तौ	XIV-49	हिमकिरणदशायां	XVIII-73
स्वस्य त्रिकोणे रविः	VII-34	कृष्णरोगमुपयाति	VI-91
स्वानी द्वितीया रविवायुस्य	III-56	कर्मोगी धनधान्यबुद्धिरहितः	VIII-68
स्वान्त्योदयास्तभवनेषु	VII-140	कर्मोगी पश्यते पावे	XIII-69
स्वामी रिपुहयकरः	VIII-76	हेलिः सूर्यकपनीदिनहृत्	II-3
स्वाभ्याशाक्ये वचकाद्गुः	I-61	होराधिनाथे रिपुगन्धर्हिः	XI-17
स्वाभि भास्वति कामने	XVI-49	होराधीशे पापलेष्टे	XI-26
स्वेषूचभावेषु फले	VIII-115	होरातनवांशकपयुक्त	V A-12
स्वैरिणी या पति स्वस्वता	XVI-20	होराबन्धुमाप्तिभावनयेषु	X-63
स्वोद्यत्रिकोणस्य	VII-68, VIII-116	होराकंकारमुल्लस्यभव	XI-1
स्वोद्यत्रिकोणस्वमुहद्	II-33	होरागशीबोधनशुक्त	X-84
स्वोद्यत्रिकोणोपगतः	II-17	होराशेषनवांशमानघटिका	V-117
स्वोद्यमिष्टादिवर्गस्थाः	X-10	होरास्वामिनि पश्यते	XI-19
स्वोद्यराशिगतशान्तिः	XII-107	होरेन्दुसूरिस्त्रिभिः	III-8
स्वोद्यहियतेन केनापि	IV-89	होरेणः कलसंयुतः	VI-23
स्वोद्यस्थः स्वगृहेष्वथा	IV-74	होरेणाद्यप्ये किलप्रभवनात्	IX-24
स्वोद्यस्वकीयभवन	II-61	होरेर्गोरागते तु	V-114
स्वोद्यस्वके भूतभूतोद्यमानयाते	X-19	दत्तः कुत्रे निजगृहे	VI-98
स्वोद्यस्वमित्रभवनोपगतेषु	VII-106	दत्ता गोजयदाः समाः	I-13

उत्तरायण	IX-26	कण्टक	I-18,53,54
उत्तराषाढा	IX-43,89	कण्टकाक्ष	I-41
उत्तराश्विनी	I-42	कण्ठीरव	I-5,11
उद्य	I-40	कन्या	I-5,13;IX-92,95,106
उपमहा	II-6,IX-8,XIV-11,13,14	कमलाकरीश	I-41
उत्पलदशा	XVIII-85	कमलायोग	VII-167,169,176
उत्पलनक्षत्र	XVIII-34	करणफलम्	IX-101-103
उपकेतु	II-6,XIV-13	करणानि	XIII-49
उपचय	I-55	कर्कट	I-5
उपदेश	II-85	कर्काटक	I-5,13
उपान्त्य	I-52	कर्ग	I-49
उभयचरियोग	VII-121,124	कर्म	I-52
उभयोदय	I-14,XIV-64,XVIII-24	कर्मक्षेत्र	IX-72,78,XVIII-23
क		कर्मविपाक	V A-13
कक्ष	I-7	कलश	I-51
कक्षमन्त्रि	I-22,V-16,XIV-9, XVIII-27	कलशप्रतिशित्तव	XIV-37
कक्षकाल	III-18	कलानिधियोग	VII-158-159
कक्षफलम्	IX-27,28	कलाश	I-30,36
कक्षस्वामिन्.	II-23	कलिताराश	I-41
क		कल्प	I-49
एकादश	I-52	कष्ट	XVIII-10,11
एकादशी	IX-36	कालीन	XIII-8
एकाधिपत्यशोधना	x-39-42,70	काम	I-51
क		कारक	II-49,50,51
केन्द्र	IX-100	कारिक	IX-30,82
केरावलीश	I-47,XI-97,VII 111	कारिकेय	XIII-2
कौ		कार्यक (उपमह)	II-6
कौशल	XIII-8	कार्ययोग	VII-164,171
क		काल (उपमह)	II-5,5,IX-8,XIV-14
कटक	I-5,IX-60,61,91,91,105	काल (पुण्य)	I-8,II-1
		कालचक्र	XVII-2



अलि	I-6	आर	II-3
अरुणसुम्	IV-3	आर्कि	II-4
अवस्थाः	II-16-18	आर्द्रा	IX-41,85
अनुभवयोग	VII-125,126	आर्द्रांत	I-41
अशोभनांत	I-43	आश्रययोगः	VII-165
अभिनी	IX-40,45,57,59,64,84	आश्रय IX-41,45,56,57,59,65,86	
अष्ट	I-51	आश्रयुज	IX-30,82
अष्टकर्म	X,XII-20	आपाड	IX-29,81
अष्टकर्मार्थसुदीप	X,V-1,37	आस्तरद	I-52
अष्टमी	IX-35	आस्फुजित	II-4
अमुर	II-4		
अमर	I-51	इन्दु	II-3
अमरकृतमद	V-7,8,25	इन्दुगुण	II-8
अमरकृतहरण	V-16	इन्दुमुखांत	I-43
अहि	II-24	इन्दुरेखांत	I-43
अहिमेष्काण	IV-45	इन्दुचाप	II-6
अहोरा	I-40	इन्दुयोग	VII-68
आ		इन्दुयोग	VII-164,170
आकृतियोग	VII-167,172	इष्ट	XVIII-10,11
आभिरस	IX-11		
आज्यस्पर्श	XI-70,71	इंधर	IX-43
आज्य	I-4,49		
आधान	IX-78,XVIII-28	उक्तम्	I-4
आधानदशा	XVIII-85	उच	I-29
आनन्द	IX-22	उद्यफलम्	VIII-100-103
आपौद्धिम	I-54	उद्गुदशा	XVIII-3
आमखांत	I-41	उद्गुपति	II-3
आय	I-52,65	उत्तम(वर्ग)	I-45,VII-110
आयुदीप	V	उत्तर	XVII-9-11
आयुष्माद्	IX-97	उत्तरफलगुनी	IX-41,62,65,86
आयुम्	I-51	उत्तराभासपदा	IX-44,90

उत्तरायण	IX-26	कण्टक	I-18,53,54
उत्तरायणा	IX-48,89	कण्टकांश	I-41
उत्तरातकांश	I-42	कण्ठीरव	I-5,11
उद्य	I-49	कम्पा	I-5,13; IX-92,95,106
उपमहा: II-6, IX-8, XIV-11,13,14		कमलाकरांश	I-41
उपपञ्चदश	XVIII-85	कमलायोग	VII-167,169,176
उपपञ्चनक्षत्र	XVIII-34	करणफलम्	IX-101-103
उपकेतु	II-6, XIV-18	करणानि	XIII-49
उपचय	I-55	कर्कट	I-5
उपवेश	II-85	कर्काटक	I-5,13
उपान्त्य	I-52	कर्ण	I-49
उभयचरिभोग	VII-121,124	कर्म	I-52
उभयोद्य	I-14, XIV-64, XVIII-24	कर्मेश	IX-72,78, XVIII-28
	अ	कर्मविपाक	VA-13
अश	I-7	कलत्र	I-51
अशसन्निव	I-22, V-46, XIV-9, XVIII-27	कलत्रातिविश्रितय	XIV-87
अशुकार	III-18	कलातिविश्रोग	VII-158-169
अशुफलम्	IX-27,28	कलांश	I-30,36
अशुस्वामिन.	II-23	कलिनाशांश	I-41
	ए	कज	I-49
एकादश	I-53	कह	XVIII-10,11
एकादशी	IX-36	कानीन	XIII-8
एकाधिपत्यसोभना	X-39-42,70	काम	I-51
	ऐ	कारक	II-49,50,51
ऐम्	IX-100	कारिक	IX-30,52
ऐरावतनाश	I-47, XI-97, VII 111	कारिकेय	XII-2
	औ	कार्युक (उपमह)	II-6
औरस	XIII-8	कार्युकयोग	VR-164,171
	क	काळ (उपमह)	II-5,6, IX-8, XIV-14
कटक	I-5, IX-60,61,91,94,105	काळ (उपम)	I-8, X-1
		काळचक्र	XVII-2

कालचक्रिका	XVII-102-105	कटु (उपमह) See उपकेतु	
कालचक्रायुत्	V-33	केशरयोग	VII-165, 173, 179
कालकलम्	IX-38	केन्द्र	I-18, 53, 54
कालचलम्	II-36, 38	केमहुमयो	VI-1, VII-71, 73, 78, 79, 82, 83, 84
कालयुक्ति	IX-23	केमहुमयोगापवादः	VII-80, 81
कालहोरा	VI-4, IX-126-127	कोण (त्रिकोण)	I-53
कालान्तर	I-13	कोण (राशि)	II-4
कालांश	I-40-43, IX-91	कोदण्ड (उपमह)	II-6
काश्य	II-4	कोद्वेग	XI-70
काहलयोग	VII-130, 131	कोमल (पक्ष्य)	I-40
किन्नर (पक्ष्य)	I-39	कीलुक	II-85
किन्तुम	IX-103	कीर्षि	I-6
कीट	I-6, 11	कीलय	IX-101
कीलक	IX-5	किप	I-4, 7, 8, 16
कुज	I-27	कित	XIII-8
कुडुम्य	I-49, XI-49	कर (महाः)	II-9
कुनेर	VII-49	कर (राशि)	I-13, IV-6
कुनेर (पक्ष्य)	I-39	कर (पक्ष्य)	V-94
कुमार	II-20	करैकाल	IX-112, 116
कुम्भ	I-6, 12, IX-98, 99, 109	करैय	II-3
कुलम (पक्ष्य)	I-39	करैयहरण	V-11
कुलनाम (पक्ष्य)	I-12	कोषण	IX-25
कुलीर	I-5, 10	कोषि	IX-19
कुसुमयोग	VII-154, 165	क्षत	I-50
कुटयोग	VII-164, 171, 178	क्षत्रिय (राशि)	I-20
कुर्मयोग	VII-148, 149	क्षत्रिय (मह)	II-26
कुशिका	IX-10, 84	क्षमाज	II-28
कुशिन	III-52, 53, XI-11-8	क्षिति	I-50
कुष्णपक्षकलम्	IX-32	क्षितिज	II-3
केतु	II-5, 7, 32, 68, 80, III-6		
	XVIII-145-157		

क्षितीधर (पञ्चश)	I-41	मुलिक (पञ्चश)	I-41
क्षुभित	II-85	मुलिकदशा	XVII-37
क्षेत्र	I-7	गृहीत्पक्ष	XIII-8
क्षेत्रज	III-49, XIII-8	गृह (क्षेत्र)	I-7
क्षेम	XVIII-25	गृह	I-50
क्षेमदत्ता	XVIII-35	गो	I-4, 13
क्षोभित	II-85	गोकुल	I-13
ख		गोचरफलम्	XIII-60, XVI-8
ख	V A-8	गोपुर	I-45, IV-104, VII-110, XI-39, 41, 87, 97, XII-81, 146, 147 XIII-68, 82
खड्गयोग	VII-150, 151	गोलयोग	VII-165, 167, 173, 180
खर	V-52, 53 56, IX-16, XIII-60	गोरी	XIII-2
खल (अवस्था)	II-16, 18, XVIII-32	गर्हा	II-3
ग		ग्रहगुणाकार	X-44, 71
गजदेवरीयोग	VII-116, 117	ग्रीष्म	IX-27
गण्ड (योग)	IX-76, 98	घ	
गण्डकालः	IX-64-67	घट	I-6, 13
गण्डद्वय	IX-68-69	घोर (पञ्चश)	I-39, 41
गण्डद्वीपावयवः	IX-81-83	घ	
गण्डलक्षणम्	IX-59	चक्र See कालचक्र	
गण्डान्त	I-22, IV-5	चक्रपाताद्देहानि	V-9, 10, 16
गदायोग	VII-164 168, 176	चक्रदशाफलम्	XVII-17-75
गमन (स्थान)	I-51	चक्रयोग	VII-164, 172, 178
गरज	IX-102	चक्रावुर्दान	V-1, 26, 31
गरल (पञ्चश)	I-39	चतुरस्र	I-54
गर्भ	I-1	चतुर्मेहयोगः	VIII-15-25
गुणाः	II-26, XVIII-23	चतुर्थी	IX-34
गुरु (प्रत्यया)	XV-15-16	चतुर्दशी	IX-37, 68, 69
गुरु (ग्रह)	II-4	चतुष्टय	I-50, 53
गुरु (स्थान)	I-51	चतुष्पद (करण)	IX-108
गुलिक	II-5, IX-1-9, 73, VI-61		
	See also मासि		

चतुष्पद (ग्रह)	II-12	जातकपारिजात	I-1,3,II-87,X-73
चतुष्पद (राशि)	I-16,XV-70		XVIII-173,174,178
चतुःपञ्च्यशतानामक	V-58	जाति (भक्षण)	IX-79
चन्द्र	II-3	जामित (स्थान)	I-51
चन्द्र (पञ्च्यशत)	I-40	जीव (गुणः)	II-4
चन्द्राभियोग	VII-113	जीव V-67,XVII-11,13-16,26-31	
चर (राशि)	I-13,81	जीवक (प्रवृत्ता)	XV-15-16
चरक (प्रवृत्ता)	XV-15-16	जीवम्	I-19,II-15
चरकरणानि	XIII-19	जीवनम्	XV-48-51
चाप (राशि)	I-6,12,13	जीवनमांशुर्दाह	V-14,17
चापयोग	VII-104,171,178	जुजुम	I-4
चापराशेन	VII-136-137	जुजु	I-5
चित्रभानु	IX-14	जान (स्थान)	I-52
चित्रा	IX-42,63,64,87	ज्येष्ठ (मास)	IX-29,81
चोष्ट	II-85	ज्येष्ठ IX-43,45-50,57,59,64,88	
चोष्टफलम्	II-87,38	ज्योतिषकर्मविपाक	V A-13
चैय	IX-29,82		
छ		क्ष	
छसयोग	VII-164,171,178	क्षय	I-7
छायाचतुः	II-4	क्ष	
छिद्रमहाः	V-62-54,XIV-46	क्षु (मास)	I-49
छिद्रतिथि	XIII-49	क्षयस् (स्थान)	I-51
छिद्रवशा	XVII-95	क्षयन	II-3
ज		क्षयन् (गुण)	II-26,IX-134,125
जन्म (स्थान)	I-49		XVIII-23
जन्म	XVIII-25	क्षयम् (राशुः)	II-4
जन्मताराद्वयः	IX-78-80	क्षयितनयः	II-4
जन्मराशि	III-11,IV-65	क्षयिणी	I-5
जन्मर्ष	IX-72,78,XVIII-23,35	क्षय	XI-83
जय	IX-17	क्षयकालिकमित्य	II-41-46
जल	I-56	क्षयकालिकमात्रम्	II-41-46
जलदेवता	IX-113,116	क्षयतनयः	II-3
		क्षय	IX-14

तासुरि	I-4	दलयोग	VII-165-166
तिथिदोषः	IX-68-71	दनामी (तिथि)	IX-86
तिथिकलम्	IX-34-37	दशवर्ग	I-30,44
तिथिः (रिक्त)	IX-74	दशादि	XVII-94-95
तीर्थरू	VIII-36	दशांश	I-30,35
तुम्बुर	I-4	दशाष्टम्	V-27,88
तुग	XII-50	दश	I-7, XVII-102
तुला	I-5, 11, IX-92, 95, 107	दानयोग	II-4
तृतीयभावनतमहकलम्	VIII-65-67	दागयोग	VII-165, 173, 179
तृतीया (तिथि)	IX-31	दावादि (पञ्चम)	I-41, XI-91
तृपित	II-85	दासीप्रभय	XIII-8
तैगिल	IX-101	दिगम्बरांश	I-40
तोयधर	I-6	दिग्बल	II-35, 88
तौलि	I-5, 9	दिगकृत्	II-3, 28
त्याज्य	V-112	दीन (अवस्था)	II-16, 18, XVIII-32
प्रयोदशी	IX-37	दीप्त (अवस्था)	II-16, 17, XVIII-81
तिकाकलम्	XIII-68	दीर्घाष्टम्	IV-8
तिकोण	I-5	दुष्टधरायोग	VII-72, 73, 83, 85, 96-105
तिकोणशोधना	X-36-38, 70	दुर्मति	IX-24
तिमहयोगः	VIII-6-14	दुर्लभ	IX-17
तिलिकोण	I-58	दुर्दृष्टि	IX-24
तिपादनक्षय	III-57	दुश्चिन्त	I-40
तिशानाम्	I-30, 37	दुःस्थान	VI-13
तिशानाकलम्	IX-122, XVI-12-18	दामान	I-30
द		दण्डल	II-30, 88
दक्षिण	XVII-9-11	दहि	II-85
दक्षिणावन	IX-26	देव (पञ्चम)	I-99, 41
दण्डयोग	VII-161, 170, 177	देव (5th भाग)	I-50
दण्डाष्टम् (पञ्चम)	I-43, XI-91	देवगणेशांश	I-40
दत्त	XIII-8	देवलोकांश	I-46, IV-103, VII-111
दंष्ट्रकराल (पञ्चम)	I-43		XI-39, XIV-103
दक्षिणयोग	VI-28-38, VII-74-77		

द्वेष्टव	II-4	धय (योग)	IX-98
दैन (नक्षत्र)	IX-79	ध्वज	II-5
द्वेष्ट V-57, XVII-11, 13-16, 26-31		न	
द्वेष्टजीवकलम्	XVII-37-46	नक्ष	I-19
धून	I-51	नक्षप्रत्यक्ष	V-112
द्वेष्टाग	I-30, XII-31, 55	नक्षप्रतामानि	IX-40-44
द्वेष्टागकलम्	IX-112-116	नक्षप्रकलम्	IX-84-90
द्वेष्टागस्यकलम्	V-55	नक्षप्रपुर्ण	V, I, 27, 33
द्वेष्टम्	I-4, 13	नक्षप्र (संप्रसार)	IX-16
द्वेष्टाग	I-52	नक्षप्र (म्यान)	I-50
द्वेष्टागान	I-30, 15	नक्षप्र (भार)	I-49
द्वेष्टागकलम्	IX-119-121	नक्षप्रत	XV-82
द्वेष्टाग	III-56, IX-36	नक्ष	IX-23
द्विष्टयोगः	VIII-1-5	नक्षप्रयोग	VII-165, 166, 174
द्विष्टपन्नायगतप्रदकलम्	VIII-62-64	नक्षप्र (निधि)	IX-36
द्विष्टाग (निधि)	II-56, IX-34	नक्षप्र	I-30, 32-34
द्विष्ट (गति)	I-16, XV-76	नक्षप्रकलम्	IX-117, 118
द्विष्ट (प्रद)	II-12	नक्षप्र	IX-103
ध		नक्षप्रयोगः	VII-164-166
धट	I-5	नक्षप्रद्वेष्टाग	V-55, V A-4, XIV-9
धन	I-55	नक्षप्र	II-85
धनुः (उपमह)	II-6, XIV-13	नक्षप्र (द्वेष्टाग)	I-43
धनुः (सु) योग	VII-164, 171, 178	नक्षप्रान्त	XVIII-36
धनुः (गति)	I-6, IX-60, 61, 93, 96, 103	नक्षप्रान्त	V-57-71
धन (भार)	I-51	नक्षप्रान्त	V-72-113
धनु	I-19, II-15	नक्षप्रान्त	V A
धी (भार)	I-50	नक्षप्रान्त	II-11
धन (उपमह)	II-6, V-62, XIV-13	नक्षप्रान्त	II-37, 38
धनि	IX-77	नक्षप्रान्त	V-1, 2, 6, 11
धन (भार)	I-49	नक्षप्र	I-29
		नक्षप्रान्त	V A

नीचराशिकलम्	VIII-114	परिपूर्णेचन्द्र (पञ्चमेत)	I-42
भीष्मार्जुनहरण	V-7,8	परिवेष (उपग्रह)	II-6, XIV-18
चूललिप्ता	II-85	पर्यतयोग	VII-128-129
च्युतम्	I-4,9,13	पात (उपग्रह)	II-6
चैत्रपाणि	II-85	पातक (पञ्चमेत)	I-42
चैत्रांगिकाप्राय	V A	पाताल (भाव)	I-50
चैत्रांगिकवलम्	II-87,38	पाताल	IX-82
चैत्रांगिकासुदीप	V-2	पाथोन	I-5
चौयोग	VII-164,171,178	पाथकर्तरीयोग	VII-125-127
च	.	पारावतयोग	VII-111
चक्षुः	XIII-49	पारवतांश	I-16, IV-103, 104, XI-80, 83, 85, 87, XII-149, XIV-102-103, XV-62
चक्षुकलम्	IX-32	पारिजातयोग	VII-156-157
चक्षुःक्षेत्राणम्	III-7, V-55, XIV-9	पारिजात	I-46, VII-110, 111
चक्षुयोग	VII-164-167, 175	पार्थिव	IX-15
चक्र	I-50	पारुषेयकाण	V-55, V A-4, XIV-9
चक्रप्रयोग	VIII-26-85	पाजयोग	VII-165, 173, 179
चक्रमहापुराणयोग	VII-59-65	पिङ्गल	IX-23
चक्रमी (तिथि)	IX-35	विष्णुसुदीप	V-1, 3, 6, 12, 13, 29-33
चणवर	I-54	विष्णुमन्दन	I-50
चतुर्लक्षणम्	XVI-48-53	वीरर्क्ष	I-55
चन्द्रनाम (पञ्चराश)	I-40	वीरित (अवस्था)	II-16, 18, XVIII-32
चन्द्रोदय (पञ्चमेत)	I-43	गुप्त (स्थान)	I-54
परमानीय	I-29	गुप्त	XVI-20
परमागुप्त	XVII-12	गुप्तवर्ष	IX-41, 85
परमोद्य	I-29	गुप्तवर्ष	I-39
परमव (मन्दार)	IX-20	गुप्तव (पञ्चमेत)	I-68-IX-82
परमव (स्थान)	V-82	गुप्तर	VII-26
परमव	I-1, V-1, VII-166	गुप्तरांश	IX-31, 60-62, 65, 85
परिष	IX-75, 99	गुप्त (मक्षय)	IX-31, 81
परिषावि	IX-21	गुप्त (मास)	J. P. 27
परिषि (उपग्रह)	II-6		



देवैश्वर्य	II-4	अथ (योग)	IX-98
देव (नक्षत्र)	IX-79	ध्वज	II-5
देव V-57, XVII-11, 13-16, 26-31		न	
देवजीवकलम्	XVII-37-46	नक्ष	I-49
धून	I-51	नक्षत्रस्यार्थ	V-112
धैर्यज्ञ	I-30, XII-31, 55	नक्षत्रनामानि	IX-40-44
धैर्यज्ञकलम्	IX-112-116	नक्षत्रकलम्	IX-84-90
धैर्यज्ञस्यकलम्	V-55	नक्षत्रपुद्गल	V, 1, 27, 33
दन्तम्	I-4, 13	नक्षत्र (संघात)	IX-16
द्राक्षक	I-52	नक्षत्र (स्थान)	I-50
द्राक्षार्थ	I-30, 35	नक्षत्र (भाव)	I-49
द्राक्षार्थकलम्	IX-119-121	नक्षत्रतन्त्र	XV-82
द्राक्षार्थ	III-56, IX-86	नक्ष	IX-22
द्विप्रद्वयोः	VIII-1-5	नक्षत्रयोग	VII-165, 166, 174
द्वितीयजातगतप्रहकलम्	VIII-62-64	नक्षत्री (स्थिति)	IX-36
द्वितीय (स्थिति)	III-56, IX-34	नक्षत्री	I-30, 32-34
द्विप्रद (स्थिति)	I-16, XV-76	नक्षत्रीकलम्	IX-117, 118
द्विप्रद (प्रह)	II-12	नागव	IX-103
ध		नाभययोगः	VII-164-180
धर	I-5	निगलदेवज्ञान	V-55, V A-4, XIV-9
धन	I-55	निद्रा	II-85
धनुम् (उपग्रह)	II-6, XIV-13	निर्मल (पक्षिण)	I-43
धनु (सु) योग	VII-164, 171, 178	निर्वाणदत्त	XVIII-36
धनुम् (स्थिति)	I-6, IX-60, 61, 93, 96, 108	निर्वाणकाय	V-57-71
धर्म (भाव)	I-51	निर्वाणदेव	V-72-113
धनु	I-10, II-15	निर्वाणपञ्चम	V A
धी (भाव)	I-50	निर्वाणयोग	III-11
धूम (उपग्रह)	II-6, V-62, XIV-13	निर्मलकलम्	II-37, 38
धुनि	IX-77	निर्मलपुद्गल	V-1, 2, 5, 13
धैर्य (भाव)	I-10	नीच	I-29
		नीचान्तरागतयोग	VII-13

मी चराशिकलम्	VII-114	परिपूर्णचन्द्र (पञ्चमस)	I-42
मीचाद्धिदृष्ट	V-7,8	परिषेय (उपमह)	II-6, XIV-13
मूल्यादिपता	II-85	पर्यवसोग	VII-128-129
मृगुम	I-4,9,18	पात (उपमह)	II-6
नेतापणि	II-85	पातक (पञ्चमस)	I-42
नेर्माणिकाप्याय	V A	पाताल (भाव)	I-50
नेरमिकाचलम्	II-37,38	पाताल	IX-82
नेरमिकायुद्धय	V-2	पाथोन	I-5
नीयोग	VII-164,171,178	पापकसैरीयोग	VII-125-127
		पारावलयोग	VII-111
पक्षिद्व	XII-40	पारवतांश I-46, IV-103,104, X-80,	
पक्षकलम	IX-32	83, 85, 87, XII-149,	
पक्षिद्वेषणम्	III-7, V-55, XIV-9	XIV-102-103, XV-62	
पक्षयोग	VII-164-167, 175	पारिजातयोग	VII-156-157
पञ्चक	I-50	पारिजात	I-46, VII-110, 111
पञ्चदशयोग	VII-26-35	पारिषेय	IX-15
पञ्चमहापुरुषयोग	VII-59-65	पाराद्वेषण	V-55, V A-4, XIV-9
पञ्चमी (तिथि)	IX-35	पारायोग	VII-165, 173, 179
पणर	I-54	पिङ्गक	IX-23
पतिलक्षणम्	XVI-48-53	पिण्डायुद्धय V-1,3,6,12,13,29-33	
पद्मनाभ (पञ्चमस)	I-10	पितृगन्ध	I-50
पयोपेय (पञ्चमस)	I-13	पीडशै	I-55
पद्मनाभ	I-29	पीडित (अवस्था) II-16,18, XVIII-32	
परमायुम्	XVII-12	पुत्र (स्वान)	I-54
परमोष्ठ	I-29	पुनर्ग	XVI-20
पराभय (विषय)	IX-20	पुनर्ग	IX-11,85
पराभय (स्वान)	V-92	पूरीय (पञ्चमस)	I-39
पराशर	I-1, V-1, VII-166	पुनर	I-58-IX-82
परिध	IX-75,90	पुनरांश	VII-26
परिधति	IX-21	पुण्य (नक्षत्र)	IX-31,60-62,65,85
परिधि (उपमह)	II-6	पुण्य (मास)	IX-81,81

पूर्णचक्र	II-40	इय	IX-15
पूर्णसुखेय	IV-85-96	इयङ्ग	IX-20
पूर्णमा	IX-37	इयव्यम्	I-61
पूर्वफल्युती	IX-41,86		
पूर्वाभाद्रपदा	IX-44-90	फणिन्	II-4
पूर्वाषाढा	IX-43,61,66,88	फनद्युन	IX-31,81
पूर्वाश्विन	I-14		
पूर्वा	III-3	वधिर	VI-46,47,49
पृथुलोम	I-7	वन्धु	I-50,54
पृथुलोमनम्	XVII-89,90,98, 99,101	वय	IX-101
पृथुद्वय	I-1 I, XIV-61, XVIII-24	यङ्गुधान्व	IX-13
पीनर्भव	III-50, XIII-8	याधार्दवान	XVII-30
प्रकाशान	II-85	यान	II-84
प्रगण्डान	I-22	यालय	IX-101
प्रतोपपति	IX-11	यात्तादिष्ट	IV-3
प्रतिपद्	IX-34	युध [मह]	II-3
प्रभुर	XVIII-25	युधयोग	VII-70
प्रतीक्षितारथा	II-16,18, XVIII-32	योधन	II-3
प्रभव	IX-10	यज्ञ [योग]	IX-100
प्रमाथी	IX-13	यज्ञ [पञ्चांग]	I-40
प्रमादीय	IX-22	यज्ञम [राशि]	I-20
प्रमुदिन (भयान्तर)	II-16,17, XVIII-31	यज्ञम (मह)	I-20
प्रमोदक	IX-11		
प्रपिण [पञ्चांग]	I-43	भ	I-7
प्रमोदाशेषः	XV-15-42	भग	XIV-43-44
प्रमोदाशेषः	X-31-35	भगशुभम	XIV-42
प्रम	V-57	भद्रलिपि	III-57
प्रति [योग]	IX-97	भद्रयोग	VII-69,62
प्रतिपत्ति [पञ्चांग]	I-39	भय [माय]	I-50
प्रत्ययोग	VI-1,33-45	भरणी	IX-40-63,84
		भय [माय]	IX-52

भय (संशय)	IX-12	भय (भाव)	I-52
भयन	I-7	भयभायुम्	IV-71-84
भाष्य (भाव)	I-51	भङ्गी	II-4
भाद्रपद	IX-30,82	भङ्ग	II-4,5
भानु	II-8	भङ्गैवनादिकनक्षत्राणि	X-51
भाष्य	II-8	भङ्गमय	IX-17
भाष्यकारक	II-51	भरणस्थान	XVII-34-36
भावगतग्रहफलम्	VIII-56-99	भरत (योग)	VII-69
भास्कर	I-36	भरतदेश ((पञ्चमंश))	I-40
भास्करयोग	VII-67	भरतदेशविशेषः	XVII-35,39
भिन्नु (प्रमत्ता)	XV-15,16	भरतपुरवयोगाः	VIII-59
भिन्नाष्टकवर्ग	X-1-32	भरतेश्वर (पञ्चमंश)	I-40
भिन्नाष्टकवर्गसुदीय	V-33,X-45-47	भाष	IX-31,83
भीत (अवस्था)	II-16,XVIII-32	भानु (भाव)	I-50
भुक्ति (दशा)	XVIII-16,41-59	भानु (भाव)	I-16,52,55
भुक्ति (रमान)	I-49	भान्दि	I-5,6,V-57,62-65,67 68 70-IX-1-6,8,XIII-35
भुक्तीक	V-119	भाव (पञ्चमंश)	I-38
भूयोक्त	V-119	भामेश्वरीय	IX-31,81
भूगुप्त	II-4	भालवयोग	VII-59,61
भेरियोग	VII-140-141	भालायोग	VII-165,166,174
भोनिन्वयोग	VII-165,166	भालिकायोग	VII-132-135
भोजन	II-85	भास्करम्	IX-29-31
भ्रमण (पञ्चमंश)	I-43	भिल	II-41-46
भ्रष्ट (पञ्चमंश)	I-39	भिलक्षेत्रफलम्	VIII-107-111
म		भिलुन	I-IX-91,91,105
मरु	I-6,IX-93,96,108	भिलक्षेत्राण	IX-115,116
मरा	IX-41,45,57,59,64,86	भीत	I-12,IX-91,96,109
मरुतकृति	XVII-17,19,89,90 95-97,99,100	भुक्ति (अवस्था)	II-16,17,XVIII-31
मरुतयोग	VII-146,147	भुक्त	IX-73
मरुत (राशि)	I-7	भुक्त	VII-165,166,174,IX-73

मूलविक्रम	I-20,44,VIII-104	योगफलम्	IX-97-100
मूलम्	I-19,II-15	योगारिष्ट	IV-3
मूला	IX-43,45,49,51-55,57, 59,64,88	र	
मृग	I-6,13	रत्नत्रि	IX-24
मृगशीर्ष	IX-41,81,85	रजोगुण	XVIII-28
मृगाङ्ग	II-8	रजोवेष्ट	IX-124,125
मृगाश्व	I-6,9	रज्जुयोग	VII-165-166,174
मृगेन्द्र	I-5	रण (स्थान)	I-51
मृग	II-84	रन्ध्र (स्थान)	I-51
मृग्यु (स्थान)	I-51	रमणी	I-5
मृग्यु	V-57	रवि Same as सूर्य	
मृग्युकर (पञ्च्यंश)	I-41,XII-147	रश्मिजातुर्द्वय	V-1,22,25,33
मृदङ्गयोग	VII-142	रसातल	I-53
मृदु (पञ्च्यंश)	I-42,XI-95,XII-95, XIII-68	रक्षस	V-41
मेघ	I-4,10,13,IX-91,94,104	रक्षस (पञ्च्यंश)	I-39
मेघाण	I-52,53	रक्षस (सेवातर)	IX-22
य		राज (स्थान)	I-50,XVIII-22
यक्षावलि (पञ्च्यंश)	I-39	राजयोग	V-1-58
यम (राशि)	III-63	राजयोगमङ्गः	VI-1,10,18
यम (मिथुन राशि)	I-4	राजारपद्	I-52
यम (पञ्च्यंश)	I-41	राशि	I-7
यमकण्टक	II-6,IX-8,74,XII-80	राशिगुणकारम्	X-44,71
यवयोग	VII-164,167,169,176	राशिलाजय	V-112
यान (स्थान)	I-50	राशिफलम्	IX-91-93
युगयोग	VII-165,173,180	राशिरिचतमहफलम्	VIII-39-55
युग (राशि)	I-4,10	राध्यकाफलम्	IX-94-96
युवा	II-84,IX-12	राहु I-28,II-4,33,48,68,81,III-5 IV-4,VII-19,XII-13, XVIII-96-109	
युवयोग	VII-164-170,177	रिचरतिचि	IX-74
योगदोषः	IX-72-77	रिगु (स्थान)	I-50

रिच	I-32	यध	XVIII-25
रूपकयोग	VII-59,60	वरदामयोग	VII-165
रुधिर	II-3	वरिष्ठयोग	VII-112
रुधिरोग्राही	IX-24	वरीय	IX-99
रैकायोग	VI-1,21-27	वर्ग	I-30,48
रैवती	IX-44,45,57,63,65,90, III-56	ययौगमांश	I-34,VI-102
रोग [स्थान]	I-50	यय [क्तु]	IX-27
रोगयोगः	VI-60-100	ययफलम्	IX-10-25
रोहिणी	IX-10,84	यहकीयोग	VII-165,173,179
रीति	IX-23	यस्य	II-23,IX-27
रक्ष्मीयोग	VII-152,153	याक् [स्थान]	I-49
रक्ष्म्यंश	I-12	यागीमांश	I-40
रत्न	I-30,49	याचरपति	II-4
रत्नफलम्	IX-104-109	यानप्रस्थ (प्रमर्या)	XV-15,16
रत्नभावगतप्रदफलम्	VIII-56-61	यापीयोग	VII-164,169,176
रत्नाधियोग	VIII-114,115	यायुयोग	VII-69
रत्नायुस्	V-7,14,15	यारफलम्	IV-38-39
रत्नाष्टकवर्ग	X-48	विकर्तन	VI-3
रुजित	II-85	विकल [शबर्या] II-16,18,XVIII-32	
रुभ [स्थान]	I-52	विफारि	IX-18
रेव	I-5	विकृति	IX-16
		विक्रम [यय]	IX-13
		विक्रम [स्थान]	I-49
		विशेष	II-85
		विजय	IX-17
भंदाशयांश	I-12	विद्या [स्थान]	I-50,XI-49
कण	II-3	विद्	II-3
यका [गति]	II-37,V-7,19,24	विनाशन [स्थान]	I-51
यज [योग]	IX-98	विपद्	XVIII-25
यज्ञयोग	VII-164,167,169,176	विभव	IX-10
यणिक	I-5	विधोवि	III-1
यणित	IX-102		